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An Esotericist's Journey in America
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Part 4 Theosophical Crossroads

Chapter 1 Point Loma

Upon coming to USA and finding a few addresses, I wrote letters to all Theosophical Societies, and received from them their promotional materials. Included in this, were materials from Point Loma in California. From the promotional material, I found out that in Point Loma they had for a long time been publishing a magazine *The Eclectic Theosophist*, and that now it is no longer being published, but their office sells parcels of all the editions of the magazine to anyone wishing them.

I replied to their office, asking them to send me this parcel. Shortly after, I received it as a gift. With great eagerness I thumbed my way through the magazines. In them were published many articles of a Russian author unknown to me, Boris de Zirkoff, who turned out to be a nephew of Blavatsky. In Russia, he is virtually unknown.



I became interested in his destiny. Firstly he was Russian and a relative of Helena Petrovna. Secondly he lived in Point Loma from 1923 until the end of his days, and was acquainted with and friendly with well-known theosophists, in particular some who have firmly entered into the history of modern theosophy.

Thirdly, he dedicated his life to the most noble of tasks — publishing the full collection of essays from his famous kinswoman, in the English language, and thus at the same time writing his own name into the history of the Theosophical Movement.

Fourthly, he was acquainted with N K Roerich. They corresponded. In the collection of articles on de Zirkoff, I found his letter to Nicholai Konstantinovich.

De Zirkoff's mother belonged, as did Madame Blavatsky, to the family line von Hahn. Her brother Sergei was, at the beginning of the century, director of the Imperial Bank. Grandfather Dmitri Karlovich von Hahn, participated in the creation of the frontier guard corps and at one time he was Inspector General of the special frontier guard corps.

Great grandfather along the father's line, was Admiral Michail Dmitrievich Tebenkov, who in the 1850's served as Inspector General of the Russian possessions in North America, from Alaska down to Fort Ross. Under his leadership was

created the first complete atlas of the Pacific Coast of North America.

His grandmother insisted that Boris be trained in foreign languages, as if she knew that Boris would be spending a large part of his life beyond the borders, speaking in English.

After the revolution, the family succeeded in fleeing to Finland and it was in fleeing to Finland and it was there, in the house of acquaintances of his stepfather, that he first saw the book of his auntie Blavatsky, *The Secret Doctrine*.

It attracted the youth's attention. But study of this great book needed to be in the English language. For at that time, it had not yet been translated into Russian.

Judging from his reminiscences, the family did not like to remember about Madame Blavatsky. The Orthodox Church never welcomed the investigation of theosophy, neither 100 years ago, nor in the present day.

The Russian press would print fanciful stories about our highly mysterious compatriot. It was in this way that Boris de Zirkoff, at the age of 15, found out about the works, famous throughout the world, of his relative.

In 1923, the de Zirkoff family went to live in southern Germany in Baden-Baden. A meeting with a Russian American Nicholas Romanoff suddenly changed Boris's life.

From him, he found out about the existence of the Theosophical Society at Point Loma, in America. He wrote a letter to distant California, directed to the head of this American Theosophical Society — Katherine Tingley.

He specially went to Finland to meet her, because he had found out that she was traveling there to read a lecture. He succeeded in arranging a meeting with her.

After discovering that 21-year old Boris was a relative of Madame Blavatsky, Miss Tingley promised to assist with his passage to Point Loma. At the very end of 1923, Boris succeeded in traveling through London to New York. Not a month had gone by, before he reached California.

During my second trip to San Diego, I visited Point Loma. Point Loma today is in the area of San Diego, or one of its numerous suburbs. Swamped by the greenery of trees, the small peninsula is divided into two unequal portions.

The smaller occupies the military-maritime warehouse of the American army. It is separated by barbed wire and is not of interest to tourists. Tourists are attracted to the smallest national park in America on the most southerly point of the Pacific shore of this great State.

I phoned the editor of the magazine *The Eclectic Theosophist* — a husband and

wife couple named Small — and we discussed meeting.

On the 23rd March, a warm summery sunny day, I arrived at Point Loma with Matt Ramras, a brother of my son-in-law. In his youth, Emmet Small was probably tall, well proportioned and handsome. Now already a bent and thin old man, he looked fine for his 95 years.

He met us at his home and during the conversation he sat dignifiedly in his high armchair. He spoke quietly and with hoarseness. From time to time he used a handkerchief to dry his eyes, that had seen many interesting people during his century. For about 25 years, he and his wife had published the magazine *The Eclectic Theosophist*.

His wife Carmen is already over 80 years. This agile, thin, short woman was full of energy. She had time for everything, replying to my questions, discussing publishing matters, showing me around the library and bookstore house, driving the car and taking photographs.

She took us to the national park and along the road and showed the territory, which had been owned by the Theosophical Society in the first half of the 20th century.

Emmet and Carmen are Swedes. Their ancestors had settled on American soil. Carmen was born, and has lived all her life, at Point Loma, giving herself back

completely to theosophy and to the Theosophical Movement.

Many present day esoteric organisations have emerged from the *Secret Doctrine* by H P Blavatsky.

Only the Theosophical Society, and also a few Masonic lodges have remained throughout the duration of the 20th Century, from that time when they witnessed the Light of the works of the Great Mother of modern esotericism.

Splits in the Theosophical Movement began during her own life. They caused her grief. She created the Theosophical Society as a spiritual community and world brotherhood.

However, strong-willed and independent people surrounded her. She herself chose such people for the Theosophical Society. Some of them became organisers for other societies. Their members tried to buy land in USA. There it was not expensive, at the end of the 19th century. They established settlements with schools and clubs.

“So arose in America the theosophical communities at Point Loma, Krotona (in the Ojai Valley) and Wheaton (near Chicago), later — the Pasadena Theosophical Society and the United Lodge of Theosophists in California. I particularly emphasize - these communities are not just theosophical organizations, though they have named themselves just that.”

Each one of these communities had its own property, which, though decreasing through the years, have remained to the present day. Not infrequently the members would bequeath their property to the community and it would continue to prosper through these acquisitions.

The larger communities would produce magazines, newsletters and pamphlets and a few of them even books. The smaller communities would occupy themselves in the principal study of the theosophical classic, and in the propagation of theosophical knowledge. Probably the largest of such communities, the Theosophical Society has its headquarters at Adyar upon land, that had been bought through Blavatsky and Olcott.

The Theosophical Society has a strict hierarchical structure with a bureaucratic apex and representatives scattered throughout the world, with clear subordination of the lesser organisations to those of higher standing, and with a single budget and strong-willed leadership.

The network of small communities is scattered throughout the world. Even in Russia appear representatives of the president of the Theosophical Society — two, in Moscow and the main one in Magnitogorsk.

Various countries conduct direct attendance classes and have established

correspondence schools of theosophy. For the time, it is only in Russia that such schools are not yet established.

There is need for money for the translation from English into Russian of completed educational courses. But it hasn't come yet. In all countries much attention is provided for working with young people, and yet the main portion of members are not young.

In Ukraine in Dnepropetrovsk appeared a small group of enthusiasts who developed connections with the Russian representative of the president of the Theosophical Society, and there may well soon appear a Ukrainian branch of the Theosophical Society.

However the number of theosophists in Russia and Ukraine remains for the time small. It is a small number that knows anything about theosophy in general, and about the Theosophical Society in particular. In pre-revolutionary Russia, theosophy attracted a small group from among the intelligentsia, and there was an attempt to create a theosophical community at about the same time as similar communities in the West.

With a flaming iron, the communist regime hunted out the theosophical idea from the consciousness of the intelligentsia. There will be a large educational task before they combine together to form a strong theosophical organisation in Russia.

In general, many lovers of theosophy

do not join the theosophical organisation, aspiring to maintain independence from theosophical bureaucracy preferring membership to other organisations more spiritually relevant for them.

There are people who love to have external control over their thoughts and actions. They like the party to look after them, whether it is the church or an association. Others do not tolerate any sort of interference from aside[outside], in their spiritual matters. There are many like that now in Russia, following the 70's communist enforcement to be members either of the pioneers (a sort of scout-Leninist association), Komsomol (Young Communist League) or the Communist party organisation.

Today in Russia many prefer to maintain independence and isolation from bureaucracy and from organisation. They understand that theosophy, as with any other teaching, can be learnt independently, without enrolling in any organisation. Theosophical literature is available in the Russian language for all who seek it. Study of any teaching, including esotericism, cannot serve self-purpose. It can only help the person to search for the truth, engaging in self-perfection and ennoblement of the society in which he lives.

If one were to compare Blavatsky's time to our own, the difference would be huge. Then educated Western society met theosophy with bayonets, and Helena

Petrovna had to publicly prove the correctness of the esoteric teaching through struggle with the ignorance of academic science and the militant church. In the present day, Western society is highly tolerant towards esotericism and theosophy, and towards theosophical, New Age and esoteric organisations.

Theosophy has accomplished a revolutionary, essentially complete change in the consciousness of a large part of humanity. Its esoteric contents enrich the contemporary esoteric schools of R Steiner, the Roerichs and Alice Bailey.

Theosophy or esoteric science, as before, expresses as the synthesis of the contemporary knowledge of humanity about the Universe, the Cosmos, and the Eternal Wisdom of the ages.

It could be suggested, as the Tibetan tirelessly repeats, that in the near future humanity will be given a new part of the *Secret Doctrine*, supplementing and developing the teachings of the Masters passed on through Blavatsky, and *A Treatise on Cosmic Fire*, and explaining the latest discoveries made by scientists in the 20th Century.

Chapter 2 The Mission of H P Blavatsky

In Russia, as probably everywhere, there exists a tradition of taking pride in outstanding personalities of Russian origin.

The relationship between H P Blavatsky and the Russia of the past, turned out to be difficult.

Quite recently they began to consider her with national pride. For a while, the Russian intelligentsia had known little about her or about theosophy. And now after everything she still finds herself in the position of a stepdaughter in her homeland. It is early to speak of her world recognition, even though she introduced into the spiritual and scientific revolution so many new ideas and concepts, that the world until now has not been able to digest and master them.

It will take more than the passing of one century, before her ideas finally become recognised by all humanity. As H P Blavatsky herself wrote, “In present, as through the course of the centuries, the idea of occultism or esoteric science, has been hidden from the crowds for this sound reason — that they never have been valued by the egotistical educated classes, nor have they been understood by the uneducated.”

There can be just one answer: That the Masters knew of the coming tragic events in Russia, of the ruin of her peoples and then the regeneration of this vast land, spanning two continents — Europe and Asia. They knew that precisely upon this territory would be born a new culture and a new universal teaching, or to put it simpler and easier to understand — the New World

Religion.

The Masters called upon all peoples to create a Brotherhood of Humanity, a true World Brotherhood. They chose the path of creating such a brotherhood as the path of the foundation of the Theosophical Society. The specific task was appointed to H P Blavatsky. She underwent her special occult training in one of the temples in Tibet, before they sent her with a special mission, not to anywhere, but to America.

Her mission consisted, first of all, in bringing to humanity some secret knowledge of the Ancient Wisdom, because They knew that there was approaching a period of distribution of the secret knowledge to the general population, during an era of serious scientific discovery and scientific invention, of stormy revolutions, and of world wars, which would separate humanity into three unequal groupings — the developed, the developing, and the socialist nations.

They knew that in America and Europe would arise mighty scientific-industrial complexes, thus starting the information revolution, which would most directly permit the connection of the spiritual centre of the planet, through numerous esoteric organisations, to all of humanity.

From this foundation in the information era, would begin a stormy spiritual activity upon the planet. The theosophical

basis for this activity must become:

“a needed universal religious philosophy; one impregnable to scientific assault because it is itself the finality of absolute science; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them.” (1)

Before H P Blavatsky was presented a second task — to create an organisation for the spreading of this philosophy. From her light hand began the broad planetary and public New Age Movement, consisting today of tens, if not hundreds, of branches of the most diverse associations, a part of which probably would even not know that they belonged to it.

The foundations of this movement were based upon the planetary idea, that thoughts govern the world. About this, the Masters constantly informed people:

“As men’s minds will receive *new* ideas, laying aside the old and effete, the world will advance; mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on,

and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects.” (2)

(1) Mahatma Letters to A P Sinnett (Master KH to Hume, letter #5, from *The Occult World*)

(2) Mahatma Letters to A P Sinnett (from Master Koot Hoomi, received 10/Dec/1880)

Chapter 3 The Bhagavad Gita and Russia

One of those “clean places” that required thorough purification, was the vast territory of Russia, in all its regions nearly embracing the whole continent. It has been known, according to the Plan of the Logos, that the population of this chosen country would need to pass through a severe testing time for a principal reason — for the future spiritual rebirth not just of Russia, but of all of humanity.

The Logoic Plan was that, to prepare Russia to apprehend the Teachings of the Masters, a spreading of its thought must be carried forth once again through a Russian woman — H Roerich who brilliantly translated *The Secret Doctrine* into the Russian language. She was helped by her husband and sons Yuri and Sviatoslav, in

fulfilling this mission. The adoption of theosophy in Russia was planned to be accomplished through the Teaching of the *Living Ethics* or *Agni Yoga*.

Occult knowledge helps with the foreseeing of future events. Let us recall the contents of the *Bhagavad Gita*.

Arjuna for a long time could not understand, why the God of Love made him to enter into battle, in which would be slain all the warriors whom Arjuna knew and loved. Arjuna did not want them to die.

He didn’t want to begin this battle. He could see only the immediate consequences of war, and in no way could understand the intention of God and of the Divine Plan. This is called an aberration of the future, that is, a distorted perception of future events.

The situation emerging at the end of the 19th Century in Russia and in the world, may be compared with that of remotely distant times, described in the *Bhagavad Gita*. This epic narrates of the sufferings and the revival of the great Indian nation.

As it was with India then, so also Russia has had to pass through the valley of death and great sorrow, experiencing to the last bitter drop, the extremes of humiliation and sacrifice — revolution, civil war, massive destruction of whole social groups in the population — the nobility, the intelligentsia, the Christians — in order to

prepare this great nation for its spiritual rebirth, to the breaking through in the spheres of spirituality, science and culture. Its destiny is the redemption of the world, and transformation of a nation into a harmoniously constructed model, thus realizing and fulfilling its role.

In discussing the sufferings of Soviet Russia, we must not forget that the creator of this destiny has been none other than the God of Love. He scattered into pieces the stronghold that was old Russia, directing the rifles and machine guns of the Bolsheviks towards the ruthless oppression of the former people, thus not rescuing them from slave consciousness and habits of the era of serfdom. He explained His mission in the following words (*Bhagavad Gita* chapter 11, stanza 32):

“Time am I, laying desolate
the world, Made manifest on earth
to slay mankind!

Not one of all these
warriors ranged for strife Escapeth
death; thou shalt alone survive.”

And a further fine statement summed up this conversation, in which Arjuna glorified God (chapter 11, stanza 53):

“Nor can I be seen as
thou hast seen Me by the Vedas, nor
by austerities, nor by alms, or by
offerings;”

Carrying across that Ancient Indian situation into contemporary Russia, and proceeding from the historical fact that the Masters chose for a collaborator not anyone but H P Blavatsky, it might be proposed that only in Russia was there a capability, more profound than in other peoples, to understand the Teachings of the Masters.

From an initial and superficial view, it might be supposed that H P Blavatsky’s influence upon the events in Russia was exceedingly limited. But this is not so. At differing times, her influence turned out differently.

The process of H P Blavatsky’s influence in Russia might conditionally be divided into several periods: first — during her life (until 1891); second — pre-revolutionary (1891 - 1917); third — soviet (1917 - 1991); fourth — contemporary (from 1991).

During her life she was known in Russia, on the whole, as the author of a remarkable book about India, written in the Russian language, and published first in magazines, and then as separate books.

The books of her travels narrated about an India that was so vastly more fascinating than all the scientific monographs written and published in Russia during the 19th Century. They aroused thought and attracted readers in India. During her life, L N Tolstoy in his declining

years, and young Nicholas Roerich, were seriously captivated by Eastern philosophy.

It can only be regretted, that she has written so few books about her endless travels. Well may she be called a great Russian traveler through the countries of the East. It would hardly be possible to find a second such traveler from Russia, or even in the world, who would have so thoroughly roamed throughout the East, and would have written so many mysterious books of these travels, entering eternally into the history of human thought, as compared with H P Blavatsky.

In the year that *Isis Unveiled* came to light (1878), she accepted American citizenship. However she never lost her connections with Russia, and Russians would always be around, wherever she would go. She continued to publish her articles in American, European and Russian papers and magazines.

During her lifetime she did not publish a single theosophical book in the Russian language. The educated class in Russia at that time preferred to speak in French or in German. The English language was then little known in Russia. With such a poor knowledge of English, the reading of theosophical books was practically impossible. These circumstances explain the nearly complete unfamiliarity of her theosophical works in Russia prior to 1891.

Between the years 1893 to 1895, the first group of theosophists arose in Odessa. It was organised by Blavatsky's aunt, N Fadayeve. A rich merchant provided connections between Odessa and the Theosophical Society Headquarters at Adyar.

However a public Russian association did not emerge at that time. The first translations of H P Blavatsky's theosophical works arrived in Russia through translations by her relatives, A Kamensky and E Pissareva. In 1908, the Russian Theosophical Society was formed in the Russian capital, and A Kamensky was elected as its general secretary. Members of the Society lived in many towns.

For a long time the Society published a magazine, *Vestnik Teosofii — The Theosophical Messenger*. It was published until June in 1918. Considerable propagation of theosophical ideas came through Russian anthroposophists. Many remarkable Russian writers and poets were influenced by the German thinker, R Steiner.

In the West, the common version of events was that the dissemination of theosophy was substantially hindered by the Orthodox Church. That was so, but by a long way it was not the most important reason.

In this connection, let us read from the writings of N A Berdyaev (1876 - 1948), one of the most impressive representatives

from among the group of Russian religious philosophers.

In his well known book *Self Consciousness*, he wrote that he admitted the fact of the existence of occult forces in man and mysterious forces in the universe, that occult streams repeatedly pass through all the history of humanity, and these facts “must have some kind of meaning.” He had studied theosophy in the books of Biblical and German mystics. Jacob Boehme was his favorite author. He admitted that in occult studies he could find neither man nor God. Their popularity, he explained as “the cosmic fascination with the ages, as the thirst to penetrate into the mysterious forces of the Cosmos, and into the soul of the world, and also as the inability of the Orthodox Church to reply to the enquiries of the modern soul.”

Berdyayev really appreciated that situation, that had emerged in Russia at the beginning of the century. He wrote: “In Russia, revolution has been preparing for a whole century, and various kinds of revolutionary movements have been the result . . . The old historical flesh of Russia, that had been called sacred, has decomposed, and there has come a need for new flesh to appear. In this situation, the process of re-evaluation of traditional spiritual values has been proceeding. The historical orthodoxy represented to me that which was insufficiently universal, that was closeted and almost sectarian The new age of Christianity has expressed itself

principally through the critic and presentiment.”

There emerged an active searching for spiritual teachers. Some from among the intelligentsia reached out towards the Orthodox Church. From its midst appeared a relatively large group of religious philosophers. There were many Russian anthroposophists. From among them were many famous names: Viacheslav Ivanov, Maximilian Voloshin, Dimitri Merejkovsky, and many well known poets.

It was a period of exceedingly wide and deep influence of the ideas of Blavatsky and R Steiner in Russia. But despite all this, not a single Russian thinker of the top rank entered the Russian Theosophical Society. The majority of Russian scholars and philosophers evaluated its activities with much criticism. Not a single one of them entered into the depths of the world understanding of Blavatsky, to include an understanding with her of Russia’s fate and tragic destiny. The esoteric tragedy of Russia was investigated and described by the thinker-sufferer Daniel Andreev (1906-1959), son of the well-known poet.

Commencing in the 18th Century, Masonic lodges arose and functioned in Russia. They published Masonic and Kabbalist literature. Masons were not permitted to interest themselves in theosophical literature; however archival material and literature along the given theme is not known to the author of these articles. At the beginning of the 20th

Century there were published general and deep works upon the Kabbala and Tarot. The books of V Shmakov upon pneumatology and the Law of Sinararchy (the spiritual law of subordination in all five kingdoms in nature) came to light.

Indicating some influence by Blavatsky in Russia, several new esoteric doctrines were born.

They appeared just about the same time as G Gurdjieff and P Florensky. The scientific-cosmic philosophy of K Tsiolkovsky, V Vernadsky, L Gumilev, and A Chidzhevsky, as a division of Russian philosophy, had arisen in Russia already by the Soviet period.

The books of *Agni Yoga* and of the Tibetan have spoken of this New Russia. Today these books have become available and are doing their work in Russia.

The process of the spiritual regeneration of this great country has only begun. In those reports, which are passed through via the mass information on events happening in Russia, it is difficult to find any evidence of that great role, for which she is preparing in the future, and about which H P Blavatsky knew well, when she wrote her books.

There is still one more aspect to Blavatsky's influence in Russia. It is not a secret to anyone, that the level of development of theosophical, esoteric, and occult social consciousness in the West is

today far higher than it is in Russia. This is the way it has been intended.

What is the role of the West in the spiritual regeneration of Russia? I invite all to express their opinion upon this question, bearing in mind the following circumstances — That the esoteric centre for the International Theosophical Movement will be transferred to the New Russia, in which already there has begun the process of the birth of the new planetary spiritual culture, as many contemporary writers seek to prove.

There is one more question I would like to ask: What is the role of each esoteric organisation and theosophical society in making this complicated process easier?

Or I can present this question in another way: What is the role of the West in strengthening Blavatsky's influence in Russia, and what specifically must each organisation, association or society do?

**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 a/o The Editors to be forwarded to Mr. Barborka.

Question. On the opening page of the volume on anthropogenesis, in reference to the evolution of mankind, the Secret Doctrine teaches “the simultaneous evolution of seven human groups on seven different portions of our globe.” My question is: Are these seven human groups the seven races?

Answer. Not in the dictionary meaning applied to the word “race,” that is, “one of the major zoological subdivisions of mankind,” nor any of the known ethnic groups; nor for that matter what is referred to by Theosophists as the Seven Root-Races. The seven human groups mentioned in the quotation should be regarded as the Seven Classes of Monads. In explanation: the quoted passage is based upon one of the Stanzas of Dzyan: “They (the Moon-gods) went, each on his allotted land: seven of them, each on his lot.” (Stanza III, sloka 13) An explanation is added by H.P.B. on this Stanza:

Progenitors creating men on seven portions of the globe `each on his lot’-i.e., each a different race of men externally and internally, and on different zones.” (S.D. II, 77; III, 86 6 vol. ed.; 11, 81 3rd ed.)

Here the words “a different race of men” are used; however, it should be borne in mind that the beings “created” by the Moongods (or Lunar Pitris) were not at all physical and had no “racial” characteristics. Nevertheless, the clue as to the significance of the “seven groups” as being applicable to the seven classes of monads is provided in the words of a Commentary on the Stanzas of Dzyan: Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life.” (S.D. II, 28-9; III, 41 6 vol. ed.; II, 32 3rd ed.)

The Spirit of the Earth and the Spirit of the Sun signify the Supreme Watcher or Dhyani of the Earth and the Sun. The six assistants signify the six Watchers (or Logoi) of the six companion globes of the Earth-Chain. The seven planetary Dhyanis signify the Watchers of the seven Sacred Planets-the latter being specifically mentioned in the next sentence of the Commentary in connection with the seven “primordial human groups”:

“Like each of the seven regions of the Earth, each of the seven First-born (the

primordial human groups) receives its light and life from its own especial Dhyani-spiritually, and from the palace (house, the planet) of that Dhyani physically.” (*Ibid.*)

The seven primordial human groups are equivalent to the seven classes of monads brought into being under the regency of the seven Sacred Planets.

Question. In *The Secret Doctrine* reference is made to “the root of Sanskrit” in this passage; “The inflectional speech—the root of the Sanskrit, very erroneously called ‘the elder sister’ of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates, of Fifth Race).” (S.D. 11, 200; III, 205 6 vol ed.; II, 2 10 3rd ed.) My question is: Is the “root of Sanskrit” Senzar?

This is a difficult question to answer, for the reason that a definite response may not be given. This is due principally to two reasons: (1) No definite example of the Senzar language is provided. (2) No example of the “root of Sanskrit” is given by H.P.B.

The point to bear in mind in connection with the passage quoted is this: “Language types” are being presented for consideration. These *types* are classified generalizingly into three classes: (1) Monosyllabic spoken by the late Third Root-Race; (2) Agglutinative-Fourth

Root-Race; (3) Inflectional-Fifth Root-Race, which is applicable to the Indo-European languages. The origin of the Inflectional Language type is referred to:

“While the ‘cream’ of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom . . .” (II, 199; 111, 205 6 vol. ed.; 11, 209 3rd ed.) With regard to Senzar, two passages are available:

“Senzar. The mystic name for the secret sacerdotal language or the ‘Mystery speech’ of the initiated Adepts, all over the world.” (*Theos. Glossary*, p. 295)

... there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it in their turn from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races.” (S.D. I, p. xliiii; 1, 64 6 vol. ed. 41, 26 3rd ed.)

Concerning the origin of Sanskrit: Orientalists are uncertain as to how the language came into being. Some scholars pride themselves on being able to designate a locality “which the early Aryans (who

supposedly spoke Sanskrit) had their culture.” Thus professor M. Monier Williams in his celebrated dictionary states: “the Aryan languages (of which Sanskrit is the eldest sister) proceeded from a common but nameless and unknown parent . . . the locality may conjecturally be placed somewhere in the region of Bactria (Balkh) and Sogiana.” (p.xii)

Since Orientalist scholars are unable to provide information concerning the origin of Sanskrit, reference is made to an article prepared by a Hindu chela for *The Theosophist* entitled “Was Writing Known Before Panini?” Before referring to Sanskrit the writer refers to the origin of languages in this manner:

“It can be proved that before the final division and classification of ‘of the masses; (b) the sacerdotal or secret language of the initiates of the temples and mysteries-the *latter being one and universal*. Or, in other words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet . . . The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has a distinct name among the initiates). The Vachits *alter ego* or the ‘mystic self,’ the sacerdotal speech of the initiated Brahman -became in time the mystery language of the inner temple, studied by the initiates of Egypt and Chaldea; of the Phoenicians and the Etruscans; of the Pelasgi and Palanquans; in short, of the whole globe. The appellation *Devanagari* is the synonym of, and identical

with, the Hermetic and Hieratic *Neter-Khari* (divine speech) of the Egyptians.” (*Five Years of Theosophy*, pp. 411-2)

The writer of the article just quoted goes on to consider the subject of a language which came to be perfected or polished. This is the literal meaning of the word Sanskrit, which is indeed considered to be a perfected language, because of its highly inflected and precise grammatical construction. He states that the Pelasgi were Aryans and then refers to Herodotus, who stated that the Pelasgi were the forefathers of the Greeks and that they spoke a “barbarous language.” But all Greeks referred to any language other than Greek as “barbarous.” The Hindu writer states that the “language mentioned by Herodotus was simply ‘some primitive and now extinct Aryan tongue’ that preceded the Vedic Sanskrit.” (*Ibid.*, p. 417) That is to say the language regarded as “the root of Sanskrit.”

The writer also considers Devanagari, which literally means “divine city writing,” although its present meaning is rendered: “the written form of Sanskrit,” that is to say, the alphabetical writing of Sanskrit:

“Real Devanagari -non-phonetic characters -meant formerly the outward symbols, so to say, *the signs used in the inter-communication between gods and initiated mortals*.

Hence their great sacredness and the

silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing.

It was *the* language of the gods. If our Western critics can only understand what the Ancient Hindu writers meant by *Rhuthaliai*, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindus first derived their knowledge of writing.

“A secret language, common to all schools of occult science once prevailed throughout the world.” (*Ibid*, p. 423)

Question. Is there any analogy between the state of things at the beginning of the Maha-yuga and the beginning of the Round?

Answer. There is an analogy in that the Maha-yuga which opens the *Round* and the Maha-yuga which opens the *Race* both represent commencement cycles, and every cycle represents an age. Naturally, there is a difference in the *time-period* of a Round yuga and a Racial yuga. Customarily a Maha-yuga is the term employed for the four yugas pertaining to a root-Race. Thus there would be 7 Maha-yugas during the time-period of one *Globe* Round, consisting of 7 Root-Races. On the other hand there would be 49 Maha-yugas during the time-period of a *Chain* Round. However, there is a great difference to be noted

between the beginning of a Maha-yuga for a Round, and a Maha-yuga sequentially for each of the second to the seventh Root-Races (inclusive). This is clearly expressed in the following citation:

“At the beginning of each *Round*, when humanity reappears under quite different conditions than those afforded for the birth of each new race and its subraces, a ‘Planetary’ has to mix with these primitive 77777men, and to refresh their memories, and reveal to them the truths they knew during the preceding Round ... But that happens only for the benefit of the *first* Race. It is the duty of the latter to choose the fit recipients among its sons, who are ‘set apart’ to use a Biblical phrase-as the vessels to contain *the whole stock of knowledge*, to be divided among the future races and generations until the close of that Round.” (*The Mahatma Letters to A. P. Sinnett*, p. 157; 3rd ed. p. 154)

The Origin and Evolution of Man

Adam Warcup

“The sons of wisdom, the sons of night (*issued from the body of brahma when it became night*), ready for re-birth, came down. They saw the (*intellectually*) vile forms of the first third (*still senseless race*). “We can choose,” said the lords, “we have wisdom.” Some entered the chhayas. Some projected a spark. Some deferred till the fourth (*race*). From their own essence they filled (*intensified*) the kama (*the vehicle of desire*). Those who received but a spark remained destitute of (*higher*) knowledge. (Sloka 24)”

SD II 161

Looking at the last sentence, *Those who received but a spark remained destitute of higher knowledge*, distinguishes the first and second category of Dhyanis which is our average humanity.

“Thus, those who were ‘half ready,’ who received ‘but a spark,’ had to acquire its intellectuality during the present Manvantaric evolution, after which they would be ready in the next Manvantra for the full reception of the ‘Sons of Wisdom.’ While those which ‘were not ready’ at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the

close of the Third Round, remained the ‘narrow-brained’ of the Stanza.”

SD II 167-8

“After which they will be ready in the next for the full reception ...” means that the average humanity will have evolved sufficiently by the next manvantra to become like the first class.

“remained destitute of higher knowledge” means that these beings received knowledge of lower manas, and that higher manas had yet to be unfolded. Higher Manas will be evolved in the fifth round. Lower Mind has an enormous range and we have not plunged its depths yet.

“The archaic commentaries explain, as the reader must remember, that, of the Host of Dhyanis, whose turn it was to incarnate as the Egos of the immortal, but, *on this plane, senseless monads*-that some “obeyed” (the law of evolution) immediately when the men of the Third Race became physiologically and physically ready, i.e., when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, *created by Kriyasaki* the semi-Divine man, who became the seed on earth for future adepts. Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then was by the bonds of

matter) said “we can choose ... we have wisdom” (See verse 24), and incarnated far later - these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their *chhayas* had belonged to progenitors of an inferior degree in the seven classes. As to those “Sons of Wisdom” who had `deferred` their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for aeons to come, because the bodies they had to inform had become defiled through their own procrastination.”

SD II 228

The dhyanis that said: “We can choose ... we have wisdom,” became the dhyais of the second class. “Jealous of their intellectual freedom” is an interesting phrase because they will lose that freedom at the point in which they incarnate. “These have their Karmic punishment prepared for them” means that they already made their mistake - selfishness. The karmic result was that they got bodies physiologically inferior to their astral models. The reason they could only project a spark is because they incarnated into a body that was less responsive to the consciousness which was theirs to impart.

A Sharing On Pride

By several anonymous readers

Oh! the subtleties of pride, our next topic of discussion.

Not long ago I received a rejection. Under the circumstances I should have been delighted; I certainly was not surprised. What did come as a surprise was that I felt hurt. So I questioned myself: “What was it that was hurt?”

Pride is a state of the ego: an expression of the ego and its sense of importance, its sense of values, its sense of rightness. In fact all of the ego’s possessions are nothing but characteristics of the ego.

The pain was a result of the ego’s openness and love but also its identification with it. Ego identifies as both being valuable, important, and rejected. Even an identification with the Bodhisattva Vow of giving and helping can be a source of pride if its condition is based on an expectation.

The state of True Love, True Openness, and True Sharing is unconditional and does not experience rejection.

True Sharing is the state of pure reciprocal giving. Love is simply Love; openness is being accessible and responsive and sharing is giving and receiving in return. None of these conditions include

expectations. Normally the ego will feed on other egos as validations of alliances and rejections as in wars.

If one continues to grasp these relationships even though he understands them he will continue to feel rejection and pain. It will keep the self undermined and weak. One must be responsible for his\her own state and nothing else. One must maintain their inner joy, openness and give when and where one can but not perceive it as an acceptance or rejection by others..

Pride does not always have to be viewed as detrimental. Pride can also be the respect for one's True Self. This kind of pride does not have any ego conditions placed upon it. It is a knowing and respect for one's being. It is permeated with honor and integrity.

Some worthwhile comments by Swami Anantananda's book: *What's On Your Mind*

Pride is the inseparable companion of forgetfulness.

When we live as our small selfhood, pride is automatically there, as ego and pride are basically synonymous.

Ego has a broader meaning as it identifies with our body, thoughts, feelings, personalities, and personal history. Because Ego has a broader meaning so does

pride.

Pride is distancing. It makes us want to show off our little or large accomplishments when they are irrelevant to the situation.

Pride can be expressed as indignation.

It is pride's function to set us apart, and define our limited self.

Complaints of others comes from pride.

The compulsion to complain of oneself is an expression of pride.

Shame is a form of pride.

Whereas, pride hardens distinctions, draws lines, and then goes to war to sustain them, humility lets them go.

**Peter Schweitzer writes
with the PLENTY Report
June 10, 2000**

For the past few years I've been traveling to Belize four times a year, usually loaded up with baggage to the maximum the airlines will allow. In March, for the first time in my life, I drove and, as you might expect, was packed to the max.

Our good friends at Onaway Trust in the UK donated funds to Plenty to purchase a 15-passenger van for Plenty Belize:-We -are working with so many groups in southern Belize, and transportation is always such a critical factor for communications and moving people around, that our little 4 passenger Suzuki jeep has not been able to meet the needs of the projects.

With the funding from Onaway we purchased a 1990 Club Wagon from a children's home near our office on the Farm in Tennessee.

In December of 1999, Plenty Board member, Kathryn Hutchens and her husband Jerry, took the van on a test run to Pine Ridge, carrying donations of clothes and blankets and a fuel-efficient wood stove for the hemp house being constructed by the Slim Butte Land Use Association.

After they returned, we began to organize a trip to Belize. Although only three passengers would be making the run

(my wife and Plenty's bookkeeper, Anita Whipple, agricultural technician, Dave Kershaw, and myself) there was no more room as the passenger space was crammed to the roof with donated computers, monitors, and printers, plus office supplies and equipment, books, solar cookers, solar panels, and midwife training project supplies.

Since we were also bringing down a large piece of farming equipment, a motorized plant cutter, we had to get a 5' by 8' trailer and hitch it to the back of the van. We proceeded to load up this trailer with hand tools, spare tires, auto parts, more books, seeds, and the plant cutter. In the afternoon of Sunday March 5 we eased our way out the Farm gate and headed into the sunset.

We rendezvoused with Plenty Board member and agriculture specialist Chuck Haren in Austin, Texas and Chuck accompanied us to the border to help us; negotiate the Mexican customs and immigration bureaucracy. Part of the process involved submitting a complete list translated into Spanish, of everything we would be transporting across Mexico, including value and serial number. Submission of the list and associated fees and duties is handled by a *Transmigrante* Agent. Our agent worked out of a converted motel room on the edge of McAllen, Texas.

With papers and passports stamped

and a *Transmigrante* permit taped to the inside of our windshield, we drove into northern Mexico through the town of Reynoso in the late afternoon of Wednesday, March 8.

The first two days were uneventful and encouraging. The roads were better than expected and the military checkpoints, averaging three stops per day, were unobtrusive. The polite young men in army brown never seemed interested in searching the countless boxes filling every square inch of this big van and trailer. They were looking for guns, explosives and drugs. They didn't seem concerned that in the modern Mexican revolution the computer is mightier than the AK-47.

On the third day our luck ran out after a hot afternoon slowly climbing into the mountains south of Vera Cruz. Our automatic transmission overheated and fried a disc and a couple of bushings. As a consequence we spent eight days in the town of Catemaco on a lake near the gulf coast of Mexico while our roadside *mecanicos* tried to find parts.

They never did find all the parts, so we headed off again with only the first two lower gears in operation, but since we weren't traveling faster than 45 mph anyway, we cruised into Punta Gorda in southern Belize on March 23 without another problem.

We spent the next week distributing and setting up computers for the organizations that had requested them, including the office of the director of village health workers for Toledo, and the Fajina Chairladies crafts group. Thanks to all of you who donated the used computer equipment.

These old computers really boost the productivity of the community-based groups Plenty is assisting. We can always use more of them, and I will be driving to Belize again in September, hopefully with another full load.

It was gratifying to be in Belize to see midwife project director and trainer, Deborah Flowers, and her Mayan partner, Remigia Cucul, organize the first semester of classes, now two weeks underway, with 14 trainees from 10 Mayan villages.

In order to find trainees, Deborah and Remigia would alert a village, either through the village Chairman or the village health worker, or both, that they would be at the village at such and such a place at a certain date and time, and any woman interested in learning how to be a midwife was invited to be there.

When I drove out to Aguacate to observe one such meeting at the village clinic, the small building was so full that women, unable to squeeze in, many carrying babies on their backs, were crowded

around outside the door and windows. After two weeks of trainings for the fourteen candidates chosen, we are convinced that this project will need to be continued for quite some time to come so that the midwives' new skills can be reinforced, more midwives can be trained and related projects identified. Deborah is already talking about the need for a birthing center in Toledo.

At Pine Ridge, reporting for the Slim Butte Agriculture Development Project, Tom Cook informs us that 430 gardens have already been worked up and planted as well as more than an acre of industrial hemp.

Plenty made a small grant to IMANI HOUSE in January and Director, Bisi Iderabdullah, promptly purchased a ticket to Liberia where she is now visiting the IMANI HOUSE projects in that still unstable west African nation.

Kids To The Country staff is gearing up to host the first ever group of inner city kids from Memphis, Tennessee (thanks to a grant from the Hohenberg Family Foundation) to kick off the KTC 2000 Program.

Out my office window here on the Farm I am watching a pair of hawks giving flying lessons to their next generation high in the oak trees. Spring is fully sprung.

Thank you again dear partners for all your help and kindness.

Peter Schweitzer Executive Director

Kali, consort of Shiva
Excerpted from
The World Within The Rock

VISISTHA speaks

Then I saw that Rudra (Shiva) began to dance in space, as if he were intoxicated. It was as if the waters of the cosmic dissolution had assumed a form and were dancing in that form.

Lo and behold! Even as I was watching the dance of Rudra, I saw a shadow (female) stepped in front of Rudra, and she was also dancing.

She had three eyes. She was of dark color. She was thin. She was huge. Her mouth emitted fire. She looked like the dark night or the limitless space embodied as a female. Her arms extended to the farthest reach of space. She was so thin and tall someone had bound her with those nerves so that she might not collapse. She wore a garland made of the heads of gods, suns and demons. She wore earrings of snakes.

Now she had one arm, a moment later she had many arms and a moment later she hurled her arms on the dance floor. Now she had one mouth, a moment later she had many mouths and a moment later she had no mouth at all. Now she had one foot, a moment later she had many feet and moment later still she was without feet. I concluded

from all this that she was Kalaratri (the Night of Death). Holy men call her Kali or Bhagavati.

She had three eyes which were pits of fire. She had high cheek bones and a chin. She had a necklace of stars strung on air.

With her mighty arms, which had sparkling and radiant nails, she filled the directions. Her breathing was so powerful that the biggest mountains could be blown away by it.

Her body seemed to swell enormously when she was dancing. While I was witnessing this dance, she playfully strung the mountains into a garland for herself.

The three worlds became mirrors in the tree (upper, middle and lower) parts of her body. Cities, forests, mountains, etc., became so many flowers for the garland she wore around her body (neck).

In her limbs were cities and towns, the seasons, the three worlds, the months and the day and night. Dharma and adharma became her earrings.

Vedas were her breasts filled with the milk of the highest knowledge. She held many different weapons in her hands. The fourteen types of beings, like the gods and all the rest of them, were hairs on her body. All these beings with their cities and villages were dancing with her, delighted at

the thought of being born again. The entire universe was in constant motion because she was dancing: from another point of view, of course, they were firmly established in her.

The whole universe was reflected on her body as if in a mirror. Even as I was looking they appeared, disappeared and reappeared. ...

Swami Venkatesananda. Vasistha's Yoga. pp. 568-70

Kali is described as the black and terrible one. She personifies the past and future which is completely shrouded in utter darkness.

Other names are Shakti, Maya and Durga. She represents the ferocious or destructive aspect of the phenomenal universe. She can be nude or clothed.

Her disheveled hair represents her relentless activity of illusion. She is a consort and the material aspect of Shiva (Spiritual) of consciousness.

They endlessly dance in union and are continually in love.

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in ASCII format preferable.

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Laser printer preferable,
NLQ Dot matrix OK
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Unacceptable

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(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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