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According to theosophy, the earth is about two billion years old — a figure in agreement with ancient Hindu teachings.

In the west, it was widely believed until the early 19th century that the earth was less than six thousand years old, a belief based on a literal interpretation of the Book of Genesis. In the 1640s, for example, biblical scholar Dr John Lightfoot calculated that the world was created at the autumnal equinox in 3928 BC. A few years later, Archbishop James Ussher of Ireland announced that God created heaven and earth on Saturday evening, October 22, 4004 BC. [1]

In the 19th century, scientists tried to work out the earth's age by assuming that its features had been shaped by the same gradual processes operating today. For example, they calculated the time required for the earth's sedimentary rocks to be deposited, for the oceans to attain their current level of salinity, and for the planet to cool from an original molten state.



Because these processes were not fully understood, the resulting estimates of the earth's age differed widely, ranging from 3 million years to 15,000 million years. The discovery of radioactivity in 1896 led to the development of radiometric dating, but it was not until the 1950s that the techniques were considered sufficiently refined to yield reliable dates. This method put an end to the significant level of disagreement among scientists on the age of the earth.

The basic principle of radiometric dating is very simple. A radioactive parent element spontaneously disintegrates, at an apparently constant rate, into a stable daughter element — e.g. uranium-238 decays to lead-206. By measuring the amounts of the parent and daughter elements in a rock, the time that has elapsed since it solidified can be calculated; the greater the proportion of the daughter element, the older it is. However, there are various complicating factors.

Even if it were true that radioactive decay rates never changed, some of the daughter element may have been present in the rock when it crystallized, and some of the parent and daughter elements may have been lost or gained by the rock since it formed. If, after a rock has crystallized, it later undergoes reheating, the radioactive clock will be reset, sometimes to zero. Attempts to take these factors into account are not always successful, resulting in discordant dates.

For example, potassium-argon dating has given ages ranging from 160 million to 2.96 billion years for Hawaiian lava flows that occurred in 1800! These anomalous dates were blamed on the presence of 'excess argon'. This is an extreme case, and it would be wrong to dismiss radiometric dating as utterly worthless, since different radiometric techniques frequently give consistent dates for the same rock samples [2].

The oldest known rocks on earth have been dated radiometrically at 3.96 billion years, and the oldest individual crystals at 4.3 billion years. Scientists believe that the earth is older than this, but that more ancient rocks did not survive the molten conditions that prevailed after the planet's birth.

The oldest moon rocks have been dated at about 4.5 billion years, and the oldest meteorites at 4.5 to 4.6 billion years. On the basis of these results, along with calculations concerning lead isotopes* in meteorites and in the earth, scientists have concluded that the entire solar system, including earth and all the other planets, formed about 4.55 billion years ago [3].

Radiometric ages of 6 billion years for earth rocks and 5.5 billion years for moon rocks have occasionally been reported, but such results are generally regarded as unreliable [4]. At the other extreme, there are still a number of fundamentalist

Christians, or creationists, who believe that the earth — and in fact the whole universe — is only a few thousand years old [5]. *Isotopes are atoms of a particular element that contain the same number of protons but different numbers of neutrons.

According to Hindu philosophy, the age of the earth (to the year 2000) is 1,972,949,101 years [6]. The earth will live for a total of 4.32 billion years — a ‘day of Brahmâ’ — after which it will die and its lower elements will disintegrate. After a rest-period or ‘night of Brahmâ’ of equal length, it will reembody.

H.P. Blavatsky stated that these figures were more or less in accordance with the teachings of the Trans-Himalayan Brotherhood, for which she acted as messenger. Has radiometric dating rendered the theosophical age of the earth invalid, and exposed the Brotherhood of Adepts as a bunch of amateurs? Only if we accept the key assumptions on which the method is based — namely, that radioactive decay began as soon as the earth formed, and that decay rates have remained absolutely constant throughout the earth’s history.

Each radioactive atom or isotope has a characteristic half-life, which is the time required for one-half of any given quantity of the atom to decay. Half-lives range from over a billion years to less than a billionth of a second. Experiments have shown that decay rates are not significantly affected by

pressure and temperature, chemical reactions, and gravitational, magnetic, and electric fields. This is because radioactivity results mainly from very stable properties of atomic nuclei — properties which scientists claim to be totally unchanging.

However, there is a small measure of uncertainty (of up to 2%) in measured half-lives. This means that extremely slow changes in decay rates could go unnoticed for a very long time. Considering the short period that scientists have been making such measurements, it is premature to conclude that decay rates are absolutely unvarying. It is interesting to note that carefully conducted experiments in psychokinesis have shown that radioactive decay can be influenced by the human mind — but such results are of course ignored by mainstream science [7].

In theosophy, the earth’s evolution is divided into an arc of descent and an arc of ascent [8]. During the descending arc, which comprises the first half of the earth’s life, the earth condensed from its original ethereal condition into an increasingly dense and material state.

At the midpoint of human evolution, some 4.5 million years ago [9], the ascending arc began, during which the earth will gradually become more ethereal again. Radioactive decay is a sign of etherealization, and has only become the dominant

trend since the start of the arc of ascent, prior to which there were only temporary episodes of radioactivity [10].

At present there are 118 known chemical elements. All the elements from uranium (atomic number 92) upwards, are very unstable; some do not exist in nature and are known only because they have been artificially created in the laboratory. It is quite likely that several million years ago, when the earth reached its deepest point of materiality, there were more stable elements than there are today.

With the commencement of the upward arc, the heaviest elements are the first to become radioactive, but as times goes on, lighter elements will also become unstable, and decay rates will tend to increase. Thus, theosophy does not just say that decay rates have been slower in the past, but that most of the earth's history to date has been characterized by the concretion of matter — the opposite of radioactivity.

On the upward arc, heavier elements tend to disintegrate into lighter elements, whereas on the downward arc lighter elements tended to integrate into heavier elements. Radiometric dating currently makes no allowance for this.

In the uranium-lead dating method, for instance, it is generally assumed that all the uranium in a rock has been present from the time it formed, and that the lead has been

produced mainly by the decay of the uranium; the possibility that the uranium was partly produced by the materialization of lead is not considered.

Due to the flawed assumptions on which radiometric dating is based, it results in ages that are far too old; at best, it gives only relative dates, not absolute dates. Scientists recognize that light elements can turn into heavier ones by means of nuclear fusion, but the prevailing belief is that this can take place only at temperatures of millions of degrees, such as are thought to exist in stars.

However, biologist Louis Kervran and a number of other researchers have demonstrated that, in both living organisms and the mineral world, some common elements are transmuted into heavier elements without the need for extremely high temperatures and pressures, and some are transmuted into lighter elements [11]. Orthodox science does not bother to study these subtle, alchemical processes because it is already convinced that they cannot exist.

'Cold fusion' is another anomalous phenomenon that has largely been shunned and sidelined by the scientific establishment [12]. The term covers a variety of poorly understood nuclear reactions but, in contrast to 'hot' fusion, these take place at low temperatures and in relatively simple devices, instead of in reactors costing millions of dollars. Clearly, mainstream scientists are in no position to decree what

is or is not possible in nature!

The earth's history is divided into a series of geological periods, whose boundaries are often marked by geological convulsions, biological extinctions, and the sudden development of new species.

According to theosophy [13], sedimentation in the present, fourth round of the earth's evolution began in the Laurentian period, towards the close of the Precambrian era, about 320 million years ago (corresponding 'scientific' date: about 640 million years). This was followed by the Paleozoic era (the age of trilobites and fishes), which began with a rapid and unprecedented proliferation of marine organisms (the 'Cambrian explosion'), and ended with the greatest extinction event in earth history.

It was followed by the Mesozoic era (the age of reptiles), and then the Cenozoic era (the age of mammals). The main theosophical and scientific dates are given below: Paleozoic: began about 240 million years ago (science: 540 million)

Divided into: Cambrian, Silurian, Ordovician, Devonian, Carboniferous, Permian
Mesozoic: began about 44 million years ago (science: 245 million)

Divided into: Triassic, Jurassic, Cretaceous
Cenozoic: began about 8 million years ago (science: 66.4 million)

Divided into: Tertiary (subdivisions: Paleocene, Eocene, Oligocene, Miocene, Pliocene); Quaternary (subdivisions: Pleistocene, Holocene)

The Quaternary period began with the Pleistocene ice age, about 870,000 years ago (science: 1.6 million), which ended with the extinction of many species of large mammals around 10,000 years ago, during the transition to the Holocene or Recent epoch.

Most scientists have so much faith in the radiometric timescale that independent verification of it is no longer considered necessary. There are, however, indications that it might be wrong.

For instance, by counting the fine rhythmic layers making up the 3800-metre-thick Tertiary deposits of Burma, L.D. Stamp concluded that the duration of the Oligocene and half of the Miocene was about 2.5 million years [14]. This figure is consistent with estimates based on measurements of present-day sedimentation rates. It is also exactly equal to the theosophical figure.

The corresponding figure based on radiometric dating, on the other hand, is 22 million years. Although the main reason for the discrepancies between the scientific and theosophical timescales is the false assumptions underlying radiometric dating, another relevant factor is the length of the

earth-year. In theosophical dates, a year simply means one revolution of the earth around the sun, however long it may take.

Radioactive half-lives and the dates derived from them, on the other hand, are based on the length of the earth-year as it is at present. If a year was much longer in the past, this would account for part of the chronological differences.

Scientists do in fact claim that there were more days in a year in the distant past, but they say that this is because the earth used to rotate more rapidly, not because it took longer to orbit the sun. Growth rings in fossil corals supposedly confirm that there used to be about 425 days in a year in the early Paleozoic, but this interpretation of the rather contradictory data has been challenged by some scientists [15].

According to theosophy [16], the number of days in a year averages 360 over the course of the earth's lifetime — i.e. the earth rotates on its axis an average of 360 times during each revolution around the sun; at times, such as at present, there are slightly more days in a year and at other times slightly less.

The absolute length of the year is likewise said to both lengthen and decrease, and it therefore probably plays no more than a minor role in explaining the discordances between scientific and theosophical dates. Scientists seek to reconstruct the earth's

history by examining the distribution and sequence of rock strata, their physical characteristics, and the fossils preserved in them. The ages assigned to these strata are of secondary importance. When correlating scientific findings with the information on the earth's history provided by theosophy, it is therefore important to focus on geological periods rather than years.

For instance, theosophy says that the first apes arose in the Miocene, beginning about 4 million years ago, as a result of cross-breeding between undeveloped humans and simians. According to science, the primitive ape-like hominids known as the australopithecines also appeared around 4 million years ago. Given the difference between the theosophical and scientific timescales, the fact that these dates are the same clearly indicates that they do not refer to the same event!

The 4-million-year date assigned by science to the earliest australopithecines places them in the late Pliocene — millions of years after the appearance of their distant ancestors, whose fossils are found in Miocene strata; it is to the latter event that the theosophical date refers.

The Quaternary is sometimes called the 'age of man'. From a theosophical viewpoint, while it is true that our own fifth root-race or humanity rose to dominance during this period, recognizably human beings, with self-conscious minds, emerged

over 18 million years ago in the Mesozoic, and the beginning of human evolution in the fourth round dates as far back as the mid-Paleozoic, when humans had huge ethereal forms. Our journey through the human kingdom on this planet embraces vast, unimaginable periods of time. However, it is not so much the attaining of some far-off goal of relative spiritual perfection that is important, but how we handle the challenges and adventures we meet along the way.

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Geochronology: Theosophy and Science

A Look at Miracles

Miracle: *n* A wonderful happening that is beyond the known laws of nature. *The World Book Dictionary*

Some of you may know that co-editor Marty Lyman is writing several prisoners in lockdown in the Florence, Colorado Federal Penitentiary

Chaplain Keith E. Powley is their spiritual guardian and sent her his newsletter containing this miracle story

The kind of stories told in this newsletter are more common in the Orient. If circumstances are right at the time of death and just before the “soul” enters the heaven worlds, the thoughts and desires of the dying can create a “*mayavi rupa*.”

This is an astral body having all the characteristics of the physical form and may temporarily be seen by others. In this particular story the “Mother’s love for her baby” was so strong that upon her death she actually created her *mayavi rupa* long enough to obtain help.

When needed, Saints also can create this astral body for their disciples. It is not as common in the West because we as a nation do not believe in such things and these negative thought forms will block the phenomenon. However, our times are changing. We are noticing more and more

Psychics and Sensitives who can view a person in their astral form as well as their mayavi rupa.

A very important note: “*if circumstances are right,*” means that it must be dharmic or within the Will Of God.

Although these stories seem miraculous, they should not be dismissed as hoaxes or taken lightly. They prove the power of thought and why it is so important to practice thinking “love” or thoughts of God at all times.

“Chaplain Powley” writes via his newsletter:

Have you ever witnessed a miracle? They come in all sizes and shapes, some more dramatic than others. The following story was recently sent to me...it is definitely one of those dramatic ones.

One afternoon, a couple was traveling on the road when suddenly at a far distance they saw a woman in the middle of the road asking them to stop.

The wife told her husband to keep on driving because it might be too dangerous, but the husband decided to pass by slowly so he wouldn't stay with the doubt on his mind of what might have happened and the chances of anyone being hurt.

As they got closer, they noticed the woman had cuts and bruises on her face as well as on her arms. They then decided to stop and see if they could be of any help.

The cut and bruised woman was begging for help telling them that she had been in a car accident and that her husband and son, a new born baby, were still inside the car which was in a deep ditch. She told them that the husband was already dead but that her baby seemed to still be alive.

The husband that was traveling decided to get down and try to rescue the baby and he asked the hurt woman to stay with his wife inside their car.

When he got down he noticed two people in the front seats of the car but he didn't pay any importance to it and took out the baby quickly and got up to take the baby to it's mother.

When he got up, he didn't see the mother anywhere so he asked his wife where she had gone. She told him that the woman followed him back to the crashed car.

When the man decided to go

look for the woman, he noticed that clearly the two people in the front seats were dead; a woman and a man both with their seatbelts on.

When he looked closer, he noticed that it was the exact same woman that was begging them for help in the beginning. The Baby now lives with family members and he will live to tell the story.

“You are the God who performs miracles; You display your power among the peoples.” (Psalm 77:14)

“He performs wonders that cannot be fathomed, miracles that cannot be counted.” (Job 9:14)

Projection of the mayavi rupa is a power used by not a few Saints in India. An example is this story told of Neem Karoli Baba in *Miracle of Love* by Ram Dass:

SOMETIMES His devotees apparently pulled upon him from two places that were quite distant from one another.

At such times, rather than disappoint anyone Maharajji would demonstrate one of his neatest talents-that of appearing in two places at once.

Once Maharajji went to a barber to have his beard shaved. As the barber was working, he told Maharajji that his son had run away some time ago and that he did not know where he was. He was missing him terribly and worried about him.

Maharajji’s face was only half shaved, the other half still lathered up, but Maharajji insisted that he must go out just then and urinate. He returned shortly, the shave was finished, and Maharajji left.

The next day, the barber’s son returned to his father with a strange story. He had been living in a town over one hundred miles away, and the day before, this fat man, whose beard was only half shaved, had come running up to him in the hotel in which he worked.

He had given him money and insisted that he return at once to his father, by train that same night

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**SECRET DOCTRINE QUESTION
AND ANSWER SECTION**

**CONDUCTED BY GEOFFREY A.
BARBORKA**

Readers o/ 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. Will you kindly explain a passage in *The Secret Doctrine*, Volume II, page 371, 3rd edition:

“placed between the immutable Father (the Pole, a fixed Point) and mutable matter, the Dragon transmits to the latter the influences received by him from the Pole, whence his name-the *Verbum*:”

Answer. In offering an explanation of the quoted passage (S.D. II, 355 or. ed.; III, 354 6 vol. ed.), it should be borne in mind that H. P. Blavatsky is citing a French writer, H. Lizeray, and his book is named *Trinite Chretienne Devoilee*-in translation “The Unveiling of the Christian Trinity.” The passage in question is brought forward by **H.P.B. in connection with one of the seven interpretations of the “Dragon,”** and she states that she is giving its “highest” interpretation. She points out that the concept is equivalent to that which is embodied in the significance of the Hindu term Aja, which means self-born. This is so because philosophically one does not posit that the First Logos (which is generally regarded as the Unmanifest Logos-the primal point of emergence of a cosmos) has been “created.” In other words the First Logos appears on the scene “self-born.” Bearing this in mind, then, the passage quoted refers to the Christian concept of the “immutable Father,” which is usually rendered “God,” and who, to all intents and purposes is regarded as “selfborn” for God is not considered as being

“created.” Therefore, in the Christian concept, God, the Father, is termed “immutable,” thus signifying never changing, never variable.

The opposite concept to that of immutability is that of mutability, or that which is ever changing, ever varying. In the quoted passage this is termed “mutable matter,” which is ever present in the creation of forms. From the standpoint of philosophy, then, this aspect of creativity is represented by means of the Third Logos, which is applicable to the creative aspect, and personalized as the Creator. Hence these are the two “poles” mentioned in the citation: the “fixed pole” is the First Logos, the Unmanifested; its opposite pole is the Third Logos, the Manifested.

Obviously there must be a “bridge” between the unmanifested and the manifested, between immutability and mutability. This is represented philosophically as the Second Logos: that which links the unmanifested with the manifested. In the citation this link is represented by means of the “Dragon,” which transmits the influences from the immutable to the mutable, that is to say from the “unseen matter-to-be” to the resultant “matter” from which all forms are created. This is what the original concept of the Trinity intended to convey, although this is hardly discernible in the Christian concept in the manner in which the Trinity is enunciated. Nevertheless, H. Lizeray is evidently seeking to demonstrate this idea in his book.

The next point to mention is the term “Verbum.” This is a Latin term, signifying “the Word.” It is equivalent to the Greek word “Logos,” which also means “Word,” present in verse 1 of chapter 1 of the Gospel according to St. John: “In the beginning was the Word, and the Word was with God, and the Word was God.” (The “Word” in this passage is “Logos,”) Therefore, because of the inclusion of the word “Verbum,” one may conclude that the interpretation of Lizeray’s is equivalent in

meaning to the concept of the Logos as expounded in *The Secret Doctrine*.

Question. Is there a reference in *The Secret Doctrine* to the divine androgyne?

Answer. Yes, the subject is treated in *The Secret Doctrine* under a section heading entitled “The Divine Hermaphrodite,” and is brought forward in connection with one of the Stanzas of Dzyan, which deals with the coming into being of the Second Race.

The significance of the “divine androgyne” is explained by referring to the Hindu deity in a twofold capacity, under the term Brahma-Vach. Although Vach is generally associated with the personification of speech-and personified as the goddess of speech-when linked with Brahma as the creative deity, Vach is then regarded as the goddess who was created out of one-half of Brahma’s body, thus clearly illustrating the divine androgyne.

H. P. Blavatsky provides this explanation of Vach in connection with Brahma:

“Esoterically, she (Vach) is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its ‘privation,’ or *Ideation*) becomes the manifested ‘world of speech,’ i.e., the *concrete expression of ideation*, hence the ‘Word’ or Logos. Vach is ‘the male and female’ Adam of the first chapter of *Genesis*, and thus called ‘Vach Viraj’ by the sages.” (*Theosophical Glossary*, p. 357)

In *The Secret Doctrine* the divine androgyne is also associated with Jah-Heva, which is a permutation of Jehovah:

“In the Book of Enoch we have

Adam, the first divine androgyne, separating into man and woman, and becoming Jah Heva in one form, or Race, and Cain and Abel (male and female) in its other form or Race-the double-sexed Jehovah-an echo of its Aryan prototype, Brahma-Vach. After which come the Third and Fourth Root-Races of mankind-that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless semi-spirits and androgynes, as were the two Races which precede them.” (S.D. II, 124-5 or, ed.; III, 133 6 vol. ed.; II, 132 3rd ed.)

One more representation of the divine androgyne is available: that which has come down from ancient Egypt:

“Behold the imperishable witness to the evolution of the human races from the divine, and especially from the androgynous Race-the Egyptian Sphinx, that riddle of the Ages!” (Ibid.)

Question. Is there a connection between Eros and the Monad in *The Secret Doctrine*?

Answer. Even though there is a connection between Eros and the Monad, it should be borne in mind that a distinction is required to be made between the early Greek conception of Eros and the later concept. The early Greek concept associated Eros with the activities of that which is termed Fohat, whereas in later times the Greeks and Latins regarded the deity in the aspect portrayed by Cupid.

In *The Secret Doctrine* the idea of associating Eros with the Monad was brought forth in connection with one of the Stanzas of Dzyan, Stanza V, sloka 4:

“Fohat traces spiral lines to unite the sixth to the seventh-the Crown.”

The allegorical symbolism of uniting the sixth to the seventh has reference to the two highest principles of the sevenfold constitution of man, the union of Buddhi to Atman-the Crown resulting in the Monad. Here is H. P. Blavatsky’s explanation of the above sloka:

“This tracing of ‘Spiral lines’ refers to the evolution of man’s as well as Nature’s principles; an evolution which takes place gradually, as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine ‘Spirit’ (Atman) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the *one* absolute, into union with the Soul, the two constituting in Man the *Monad*, and in Nature the first link between the ever unconditioned and the manifested.” (S.D. I, 119 or. ed.; 1, 178 6 vol. ed.; 1, 144 3rd ed.)

Here we have the same idea which was presented in connection with the question regarding the linking between the two poles -the Unmanifest and the Manifest Logoi. At this point the early Greek concept of Eros should be emphasized. In the oldest Grecian cosmogony, Eros was the third member of an ancient trinity, the other two being Chaos and Gaia. In this triad Eros represented Fohat. For, as narrated in the mythological account, the arrows of Eros pierce all things and vivify them with life and enjoyment. In the Esoteric Philosophy this signifies that Fohat impregnates each Monad with the One Life. The second member of this ancient trinity, Gaia, had the

significance of “Primordial Matter,” while Chaos was equivalent to Chaino (in fact the word Chaos is derived from the Greek word Chaino) meaning the “Void,” or the Great Deep. This term is equivalent in meaning to Ain Soph, the Boundless, or Space. This, of course, is not the usual meaning of “disorder,” or “confusion” associated with the word *chaos*. In this earliest trinity, then, Chaos (or rather Chaino), Gaia, Eros are equivalent in meaning to Parabrahman, Mulaprakriti and Fohat.

Question. Is it correct to say that the evolution of man is halfway between the animal and the Divine?

Answer. It depends upon which frame of reference is associated with the word “divine.” If “divine” is equated to the lowest degree of the Dhyani-Chohan Kingdom (sometimes referred to as Class III of the Dhyani-Chohans) then the response would be: Yes, the present stage of human evolution is past the midway period of three and one-half Rounds of the seven Round cycle. At the conclusion of this Manvantara (consisting of seven Rounds) the monads passing through the evolutionary stage of the Human Kingdom who are ready for graduation will be able to enter the evolutionary stage of the Dhyani-Chohan Kingdom.

The Secret Doctrine refers to the status of human evolution in this manner:

“The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.” (S.D. II, 171 or. ed.; III, 184 6 vol. ed.; II, 187 3rd ed.)

From *The Canadian Theosophist*
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The Origin and Evolution of Man

By
Adam Warcup

In this issue we are going to talk about the effect of this incarnation on humanity. The major effect was to awaken self consciousness and self awareness, the sense of I am I (personality) in man. It is this which we refer to as the ego. The sense of ego is very deeply rooted; it is not a faculty that we can use like thinking. It is that within us which we cannot disassociate ourselves from. In part it is the ability to reflect on what is going on within ones own subjective nature. It is that which allows us to create the idea of I and at our level as a person. We identify with a whole series of qualities which make us uniquely us, the individual that we are.

This sense of I am I, can manifest itself at a series of different levels. It is this indwelling quality which the dhyanis have endowed us with, the ability to think. However in order to think we must have a sense of who we are. We must be able to distinguish between I and Other.

This process takes time. A good analogy is when a person wakes up out of anesthesia. He slowly begins to realize where and what he is. A similar process took place in the early stages of humanity. There really was only one ego in man although it manifested itself in different ways, through different forms and at different times in the cycle of evolution.

The state we will consider is in the later Third root race, Fifth sub-race while in a descending

arc of evolution. This descent will continue through the middle of the fourth race. The form encasing man was becoming more dense and restrictive, even though it was relatively unrestricted in its nature at the present time. Humanity was still more spiritual than intellectual.

The three classes of entities:

The entities who the dhyanies entered, there was total identification between the incarnating entity and the human being itself. The degree of identification will vary as time goes on.

“Collectively, men are the handiwork of hosts of various spirits; distributively the tabernacles of these hosts; and occasionally and singly, the vehicles of some.”

SD I 224

“But, as the Stanza has it - ‘the inner man (the conscious Entity) was not.’ This ‘Conscious Entity’ Occultism says, comes from, nay, in many cases is, the very entire essence and esse of the high Intelligences condemned by the undeviating law of Karmic evolution, to reincarnate in this manvantra.”

SDII 248

... and occasionally and singly, the vehicles of some ... This is exactly the point. It is not a question of overshadowing as some of the literature suggests; it is not a question that the dhyanies retained their independence while doing whatever task it was for humanity but by their very entire essence ‘were.’ This was fully the case in ‘some.’ Case in point a Mahatma or Chohan.

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

SD II 79-80

Here it is stated that the very sense of ego is the Dhyani. [Editor note: In Blavatsky’s day if Ego was capitalized it meant the Higher Self and not just the personality].

Case II: Average Humanity:

“That divine man dwelt in his animal through externally human-form; and, if there was instinct in him, no self consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child’s first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out

of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal.”

SD I 210

In average humanity the dhyanies only projected a spark, so what is the difference between only a projected spark and fully incarnated?

This passage indicates what is going on at this stage. It starts with the divine man. The divine man is the human monad which even prior to the awakening of mind was still divine. It simply was unaware of its own inner nature. When the Lords of Wisdom were so moved they infused into man the spark of consciousness thus providing the opportunity for humanity to become aware of its own Being.

The first thing that occurred was the feeling of solidarity, oneness with his spiritual creators. The actual sense of separateness was weak. This is an interesting note as it means that we have already experienced this oneness. It is contained in humanity’s blue print. This oneness we are presently seeking is not new.

“... *As the child’s first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. ...*”

SD I 210

This passage may seem strange because we just said that humanity felt a total identification with the dhyanis, so what does 'being outside themselves' mean?

Note that all of nature's processes are gradual and as humanity evolved, the feeling of oneness was forgotten and replaced by a feeling of separateness.

An example of this occurs with the Master\chela relationship. We are told specifically that in order to take on a chela the master must identify His consciousness with that of the chela.

This is at a considerable sacrifice on the part of the Master because it actually delays the Master's progress towards evolution. Of course the Masters made this sacrifice willingly for the sacrifice of mankind but the more evolved the Master is, the harder it is for this identification.

This is very similar to the relationship of the entity and the dhyanis. This tuning into the feeling of oneness was much more gradual and difficult for those who only projected but a spark.

To be Continued

Responding to Wakeup Call

Nicholas Weeks writes:

Dear Dick & Marty,

The question of whether to continue the HCT or not, due to Dick's poor health & Marty's busy life is one you two can answer on your own.

However, I will briefly comment on the larger notion of the worthlessness of theosophical study vs. the bodhisattvic path life as falsely divided by RC.

Firstly, the fact is that 98% of HPB & her gurus writings ignored spiritual practices such as meditation.

Secondly, one's motive will determine the value of any actions, thoughts or words. A famous story from ancient China concerns a Buddhist king who asked Bodhidharma, after listing all his many charitable works, how much good karma he had accrued?

Bodhidharma said "None -- because your motive was self-centered. You wished to be thought well of, admired and use your 'good' karma to move ahead through the higher stages of bodhisattvic accomplishment."

If many people do not use their theosophical (or Buddhist) studies to become less selfish and/or more selfless -- that is their loss. But

it is not caused by the existence of HCT or books or TS organizations or authorities or the Tripitaka.

Conversely, hours of meditation on the lamrim, the buddha nature or service to the poor per day, with a sense of spiritual superiority floating in the back of one's mind, will produce spiritual degeneration, not progress.

Fare Thee Well,

Nicholas <> nick.weeks@.att.net <> Los Angeles

Dara Eklund writes:

wakeup

To: <dslusser@diac.com>
Subject: Harsh judgement

Dear Marty and Dick:

I feel your friend Christiansen has perhaps isolated himself from the many good, often hidden, deeds performed by Theosophists in the practical field of life.

Take your work with students, Marty. I have seen many such efforts among the teacher/Theosophists I have known.

He forgets the element of motive, stricter indeed among would-be chelas, students of Theosophy as we all are. Now at work

uncovering layer after layer of the veils over our souls, the hidden self within does not always immediately jump to life, for those earnestly trying to purify our motives. Theosophy shows us this can be done, as well as Buddhism.

Also I can't agree with your critic that Bodhisattvas have nothing to do with the intellectual planes.

Their Light influences all planes, including the Buddhi-Manasic where our own Bodhisattvic light has chance of entry. This can happen with Theosophists who are even associated with some "ism" or "organization" with which they happen to feel as a body of expression for their ideals, as well as so-called "Independent" Theosophists. The latter also have a risk of becoming some "ism", yes, perhaps even "exclusivism".

Last night I was at a beautiful tribute to Anita Atkins at the U.L.T. in Santa Barbara. Representatives of all groups expressed their gratitude for her dedicated life. Even a member of the "Temple of the People" spoke.

"What a pity", Bob Bonnell said upon our leaving, "that we have to wait for someone to die before getting together like this." Perhaps this is not an exact quote, but you get the picture.

Best Regards,

Dara

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

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

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

OBJECTIVES

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

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

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