

# THE HIGH COUNTRY THEOSOPHIST



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This issue of the H.C.T. is being sent early to allow our readers time to respond to and comment upon the issues raised in the following editorial. The issues raised may lead to changes to editorial policies and objectives. We earnestly solicit your input. DS and ML, editors

### Editorial

The following letter comes at a most appropriate time as it serves as a wake-up call for the editors. It also came during a time when several other questions needed to be addressed.

Most of our readers may know that Dick has Parkinson's and has had it now for fourteen years. This disease is progressive. Yes, there are medicines that will help retard its symptoms but as the disease progresses, tolerance is built up to the medicines making them less and less effective.

The other morning, Dick and Marty were going to see Dick's neurologist and to Dick's dismay, he could not balance on his bike. Marty had to drive Dick to the doctor



and then ask permission for a handicap parking permit. Fortunately, the neurologist suggested that one of his medications might be the cause of his immediate difficulty -- which proved to be the case.

However, the day will come when Dick may have to curtail some of his activities. The question, therefore, has been asked of Marty: "What will become of the *H.C.T.*? Do you have anyone in mind to be the co-editor?" Marty's response was: "No, everything has its birth, growth, maturity and eventually death."

Mr. Richard Christiansen puts it very aptly when he says:

"Marty has expressed her own disenchantment [with lack of discussion of Applied Theosophy Ed. *H.C.T.*] by saying she has moved from group to group because they will not even discuss the application of this Wisdom in their daily lives. That says it all."

In light of his letter, she may need to take another look at her above statements. More comments will follow Christiansen's letter.

Dear Marty & Richard,

I just finished reading your July, 2000 *High Country Theosophist*. It was good to see the articles by G. de Purucker and

[Dudley] Barr. Together they gave a quite clear picture of the history problems of T.S. in their various manifestations. Of course it becomes clear, even in what was written about the promises to which the Esoteric Society members had to agree, that Madam B. planted the seeds which finally ran rampant during the Besant reign and thereafter.

When I said that Theosophy has a problem, and that problem takes the form of "extraneous nonsense," I was not inditing you or HCT specifically. I was faulting mentalities which feel it is somehow appropriate to value blather, and to present images designed to awe and overpower those of "weaker" understanding. This particularly when they do it as "experts" to be heard.

Mr. Farthing's ideas are good. Perhaps his idea will bring about the much needed complete dismantling of the Theosophical Societies of the world, something which has long been overdue, and which can be accomplished in one fell swoop if everyone will brighten up a bit & simply exit them & not support them. Let them cease to exist. Without bodies, and without funds, nature quickly creates an institutional void.

If, having then taken the first step of truly cleansing the temple, so to speak, all these former members have any gumption at all, and if universal truths mean anything

more to them than the big ego trips that were played upon with the TS-ES inner circle, within inner circle, within the inner circle nonsense, what I indicated in my initial letter to you, that the only value of any teaching is when it changes lives, might then be returned to and made to function as it was probably intended before the ego trips and control freaks managed to screw things up.

Looking at the brief history presented in the latest HCT, it makes one wonder, doesn't it, just how much and how deeply these "universal truths" were ever originally integrated into lives during the early days of the work, even the lives of the so called inner circle, that in such a short time everything unraveled and became the hodge podge that it is today.

In response to Marty's comments, I certainly do not feel that studying Evolution of mankind is a waste of time. Just as it is truth that no teacher who is a valid teacher will ever claim to be able to open secret doors to students, or lead a student into areas of secret truths, but only help to straighten the students own pathway, likewise no experts on the subject should waste people's times leading them into these areas which at best are of questionable historic value and do so at the expense of the truly valuable teachings which are basic in changing lives for the better.

1 would point to the life-changing

teaching called The Four Noble Truths. If we can not take such simple and straightforward Light and use it to our daily advantage, thereby severing the attachments which have brought us to the state we are in today, then how can spending time on esoteric Evolutionary study be of much help to the average joe blow on the streets who so desperately needs it.

Of course, you can say that Theosophy is not for the average joe blow on the street, and is only for the more spiritually "elect", you & I, but the fact is that IF any of this is really applicable for anything more than an exclusive US CLUB, then it must make its universality known in ways that reach out to every sentient being in the universe, and I surely am not aware from anything that I read that is happening with Theosophy. If it is, it is the best kept secret around.

The nonsense, as was pointed out in the Barr article (p.20, bottom of first column), that "there is inside the Society an inner body consisting of circles, one above the other, reaching ..." etc., points out the bankrupt attitude of TS Leadership, and the inability of TS followers (and I use that term purposely) to see beyond their noses that they were, and still tend to be, manipulated.

My point was and is that if Theosophy is to take its place in the world as a force to be reckoned with, and it VERY WELL CAN, then it must return to the basic

materials and make them understandable, make them pertinent, make them applicable to people's lives, today, this moment, and not keep it hog-tied in the murky verbiage "Fairyland" examples which I pointed out from excerpts in previous HCT journals. You can say what you want about that, for this is not just a problem in Theosophy but also inherent in any "osophy" coming from anywhere wherein language is used to awe the masses, but the fact is that until someone takes the bull by the horns and makes the teachings understandable and pertinent, giving them direction and real meaning, and removes them from that other-worldly language-state, the teachings are essentially useless. NO PERSON has ever found enlightenment from reading books. The fact is that EVERY PERSON can effectively be kept from experiencing enlightenment by depending on books, and this is exactly what I am speaking to.

If you wish to make your journal valuable, don't just parrot and recopy these "historic teachings" and all the esoteric verbiage they contain. Focus them. Use it all to enlighten others and to help brush away the dusts of delusion instead of contributing to it. Even tho none of your "objectives" really deal with this, so you can safely say that you are functioning within the guidelines you set out for yourself as a journal, perhaps you ought to reconsider the real world Theosophical Needs. It seems to me you do no real value to Theosophy or to mankind until you, as living bodhisattvas

who are concerned for the salvation of all sentient beings, actually become instrumental in the process of changing individual lives, even the life of the drunk on the corner who never gets your journal but whose life might be changed tomorrow thru someone whose own life was dramatically changed by a clear and concise teaching found in your journal. That's progress. That's doing the work. That's contributing in ways other than intellectual and egotistical enjoyment. To do otherwise is to do nothing more than perpetuate delusions. To cater to an elitism. This ought not be excused by the fact that this matter has to do with the "beginning student" and that the HCT journal is not designed for them. If that is what you say, then you strengthen my argument in my original letter that you contribute to help make a few chosen experts feel wonderful and very self-important and perpetuate useless blathering. It is such experts who in their delusional states have brought Theosophy to the place of disarray that it is today, and it is those same experts to whom you cater when you say that HCT was "in part designed to be an open forum for yes, esoteric thought" and who will, in their egocentric self admiration society continue to keep Theosophy in the same fractured state because they have not, obviously, learned and applied the basic teachings of oneness in their lives. Bodhisattvas seldom are seen in intellectual garb.

Considering that any sort of real teaching seems null and void, I have to ask:

was Theosophy ever really designed to benefit sentient beings, or was it just designed as an ego trip for the few, the chosen, the adepts? Its very language tends to create an exclusivity, an “us against them”, and contributes to corrupt leadership and blind followers. What I say regarding its GREAT POTENTIAL, & I speak of Theosophy as a potential great force, is that it should either make its teachings available and understandable and a part of the life of the world, or it should get out of the “parade.” All these “societies” do nothing but continue the delusion that something is really happening. It isn’t. And you know it. I think Mr. Farthing understands what I am saying. If he did not, he would not be seeing that a new vision is necessary. However, I hope that the vision is not just new wine in old skins. I hope the SEEING is complete enough that everyone will realize that if a dog is dead, continuing what appears to be compassionate maneuvering such as continuing to prop it up and bring it food, blankets, and an umbrella for bad-weather-days will

not make it alive and viable. The reality is that it will continue to stink and simply be a distraction from the real needs of the moment.

Marty has expressed her own disenchantment by saying she has moved from group to group because they will not even discuss the application of this Wisdom in their daily lives. That says it all. I have to ask, what is the purpose of any TRUTH if it

is not applied in a life lived? There is no other application for it unless one wants to deal only in the intellectual abstract and that is dust and that is the parade to which I referred. Continuing this nonsense is the easy way of really not dealing with pertinent and valuable Theosophy materials, and this becomes self evident in the fact that the organizational aspects are now, and have been always, in disarray or potentially so.

The many Theosophists Marty mentions who work silently and unheralded and unknown are the very ones who, despite the organization, are internalizing truths and are getting beyond the dog poop, and they likely would do that even if they were of no ‘ism’. Think how much more universal good would be accomplished if such workers were Awake, not despite the organization’s being there but because of organizational help. Theosophy would then be a force unstoppable. The fact is that organizations ARE individuals. But bad organizations are individuals out of control. Why do we tolerate it for a moment? Our only reason for being here is to Enlighten to knowledge of who we are, not to play silly games. This is untenable, particularly in areas which purport to give us secret teachings. That is really sad.

I know that what I am doing is sort of akin to the pellet spray of a shotgun blast, which tends to get some attention, and in this case it is going through your journal. I hope

that my message isn't so broad that is isn't clear. My point is that if a discipline into which Theosophy falls cannot move people onto a very clear path toward enlightenment, then what is the use. With all its faults, Buddhism at least gives some clear guidelines along which people can work their way, and their paths can be on many levels, but with quite clear information always available from some source which allows students to get a good grounding. There is nothing wrong with Eastern verbiage except when it becomes all there is, and as I pointed out, there is nothing quite so proud of itself as some peacock who can give the impression of having Conquered the inner path. Well, the fact is, that when one has really conquered that inner path, one does not, and one will not, confuse the issues with a lot of verbal bullshit. One then knows what is important and what is not important.

Peace,

Richard Christiansen

It is not the Esoteric Inner circles that was or is the problem. Each individual must take the teachings to his own heart and perform the necessary duties therein. It matters not whether that person be Joe Blow of the street or an Intellectual. The heart knows the Truth.

What is obvious is that the material presented must be made clear, relevant to Today's Times, focused on the teachings and **not** filled with ego chatter that wastes everyone's time. It must be True, Kind and Helpful. If it fails any of these, then it is nothing but useless gossip and chatter.

It may be true, **no person has ever found enlightenment from reading books.** Only an Enlightened person knows that answer and according to many scriptures and saints **Enlightenment comes from within, for that is where the Truth lies.** No one is kept from experiencing this enlightenment; that is up to the individual. Sadly, I am not even convinced Theosophists care about Enlightenment; it certainly seems to be a forbidden word to talk about.

You say: "If you wish to make your journal valuable, don't just parrot and recopy these `historic teachings' and all the esoteric verbiage they contain. Focus them."

Focus the basic teachings and verbiage, I ask what does that mean?

The only effective way is that every reader must take the teachings within, through constant meditation and contemplation coupled with noticing how it rubs against their own ego's ideas and ways, which are the samskaras and skandas in the intellectual's terms. The difficulty I

foresee, as an editor, is what may seem as very clear and interesting to me is an absolute 'bore' or carry a 'fog index' to someone else. This is even true of the two editors of the *H.C.T.*

It seems as though variety is one answer. For it is through variety that we may touch different individuals.

This does not dismiss the fact that we must apply the earlier principles of Truth, Kindness and Helpfulness. Sometimes Intellectual terminology must be used. Often there are no English equivalent words. However there is no excuse for not having explanations in our every day language whenever possible. There may be times when it is important to place articles spoken in their archaic ways. Although it may not make sense to all, some may understand it. It undermines the authors meanings if we as editors must interpret everything.

An important fact to consider is the differences in meaning of terms. Ego in H.P.B.'s day referred to the Higher Self; today it refers to the lower personality. Some of the terms have developed a racist connotation. H.P.B. refers to "race" to mean the development of humanity as a whole; now it connotes differences in color of skin. We, as Theosophists of the year 2000, need to consider these differences.

The many Theosophists who work

silently and unheralded will continue to do their work despite organizations, and even gossip, chatter, and different needs. Perhaps though, we all need to stop and think how we are going to serve humanity.

Are our objectives defined well? To consider this we will look at what H.P.B. laid out and then how Purucker further developed them. Finally, we will look at what one of the Masters, the Maha Chohan, said.

To help clarify the purpose of the Theosophical Society, we will excerpt various questions and answers that were presented to H.P.B. during her time.

### Key to Theosophy

Enq. *What is the objective of the system?* [Theosophical Movement ed HCT]

Theo. First of all to inculcate certain great moral truths upon its disciples, and all those who were 'lovers of truth.' ... The chief aim of the Founders of the Eclectic Theosophical School was one of the three objects of its modern, successor, the Theosophical Society, namely, to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities.

Enq. *What have you to show that this is not an impossible dream; and that all the world's religions are based on the one and the same truth?*

Theo. Their comparative study and analysis. The 'Wisdom-religion' was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines ... once universally diffused. ...

Enq. *Can you attain the 'Secret Wisdom' simply by study? ...*

Theo. I think not. ... Ancient Theosophists claimed, and so do the modern, that the infinite cannot be known by the finite, sensed by the finite self [ego ed. H.C.T.] - but that the divine essence could be communicated to the higher Spiritual Self in a state of ecstasy [this term means to Know the Higher Self ed. H.C.T.] ... Real ecstasy ... is 'the liberation of the mind from its finite consciousness, becoming one and identified with the infinite. ... It is reached by very few and is identified with a state known in India as Samadhi. [She further states that this is obtained through yogic practices of austerities, silent meditation, and prayer. In today's terms it is called enlightenment ed. H.C.T.].

Enq. *What ethical system do you prefer to follow? ...*

Theo. None, and all. We hold to no religion, as to no philosophy in particular: we cull the good we find in each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into Exoteric and Esoteric.

Enq. *What is the difference?*

Theo. The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. ... In short, he has to help, if he can, in carrying out of at least one of the objects of the program. ... Esoteric Theosophist pledge themselves to carry out, as strictly as they can, the rules of the occult body. It is the renunciation of one's personality. a candidate has to become a thorough altruist, never to think of himself [ego ed. H.C.T.], and to forget his own vanity and pride in thought of the good of his fellow-creatures, as well that of his fellow-brothers. If esoteric instructions shall profit him, he has to live [circumstances permitting ed. H.C.T.] a life of abstinence in everything, of self-denial and strict morality, doing his duty by all men.

Enq. *Then what is the good of joining the so-called Theosophical Society?*

*Where is the incentive?*

Theo. None, except the advantage of getting esoteric instructions, the genuine doctrines of the ‘Wisdom-Religions,’ and if the real program is carried out, deriving much help from mutual aid and sympathy. [In today’s term is called a sharing. ed. H.C.T.]. There is strength and harmony in union and well-regulated simultaneous efforts can produce wonders.

Enq. *Is the production of healing adepts the aim of Theosophy?*

Theo. Its aims are several; but the most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are hereditary. It is not studying Occultism for selfish ends, for the gratification of one’s personal ambition, pride or vanity, that one can ever reach the true goal: that of helping suffering humanity. Nor is it by studying one single branch of esoteric philosophy that a man becomes an Occultist, but by studying if not mastering, them all.

Enq. *Is help, then, to reach this most important aim given only to those who study the esoteric sciences?*

Theo. Not at all. Every member is entitled to general instructions if he only wants it; but few are willing to become what is called ‘working members.’ Most prefer to remain drones of Theosophy.

Enq. *What are the objects of the Theosophical Society?*

Theo. They, are three and have been so from the beginning.

(1) To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed.

(2) To promote the study of Aryan and other Scriptures, or of World’s religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of Brahmanical, Buddhist, and Zoroastrian philosophies.

(3) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially.

[Note: No where in the objectives does it state that enlightenment of an individual nor the promotion of enlightenment of fellow brothers is present. It was implied with the differences between a exoteric and a esoteric Theosophist. An esoteric Theosophists does not become one by merely joining a group. ed. H.C.T.]

Enq. *How do you expect the Fellows of your Society to help in the work?*

Theo. First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulation of our literature, by buying books when they have the means, by lending or giving them and by inducing their friends to do likewise. Fourthly, by defending the Society from unjust attacks upon it, by every legitimate means in their available. Fifth, and **most important of all, by example of our lives.** [All the organizations are following these rules ed. H.C.T.].

Enq. *But all this literature, to the spread of which you attach so much importance, does not seem to me to be of much practical use in helping mankind. This is not practical charity.*

Theo. We think otherwise. We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate - we hold that such a book does a real, substantial good. As to what you call practical deeds of charity, to benefit the

bodies of our fellow-men, we do what little we can. ... **What the Theosophist has to do above all is to forget his personality.** [The difficulty is that to go beyond the ego, it takes a teacher who **is** beyond the ego himself/herself and they are few and far between, so we Theosophists must struggle as best we can until one comes along. ?? ed. H.C.T.].

H.P.B. Key To Theosophy. pages 2-4, 9, 19-41, 248

The Path

adapted from G. de Purucker.

It would be a ridiculous situation if all of the teaching from the Masters were merely a concession to human pleas and weaknesses; and that the Masters, had little concern for the spiritual teachings and improvement of their fellow-men. In other words, the Masters only occasionally and in a quite arbitrary manner send an Envoy openly into the world; and that during all the interims, they leave humanity to take care of itself, to blunder its own path in foolishness, while the masters remain in a state of spiritual and selfish isolation, thus cutting themselves off from helping the world. This idea is monstrous, and shows an utter misunderstanding of our esoteric teachings, indeed of ordinary Theosophy.

The masters are working in the world,

and their Envoys are today just as active, as they ever were. ...

Pause in thought over the situation; use your own intelligence; and last but not least take H.P.B.'s open and secret teaching for what it really is, and not what somebody else says that it is; and then make your own deductions. Never assume that the Masters have only one way of working with the world, or that they always do this and do not do that. Be assured that at no time is the world bereft of the Masters' support.

As H.P.B. so nobly puts it in *The Voice of the Silence*: "To live to benefit mankind is the first step and to practice the six glorious virtues is the second."

The first step on the path of chelaship [Chelaship is Purucker's word to become a esoteric Theosophist ed. H.C.T.] is renunciation of all that is low and ignoble in the personality, and a joyful and whole-hearted surrender to the decrees of the god within.

There is no end to intellectual and spiritual growth. Chelaship is exchanging the darkness of personality for the glorious sunlight of impersonality. It is a passing out of the mud of material existence, with its fantasies of thought and emotions, into the clear splendor of the inner spiritual sun, leading ultimately to a becoming utterly at one with the Alaya of the Solar System; it is a exchanging of weaknesses for strength and

spiritual power. ...

These words state clearly what every Theosophist strives and aspires to do. We should not be daunted by the words 'chelaship' but inspired. Inspired to always better ourselves. Theosophy should not just be mere words or giving out such. As we continually improve ourselves, we will help others to the best that we have attained.

I have heard many of our students who yearn to be accepted chelas say: "How will I know when I am accepted as a chela?" This question shows ignorance of the fact that the student does not need to know; the Teachers will know, and they do not hide the truth. And how do they know? By electric, magnetic, spiritual, sympathy between like and like. ... You need not worry about meeting your Teacher. When your time comes you will know it without any need for worry on your part. It is not our duty to trouble about this. Our duty is to live the life of chelaship, to become worthy channels of the thought Divine, to become the chosen agents of our Teachers.

On the other hand it should not be supposed that there are no representatives of the Masters in the world today. ... The Masters have many Messengers in the world, and their agents are working ceaselessly and have been doing so for ages. ...

Each of you have definitely entered upon the chela-path by your own will, devotion, aspirations to improve, to know more, and be of service to others.

The only thing that keeps you from taking that final step of self consciously knowing your own Master is your outlook, your own convictions, your vision of life, your psychological and mental prejudices such as pride and doubt which distort your vision.

It is very sad to me when I see beautiful and noble-hearted men and women, who with a little additional effort could take the small step, to cross the dividing line to chelaship. ...

We are all learners, all of us have illusions, each one in his own manner. ... The only difference between the accepted chela, the one who knows his Teacher, and the average man is that the accepted chela steps over the illusory partition of Maya. The quickest way to overcome these illusions is by cutting the root of them in yourself; and the root of these illusions is selfishness in all its multimyriad forms. ...

Purucker. G de. *The Esoteric Path: Its Nature and Its Tests*. pp 10-12

View of the Chohan on the T.S.  
The Mahatma Letters, Appendix II

The doctrine we promulgate being the

only true one, must, supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborated by evidence furnished by modern exact science. ...

For our doctrines to practically react on the so called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of theosophy. It is not the individual and determined purpose of attaining for oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes a Theosophist.

The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other

unrestrainedly indulging its animal desires with the deliberate consequence of experiencing annihilation pure and simple in cases of failure, to millenniums of degradation following physical dissolution. Those 'intellectual cases,' reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, rather degrade, and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism the white dove of truth has hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of truth, no prophet has ever achieved complete triumph during his life time, not even the Buddha.

The Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve that proposed object a greater, wiser, and especially a more benevolent intermingling of the high and the low. ... Theosophists must be the first to outstretch their hands in fellowship to the poor and despised. ...

If the Theosophists say we have nothing to do with the poor and despised; they are of no concern to us and must manage as best they can, what becomes of our fine professions of benevolence,

philanthropy and reform. Are these professions merely lip service? If so, can ours be the true path? Never! rather perish Theosophical society and condemn its founders rather than permit it to become no better than an academy of occultism. That we devoted followers of that spirit self sacrifice, philanthropy and kindness, the Buddha, should ever allow the T.S. to represent the body of selfishness, the refuge of the few with no thought for the fate of the many is a strange idea, my brothers. ... No, no, good brothers, you have been laboring under that mistake too long already.

Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself the idea. Oh, for the noble and unselfish men to help us accomplish that divine task. All our knowledge past and present would not be sufficient to repay them. ...

To be true, religion and philosophy must offer a solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, ... have ever possessed the truth. ...

... To these there must be somewhere

a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess that must be the true philosophy, the true religion, the true light, which gives the truth and nothing but the truth.

## ML Appendix II

In my mind, this letter explains that the purpose of Theosophy was not enlightenment. Moreover, the Maha Chohan letter points out that a persons whose objective is enlightenment is selfish and that it is better to give all you can imperfectly rather than pursue Nirvana. It was never claimed that ‘Theosophists’ would be perfect, rather that Theosophy be the cornerstone for future religion of mankind. Their intentions were never intended for the perfection of the individual man as such with no thought of the many; the goals are implicit in the teachings.

With this in view, are we Theosophists fulfilling properly the roles intended? Do we need to add to our goals? It seems as though these are the deeper questions that Richard Christiansen is proposing.

Do we need yet, just another loose organization of people fulfilling the same roles as other Theosophical organizations, or should we re-evaluate and clarify the goals.

As another reader so aptly put it: “The June H.C.T. was good; but instead of all the talk and debate on Theosophical this or that, or loyalty to this or that, why not just recognize the True Self? As far as Ideology and morality goes, simply embrace, affirm, and uplift all that is, as the Self.

Teachings will never become dead letter dogmas if one does sadhana and meditation, as that literally breathes life into those teachings,. Everything is alive, everything is Consciousness, everything is Tat, everywhere at all times, is a dancing Tat-Tvam-Asi.

“The teachings will never become dead letter dogmas if one does their spiritual work,” this is what G. de Purucker and H.P.B mean when they talk about the Esoteric Path and working on oneself. They were not referring to an “Esoteric Club.” The Esoteric Path always has and will lie within the Heart of Each Individual.

Variety has been our most outstanding compliment. The H.C.T. is ALIVE. At any given moment the next step is unknown.

**The participation of our readers is essential to the LIFE of the H.C.T. With YOUR participation, we can wisely make choices we could not have foreseen.**

## SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY  
A.BARBORKA

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

*Question.* Our class in *The Secret Doctrine* has reached the place where Stanza VII, sloka 24 is presented. Can you please give an explanation of this important sloka, and answer the question submitted.

*Answer.* First it may be noted that H. P. Blavatsky remarked that the subject was a difficult one, consequently her preliminary words should first be read:

“This Stanza contains, in itself, the whole key to the mysteries of evil, the so called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the aeons which followed.” (S.D. II, 161; III, 169 6 vol. ed.; II, 171 3rd ed.)

An explanation of this sloka is best handled by considering it sentence by sentence. Here is

the first sentence of sloka 24:

“The Sons of Wisdom, the Sons of Night, ready for re-birth, came down.”

This represents what in later ages is interpreted as the “Fall of the Angels,” because of the actual descent of the Dhyani Chohans.

“The Sons of Wisdom”—an alternative term for the Manasaputras (literally “the Sons of Mind”) or Solar Pitris are a specific class of Dhyani-Chohans. So also is the term “the Sons of Night,” which is apt to be confusing to one who is not aware of the significance attaching to the concept of “night” when used symbolically, as in this sloka.

It does not signify “darkness” in the sense of being the opposite of the light of day. In the slokas a “day” signifies a period of activity, as in the phrase a “Day of Brahma”; “Night”, then, denotes a *former* period of activity. Thus, the Sons of Wisdom attained their status in a prior Manvantara. Observe the words “came down,” signifying that they descended from “superior spheres.”

The second sentence of the sloka reads: “They saw the vile forms of the first third.” In regard to the “vile forms”, H. P. Blavatsky interpolated the word “intellectually” prior to “vile” and added the words “still senseless Race,” signifying that although the “first third” potentially *had* the mind principle, the Race did not have the power of utilizing the mind

principle; for, to mention one factor, the vehicle was not yet ready. The “first third” could refer to the first- three sub-races of the Third Root-Race. The first two Root-Races, as well as the “first third” are technically designated as being Amanasa, literally “without the functioning of Manas,” the mind principle, therefore unenlightened. Then, too, their very large rupas, or forms, were consequently referred to as “vile.”

H.P.B.’s comments should be read at this point of the sloka:

“Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man-if the* ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name-is, so far, only an animal intellectually.

It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the fifth. But Manas will be **relatively fully developed** only in the following Round”-the Fifth Round. (S.D. II, 161-2; III, 169; II, 171 3rd ed.)

The “midway Round” in the seven Round cycle signifies the Fourth Round; three and a half Rounds is the mid-point of the Manvantara. The fourth principle is Kama, the desire principle which should act as the “fit vehicle for the fifth” principle, Manas.

The third sentence of the sloka is presented by means of the words of the Sons

of Wisdom, here referred to as “the Lords” who “have Wisdom.” “We can choose, said the Lords, “we have Wisdom.”

Two factors are presented for consideration in connection with the choice: (1) Already at this stage of evolution of the human race, some egos (or monads) were further advanced evolutionally than the vast majority. For confirmation of this statement, reference is made to the celebrated passage in the first volume where the Monadic Host is divided into the Three Classes of Monads (S.D. I, 174-5; I, 227 6 vol ed.; I. 197 3rd ed.) (2) The obvious rendering of the sloka indicates that the Sons of Wisdom were in the position of being able to select the vehicles which were sufficiently prepared for their entry.

With regard to the sentence following the words of the Sons of Wisdom: “Some entered the Chhayas.” In connection with the word “Chhaya,” it should be noted that in Stanza IV, sloka 16, reference is made to the rupa of the Race: “It could stand, walk, run, recline, and fly. Yet it was still but a Chhaya, a shadow *with no sense.*”

The literal meaning of “chhaya” is a shade, or shadow. The last sloka quoted indicates that the human race was not functioning self-consciously. At a later page in the volume an explanation is provided which should be applied to the phrase of the first sentence in sloka 24: “ready for rebirth”; a; well as to the entry into the Chhayas by the Sons of Wisdom:

“The Sons of Wisdom, or the *spiritual* Dhyanis, had become ‘intellectual’ through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were ‘ready,’ and became the Arhats ... This needs explanation.

“It does not mean that *Monads* entered forms in which other Monads already were. They were ‘Essences,’ ‘Intelligences,’ and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their ‘Egos,’ or *Manas* (since they are called *Manasaputra*, born of ‘Mahat,’ or Brahma) had to pass through earthly experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified.” (S.D. II, 167; III, 174-5 6 vol. ed.; II,

Another short sentence from the sloka followed: “Some projected a spark.” The significance of a “spark” again utilizes the symbol of the “Flame”, referring thus to the mind principle. The following citation has particular reference to this sentence of the sloka, although its importance is apt to be overlooked:

“Those who were ‘half ready,’ who received ‘but a spark,’ constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the ‘Sons of Wisdom.’” (*Ibid.*)

The next sentence “Some deferred till the Fourth (*Race*),” brought forth this query:

*Question.* Was this the fourth sub-race of the Third Root-Race or the Fourth Root-Race?

*Answer.* Because the “coming of the Manasaputras is definitely linked with the Third Root-Race, and in some passages reference is made to the “incarnation” of the Sons of Wisdom as occurring after the separation of the sexes -- in view of the fact that when the separation occurred the Race was still mindless (cf. S.D. II, 267; III, 269 6 vol. ed.; II, 279 3rd ed.) -- one is apt to reply that the sloka refers to the fourth subrace of the Third Root-Race. However, there is a

definite statement which indicates that the occurrence took place in the Fourth Root-Race:

“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.” (S.D. II, 228; III, 231 6 Vol. ed.; II, 238 3rd ed.)

Another clue is provided in connection with the fourth sub-race of the Third Root-Race. In the sloka which follows No. 24, the last sentence states: “They (the Sons of Wisdom) would not enter the (first) Eggborn.” The fourth sub-race represents the stage of the Egg-born, to which this passage refers:

“... it is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs, and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors.

And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities.

Toward the end of the fourth *sub-race*, the babe lost its faculty of walking as soon as liberated from its

shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years.” (S.D. II, 197; III, 202-3 6 Vol. ed.; II, 207-8 3rd ed.)

Returning to sloka 24, the next sentence reads: “From their own essence they filled the Kama.” This sentence of the sloka was explained in a previous issue (please refer to *The Canadian Theosophist* March-April, 1969, HCT July 2000, page 8 - column 1). It is followed by these significant words: “Those who entered became Arhats.”

Because of the intensification of the Kama in conjunction with the awakened mind principle, along with the prepared vehicles, the Sons of Wisdom who entered the Chhayas were able to function in the capacity of superior human beings. Here a citation is apposite:

“That Third and holy Race consisted of men who, at their zenith, were described as, ‘towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth.’” (S.D. II, 171-2; III, 179 6 Vol. ed.; II, 181 3rd ed.)

The next sentence of the sloka refers again to the “projection of a spark,” of the mind-principle: “Those who received but a spark remained destitute of knowledge. The spark burnt low.” H.P.B. added a comment

after these two sentences:

“Here the *inferior* Races, of which there are still some analogues left-as the Australians (now fast dying out) and some African and Oceanic tribes-are meant. `They were not ready’ signifies that the *Karmic* development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races.” (S.D. II, I62; III, I69 6 Vol. ed.; II, 171 3rd ed.)

The sloka continues: “The third remained mindless.” Here again reference is made to the non-functioning of the mind-principle, which did not serve humanity until after the separation of the sexes. The sloka reiterates: “Their Jivas (*Monads*) were not ready.”

And the next two sentences of the sloka still refer to the “Jivas who were not ready” in these words: “These were set ‘apart among the Seven. They became narrow-headed.” H.P.B. explained that “the Seven” signified the seven primitive human species; and commented upon those which “were not ready”:

“. . . 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.

This explains the otherwise

unaccountable degrees of intellectual-ity among the various races of men -- the savage Bushman and the European -- even now.

Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavored*, as some may think -- nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*, which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round.” (S.D. II, 168; III, 175 6 Vol. ed.; II, 177 3rd ed.)

In contrast to those who were *not* ready, the sloka now refers to those who *were ready*: “The third were ready,” which was the opening theme of this sloka. It concludes in the words of the Sons of Wisdom: “In these shall we dwell, said the Lords of the Flame and of the Dark Wisdom.”

This brought forth the question: Further light is desired about the Lords of the Flame and of the Dark Wisdom.

*Answer.* The Lords of the Flame signify the Sons of Wisdom, or Manasaputras, inasmuch as the “Flame” is used symbolically to refer to the “fire of Mind” -- carrying on the

idea that a “spark” from the Flame was projected by some of the Lords of the Flame. As for the “Dark Wisdom,” here again a symbolic term is used. H.P.B. hints at its true significance in this short sentence:

“The *Zohar* speaks of ‘Black Fire,’ which *is Absolute Light-Wisdom.*” (S.D. II, 162; III, 169 6 Vol. ed.; II, 171 3rd ed.)

In the Stanzas of Dzyan which were presented in the first volume, “Darkness” precedes “Light” in some of the slokas. Here is an example: “Darkness radiates light, and light drops one solitary ray into the Mother-deep.” (Stanza III, sloka 3) In other words, Darkness is equivalent to “Absolute Light,” for as H.P.B. comments:

“we call the Absolute, ‘Darkness,’ because to our finite understanding it appears quite impenetrable.” (S.D. I, 56; I, 126 6 vol. ed.; I, 86 3rd ed.)

In symbolic language, then, “Dark Wisdom” is “non manifested wisdom” (to coin an expression). It precedes “Bright Wisdom”, when the latter is represented in a manifested aspect.

*Question.* Are the Solar Pitris who incarnated in the Fourth Root-Race still a part of our humanity?

*Answer.* Since the Solar Pitris are equivalent to the Sons of Wisdom-some of

whom partook of incarnation in the human Life-Wave during the period of the Fourth Root-Race, as well as those who assisted the human race in earlier periods-all are unquestionably “linked” with the Human LifeWave by ties of one kind or other. However, the Manasaputras are not involved in the evolutionary cycle of the Human LifeWave, because of having returned to their superior spheres from which they descended.

Nevertheless, another factor is involved, which may be pointed to even though the full explanation is lacking. It deals with a karmic tie between the lofty beings termed Solar Pitris and human beings, showing that there is a link which is more real than apparent.

“While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link.” (S.D. II, 318; III, 318 6 Vol. ed.; II, 332 3rd ed.)

From *The Canadian Theosophist* Vol. 50, No. 3. July 1969

## The Origin and Evolution of Man

by  
Adam Warcup

Third Class:

In the August Issue of the *H.C.T.* it was stated: "While those which 'were not ready' at all, the latest Monads, which had hardly evolved from their first transitional and lower animal forms at the close of the Third Round, remained the 'narrow-brained' of the Stanza."

SD II 167-8

Remember that this relates to the evolution of man monadically. Man constitutes seven hierarchies of monads. from class one the most evolved to class seven the least. These monads must go through the forms belonging to the lower kingdoms. The seventh class were the last of these monads to acquire human form before the door was closed. These monads said that perhaps by the fourth race these vile forms will look a bit more attractive and then we will awaken mind in them. Narrow-brained means that these forms developed very little manas. They lost out because these forms did not have the sense to reproduce within the human stock. They interbred with huge animal forms which produced an intermediate stock. This act is called the 'Sin of the Mindless' and it does not refer to the Adam and Eve story.

At this stage the difference between animal and human form was much less accentuated than now. Now interbreeding is impossible. Once the Dhyanis realized their error they endowed these forms with mind; the interbreeding stopped, but the sin had already been committed. This was not part of Nature's plan.

As if this was not bad enough, in the fourth race the Alanteans knowingly again interbred with this inferior race and produced another off shoot stock. This is believed to be the Anthropoid stock of today. All of these forms are animated by monads which are within the human kingdom. They are destined to die out as Anthropoids in the present fourth round and become fully human by the fifth round.

In closing the section on these particular categories, there is an apparent paradox. It is suggested by various scriptures that some dhyanis chose to make the sacrifice by voluntarily giving up their impersonal individuality for individual personality. These dhyanis had to give up a great deal in order to thus become the egos of mankind. Yet, other dhyanis were compelled to do this by Karmic Law as their "bitter cup of retribution" for being failures in a previous manvantara.

The paradox is resolved when we realize that the entities responsible for the awakening of mind in man were many and

varied. The *Secret Doctrine* is just talking about the root of the idea and giving out hints. Some indeed were highly spiritual entities and for them it was a real sacrifice but other entities were drawn into it by the scruff of their necks, so to speak. They had a certain degree of freedom in doing this but they chose unwisely. The result of these unwise choices added to their karmic burden.

Many of our traditions talk about this process. In the Greek literature, the metaphor of Prometheus bound to the rock represents the dhyani bound to the personality, and suffering as a result. He brought us fire as indeed the dhyani brought us the fire of mind.

In the Christian tradition Lucifer is regarded as the Devil Incarnate. In giving man a choice, man has become one of the gods by awakened mind.

An editor note: Even today we can see this paradox. In Hinduism they are called Guru's, in Buddhism they are called Bodhisattvas, and Christianity they are called Saints. They fill the same calling though. They are destined to awaken man from suffering and yet, they too can choose their destiny. They too can fail.

## The Sixth Root Race

Here are some examples of Theosophical Teachings that are taking some heat in Europe. It was sent to us by one of our readers. I include the reader's added emphasis in the form of underlining and bolding. It comes from *The Secret Doctrine*. If you think about these terms in our Modern Day language, it is no wonder that H.P.B. is taking so much rap.

“Thus the Americans have become in only three centuries a “primary race,” temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race, in all its new characteristics. After this, in about 25,000 years, they will launch its preparations for the seventh sub-race; until in consequence of cataclysms - the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands direct connected with the confines of our continent and isles. - the Sixth Root-Race will have appeared on the stage of our Round.

Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so

silently, indeed, that for long millenniums will its pioneers - the peculiar children who will grow into peculiar men and women - be regarded as anomalous *lusus nature*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. Then the present men will begin to be regarded as exceptional mongrels, until they die out in their turn in civilized lands surviving only in small groups on islands - the mountains peaks of today - where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of a once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it more slowly than its new successor still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans.”

The Secret Doctrine. Vol II. page 464

“Thus the Americans have become in only three centuries a “primary race,” ... becoming a race apart, ... and strongly separated from all other now existing races.

They are, in short, the germs of the *sixth* sub-race. ... in consequence of cataclysms - the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), ...”

These words could easily be misinterpreted as to imply that the Sixth-sub race (Americans) will destroy Europe, whereas the text states that it will be a consequence of cataclysms.

We as the present race will begin to be regarded as Mongrels? We will have to live on islands until we degenerate and die out? The key here is that this will take many hundreds of millenniums. The dilemma we Theosophists of the Information Age face is that this material can be propagated all over the world in seconds. The danger inherent is that there are numerous statements in this citation when taken out of context are alarming to the casual reader. We need to make sure they are clear in today’s terms. The difficulty is that the teachings are very complex and that most theosophists probably have never read it.

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Richard Slusser  
140 S. 33rd St, Boulder, CO U.S.A.  
80303-3426  
Phone (303) 494-5482  
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## OBJECTIVES

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

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

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

(3) To examine contemporary ethical, 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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