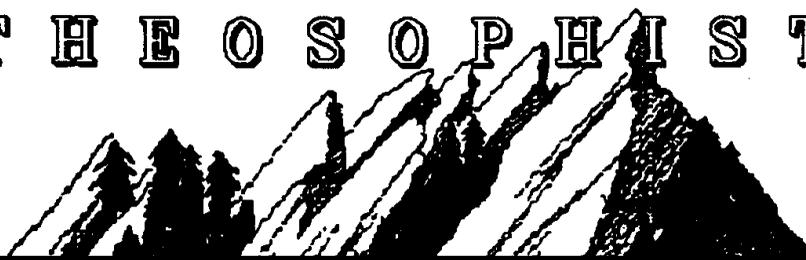


THE HIGH COUNTRY THEOSOPHIST



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BROTHERHOOD, the topic for this month is the first and primary object of all groups or organizations calling themselves Theosophical. We would do well to reflect on why Brotherhood is the prime object. The answer, we submit, is implicit in the declarations culled from our source teachings::

“And now it is your province to decide which will you have: the highest philosophy or simple exhibitions of occult powers. The Chiefs want a “Brotherhood of Humanity,” a real Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.” *Letter 34, MLC*

“To achieve the proposed object a greater, wiser, and especially more benevolent intermingling of the high and the low, of the alpha and omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised [blacks] brothers. This prospect may not smile to all. He is no Theosophist who objects to this principle ... No, no, good brothers, you have been laboring under the 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 propagating himself the idea.” *Maha Chohan's letter MLC*

“It is he alone who has the love of humanity at heart, who is

capable of grasping thoroughly the idea of a ... practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man will never misuse his powers, as there will be no fear that he should turn them to selfish ends.” *K.H. Letter to A.O. Hume MLC*

“There are really no ‘inferior races,’ for all are one in our common humanity; and as we have all had incarnations in each of these races. ...” *H.P. Blatvatsky. Collected Writings Vol VIII. page 480*

“HE WHO DOES NOT PRACTICE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENSE AS HE WOULD UNDERTAKE HIS OWN-IS NO THEOSOPHIST.”
H.P. Blatvatsky. Collected Writings. Vol. VIII page 171

Brotherhood; it sounds so simple, so easy, but words have a way of changing in meaning with the passage of centuries, and there is a major problem arising. It seems as though the word “Brotherhood” is now taken to mean: A group of people of like skin color, banded together in a blood bond relationship excluding

all people with other skin colors, and the “attention of the highest minds” is none other than our governments.

It looks as if we have a real problem with the delivery of the April and May *HCT* to some of our U.K., Canadian and German subscribers. The April issue of the *HCT* has not arrived to our European Theosophists via surface mail. There are rumblings that a supremacist “White Brotherhood,” using the word “Aryan” is resurfacing. There have been allegations of a connection between the *HCT* and Theosophy on the one hand, and this so-called brotherhood, and Nazism on the other. This new resurging group is prevalent in our prisons.

We will be pursuing resolution of the evident interference with our mail delivery by the appropriate authorities. More on this later.

Meanwhile, the *HCT* can be accessed on Internet at:
<High_country@yahoo.com>

It was heard by an *HCT* subscriber on a UK radio station: “Theosophists are a bunch of deeply dangerous Satanist, black magicians and Nazis!”

Then the host of the program went on to say that he suggested to the man whose wife was interested in Theosophy, to consult a priest. We ask what is so dangerous about the Truth that governments will seemingly stop at nothing to keep it hidden? What will be our position? How do we counteract such paranoia?

We have evidence suggesting that allegations have been made implying a link between the “racist brotherhoods” on the one hand and Theosophy in general and the HCT in particular on the other. A somewhat similar situation transpired back in the 1960’s. A brief outline, below, of the then situation was supplied to us by a subscriber:

The FBI did a thorough investigation of Theosophy years ago. They did not find any subversive activity by theosophists or Theosophy against the government as far as I am aware. The investigation was instigated as the result of the assassination of Robert F. Kennedy.

Sirhan E. Sirhan, the accused killer of Kennedy, had come in contact with theosophy through his German-American employers who were associated with the Pasadena group. Apparently upon being jailed he had asked for some occult reading material which included some of Mme. Blavatsky’s writings.

It was this so-called connection which created a great flurry amongst the various government and other agencies.

The John Birch Society, CBS and NBC television networks, Time magazine and Newsweek all became involved as well.

It was alleged that Mme. Blavatsky had written a “Manual for Revolutionaries” and that she had been an apt instructor in political murder.

The existing manual of that name was researched and found in the New York Library and the Library of the University of California at Berkeley and written by two Russian anarchists, Nechayev and Bakunin, who both died respectively in 1883 and 1876. By the time corrections could be aired on

national television Martin Luther King’s assassination was included as part of the all inclusive plot. The damage to Mme. Blavatsky’s reputation and to the Theosophical movement in general had been done.

An Inmate subscriber writes about the current situation and describes how and why groups labeled as racist are forming and are spreading world wide. The structure of these groups, described as “brotherhoods,” are coming in conflict with the Theosophical definition of Universal Brotherhood which is all inclusive. These “brotherhoods” are by their very nature *exclusive*. He writes:

I would like to clarify some confusion on “racism,” and all the various Brotherhood gangs that have come into play since the 1960’s.

First of all, the “Aryan Brotherhood,” or what is commonly called as the AB. group is not a Racist or even a White Supremacist group. Even the U.S. Federal Law enforcement agents have stated this to me. They consider it a group of organized crime.

However, as the U.S. and even the world becomes more polarized racially, you will see more and more racial groups arising with these new groups being called racist whether they are or not.

This is a sign of the times. As a result of this, whites recognizing the trend are actively forming white oriented groups. This is especially true among the youngsters. They are asserting their rights.

No government or other race is going to accuse them or put them on a guilt trip about the African slave trade or any other race issue when it wasn’t them doing the activity. It was all government

sanctioned activities of businesses at the time.

These youngsters will not tolerate reverse racism or retaliatory racist attacks by other races under the guise of justice. This is how and why the original A.B. came into existence in the prison systems in California. A white self defense group was created to protect themselves from the openly racist attacks by others who were fighting the power structure of the whites.

In the beginning this group called themselves “The Blue Birds,” but later it evolved into the “Aryan Brotherhood” in America, and the “Aryan Nation” in Europe. This was so defined by the anti-white environment. As this new group evolved, it quickly became known as a fierce warrior group.

It has since attracted both young and older whites to its ranks, but they formed hybrid A.B. groups all over the U.S. and overseas. These hybrids have nothing to do with the original A.B., although the government will often categorize and lump them all together as white extremist and racist groups.

Unfortunately the media has adopted the government’s categorization. It is the current fad and a sign of the times — a manifestation of the contractive and yet expansive dynamics of humanity’s evolutionary journey. It is a perfectly normal phase due to the expansion of human consciousness and the diverse and ever changing roles it plays.

All the anti-theosophical stuff is simply the agenda of the ignorant or those who wish to attack Theosophy because the teachings are simply not sanctioned by them. All of the negative propaganda must be shown to be false. Theosophists are custodian of the teachings.. There-

fore, they should not allow the detractors to frighten them by twisting or distorting their truth, nor to cause them to alter or change what is known to be right and true.

Do you think that the attackers of Theosophy would allow Theosophists to attack, frightening them to alter their religion or terminology due to your misunderstanding its true meaning? Of course not! and that is why I will not stop doing what I know is to be right. I don’t care who or how many try to attack me.

Do not allow yourself to be destroyed. Assist others, but being spiritual does not mean being a fool.

Theosophists must stand behind H.P.B.’s definition and first principle of Brotherhood.

However, I wonder how this will manifest as the racial issues emerge? What will Theosophists do about the Theosophical terms that will be tagged as pejorative by others?

I feel that Theosophists must stick with the terms as they are central to Theosophy, but Theosophists must explain the true meaning and then STAND on it.

Don’t let all this fuss on the HCT and Theosophy disturb you; it is all part of the journey.

In *Questions We All Ask*, G de Purucker says:

“The Theosophical Society admits to Fellowship anyone who accepts the principle of Universal Brotherhood, no matter what the applicant’s belief may be, no matter what the color of his skin, no matter what his caste - in fact, anyone, any human being, who accepts in principle the teaching of Universal Brotherhood is welcome as a Fellow of the Theosophical Society.

But it is obvious to anyone who has studied our doctrines that the Theosophical meaning of Brotherhood is a deeper one than the ordinary dictionary-sense of this word.

“Our teaching of Brotherhood means this:

that every entity everywhere - not only human beings, but every entity anywhere - whether in far-off Sirius, or in Betelgeuze; or within and without the Galaxy; every entity dwelling on every electron in every atom as well as every divinity: is inseparable part of the Cosmic Spirit, and therefore is a spiritual ray of the Boundless Ocean of Conscious Life which infills and inspires the Universe.

Consequently, we and they are all essentially united, and brotherly feeling is not only a duty, but becomes a joy. “Brotherhood means the essential spiritual oneness of everything that is.

It is Nature’s fundamental principle, fundamental law; and the man whose heart is filled with this conception is already beginning to feel stirring within him that marvelous and

inspiring sense of complete oneness with the universal Cosmic Life.” Purucker. *Questions We All Ask*. Second Series page 272 We ask then, is this the meaning of Brotherhood today? Brotherhood must be the feeling of Oneness with All and in feeling this Oneness you will know that the Universe is your home as an eternal dwelling-place where you can act out your part.

Purucker continues in *Questions We All Ask*. First series, pages 182-3

“Is real honest-to-goodness universal brotherhood possible under the competitive system now in vogue? Is universal brotherhood with the legion of lofty ideals that naturally follow in its train attainable under the co-operative system that will some day envelop the earth, embrace it as the long lost, long sought, prodigal brother planet?”

The only two objections I have to these two questions are, first: Universal Brotherhood in this question is limited to merely human brotherhood;

whereas in Theosophy Universal Brotherhood means the spiritual oneness of all that is: everywhere, in all the spaces of Space, in the worlds visible and invisible, in the worlds spiritual and material;

and not merely some system, developed in spiritual ignorance, of a mere political fraternity which custom has dubbed ‘Universal Brotherhood.’ I do not care a rap for so-called brotherhood of that type.

It is Nature which is the last court of appeal, not men’s imaginings about political fads and fancies. So when I

am asked whether universal brotherhood is possible under the so-called co-operative systems, all I have to say is: Universal Brotherhood not only is possible, but IS.

It is here all the time. You cannot bring it into being; it always was and it always will be; and it is only human egoism, human imaginations, which turn our hearts away from the vision of spiritual Reality, and give instead these blinding fads and fancies to our brain-minds, fads which take various and different forms, social, political, religious, quasi-philosophical or what not kinds of fads. Those who want them may follow them. To me they are perfectly indifferent.

The things that I look for in my life are the things which are deathless and eternal and are superhuman and divine. We are all bound together with unbreakable bonds and these words: Universal Brotherhood, is merely our Theosophical way of expressing the divine harmony at, of, and in the Heart of the Universe. It is that which keeps all things steady, true, in correct and never varying movements: not only the source of all that is, but likewise the end.

Its working, its essence, is universal harmony, which, when it exercises itself in human hearts, we call spiritual Brotherhood.

So you see, when one speaks of the competitive system or of the co-operative system: these may or may not be interesting things for you to study: but for my part I care very little about them. They are perfectly

indifferent to me.

I look to the heart of things. ... Universal Brotherhood can exist under any system, political, social, philosophical or religious, because it eternally IS - and when men realize this and understand it, then all the varying political, social, philosophical or religious will vanish like mists before the morning sun, and there will be then a true Universal Brotherhood of mankind on earth.

When every man recognizes his fellow, not merely as a competitor, but as a brother, fellow co-operator and adventurer in Nature's beautiful secrets then he will feel brotherly not merely towards all other men but all beings existent everywhere. There in this thought is the vision of the Beautiful. Purucker. *Questions We All Ask* First Series. pages 182-3

Questions We All Ask
by G. de Purucker

Here is an interesting question, very.

“Your Organization declares that Brotherhood is a fact in Nature. Yet when I take it walk in the country I see the lizards catching flies, the hawks catching smaller birds, and dogs chasing rabbits. Is this Brotherhood? I know this has been a difficulty to many.

No, it is not brotherhood. And so far as these facts go, why doesn't the

questioner also mention the humans who kill each other? and who as a rule, in the Occident not only prey upon the unfortunate beings beneath us for food and for sport -oh, my gods! sport!-but, kill each other in the tens of thousands, yea, by millions, and do it in the name of law, do it in the holy name of peace! Is that Brotherhood? No, no!

How then, can the Theosophist say that "Brotherhood is a fact in Nature?" Now I have already told you what Nature is.

I have told you in other lectures that it is one vast, cohering organism comprising the root of things in the spiritual world, where all is harmony peace, unspeakable bliss: and the worlds or the realms of matter in which we now find ourselves, where contrarieties, enmities, strife, discord, hatred, and other similar things exist.

Nevertheless the Root of Things is celestial peace, and that Root of Things is the Heart of the Universe; and the day is coming, in the far distant aeons of the future, when the force flowing forth from the Heart of Things shall regulate and bring into harmonious adjustment through evolutionary progression, the outlying frontiers in which we live at present and where now is spiritual obscuration.

Universal Brotherhood is at the heart of things and is the expression of the law of the spiritual world, which underlies even strife. But what causes the strife, the discord, the disharmony,

the inharmony, the lack of accord?

Why, it is as obvious as can be, it seems to me. What causes men and nations to differ and quarrel among themselves? Selfishness, self-seeking-the. deliberate (albeit sometimes half-conscious) using of the forces of Nature for personal and selfish ends. And this is done by our free will, which is in itself, nevertheless, a divine, power or quality.

We have wills; they are free. We are part of the energies of the Universe, for we are inseparable from it; and we use our wills sometimes aright and sometimes awry; and when we see them aright we see the wondrous mysteries in the hearts and faces of our fellows and recognise greatness in their innermost being; for greatness is also in us, and greatness always recognises greatness.

And when we use these forces wrongly, unrightly, or awry we employ the colorless forces of the Universe, but do it evilly, seeking profit for self.

Having free wills we use these energies; and we do it in ignorance of the law - the law of Nature.

How true was the saying of the great Syrian Mystic, Jesus, when calumniated and persecuted. He said of his enemies, addressing his own inner god: "Father, forgive them for they know not what they do." Ignorance

also is a bane to us men.

If we knew what we were doing; if we knew that we were throwing into disarray the forces of the Universe, arousing evil passions in ourselves and in other men could we only realize this fundamental truth of Nature, that all things have a common root in ceaseless peace and harmony, no sane man would then tolerate discord and evil in himself but would work to enlighten and aid his brothers.

Ignorance is the greatest foe of men. Universal Brotherhood - that is to say, the fundamental spiritual unity of everything that is in the vast Universe is the basic law of being.

But all entities have free will in varying degree: those beneath men who prey upon each other, men who prey upon them and upon each other, beings somewhat greater than men who prey less upon each other but whose natures are not yet perfectly concordant and assimilated to the universal forces, the universal laws; and then still higher and therefore less discordant beings; and so forth throughout the hierarchies until the discordance and ignorance finally vanish as we rise in the scale of the ladder of life; and when we reach the spiritual realms, there, as I said, is celestial peace

Questions We All Ask First Series
pages 153-4.

Key Concepts of Theosophy

by David Pratt

1) Infinitude

Nature is infinite in space and time -- boundless and eternal, unfathomable and ineffable. The all-pervading essence of infinite nature can be called space, consciousness, life, substance, force, energy, divinity -- all of which are fundamentally one.

2) The finite and the infinite.

Nature is a unity in diversity, one in essence, manifold in form. The infinite whole is composed of an infinite number of finite wholes -- the relatively stable and autonomous things (natural systems or artefacts) that we observe around us.

Every natural system is not only a conscious, living, substantial entity, but is consciousness-life-substance, of a particular range of density and form.

Infinite nature is an abstraction, not an entity; it therefore does not act or change and has no attributes. The finite, concrete systems of which it is composed, on the other hand, move and change, act and interact, and possess attributes. They are composite, inhomogeneous, and ultimately transient.

3) Vibration/worlds within worlds

The one essence manifests not only in infinitely varied forms, and on infinitely varied scales, but also in infinitely varying degrees of spirituality and substantiality,

comprising an infinite spectrum of vibration or density. There is therefore an endless series of interpenetrating, interacting worlds within worlds, systems within systems. The energy-substances of higher planes or subplanes (a plane being a particular range of vibration) are relatively more homogeneous and less differentiated than those of lower planes or subplanes.

4) Space and time

Just as boundless space is comprised of endless finite units of space, so eternal duration is comprised of endless finite units of time.

Space is the infinite totality of worlds within worlds, but appears predominantly empty because only a tiny fraction of the energy-substances composing it are perceptible and tangible to an entity at any particular moment.

Time is a concept we use to quantify the rate at which events occur; it is a function of change and motion, and presupposes a succession of cause and effect. Every entity is extended in space and changes 'in time'.

5) Causation/karma

All change (of position, substance, or form) is the result of causes; there is no such thing as absolute chance.

Nothing can happen for no reason at all for nothing exists in isolation; everything is part of an intricate web of causal interconnections and interactions.

The keynote of nature is harmony:

every action is automatically followed by an equal and opposite reaction, which sooner or later rebounds upon the originator of the initial act. Thus, all our thoughts and deeds will eventually bring us 'fortune' or 'misfortune' according to the degree to which they were harmonious or disharmonious. In the long term, perfect justice prevails in nature.

6) Analogy

Because nature is fundamentally one, and the same basic habits and structural, geometric, and evolutionary principles apply throughout, there are correspondences between microcosm and macrocosm. The principle of analogy -- as above, so below -- is a vital tool in our efforts to understand reality.

7) Relativity

All finite systems and their attributes are relative. For any entity, energy-substances vibrating within the same range of frequencies as its outer body are 'physical' matter, and finer grades of substance are what we call energy, force, thought, desire, mind, spirit, consciousness, but these are just as material to entities on the corresponding planes as our physical world is to us.

Distance and time units are also relative: an atom is a solar system on its own scale, reembodying perhaps millions of times in what for us is one second, and our whole galaxy may be a molecule in some supercosmic entity, for which a million of our years is just a second. The

range of scale is infinite: matter-consciousness is both infinitely divisible and infinitely aggregative.

8) Hierarchy

All natural systems consist of smaller systems and form part of larger systems. Hierarchies extend both 'horizontally' (on the same plane) and 'vertically' or inwardly (to higher and lower planes).

On the horizontal level, subatomic particles form atoms, which combine into molecules, which arrange themselves into cells, which form tissues and organs, which form part of organisms, which form part of ecosystems, which form part of planets, solar systems, galaxies, etc.

The constitution of worlds and of the organisms that inhabit them form 'vertical' hierarchies, and can be divided into several interpenetrating layers or elements, from physical-astral to psychomental to spiritual-divine, each of which can be further divided.

The human constitution can be divided up in several different ways: e.g. into a trinity of body, soul, and spirit; or into 7 'principles' -- a lower quaternary consisting of physical body, astral model-body, life-energy, and lower thoughts and desires, and an upper triad consisting of higher mind (reincarnating ego), spiritual intuition, and inner god.

A planet or star can be regarded as a 'chain' of 12 globes, existing on 7 planes, each globe comprising several subplanes. The highest part of every multilevelled

organism or hierarchy is its spiritual summit or 'absolute', meaning a collective entity or 'deity' which is relatively perfected in relation to the hierarchy in question.

But the most 'spiritual' pole of one hierarchy is the most 'material' pole of the next, superior hierarchy, just as the lowest pole of one hierarchy is the highest pole of the one below.

9) From within outwards

Each level of a hierarchical system exercises a formative and organizing influence on the lower levels (through the patterns and prototypes stored up from past cycles of activity), while the lower levels in turn react upon the higher.

A system is therefore formed and organized mainly from within outwards, from the inner levels of its constitution, which are relatively more enduring and developed than the outer levels. This inner guidance is sometimes active and selfconscious, as in our acts of free will (constrained, however, by karmic tendencies from the past), and sometimes it is automatic and passive, giving rise to our own automatic bodily functions and habitual and instinctual behavior, and to the orderly, lawlike operations of nature in general.

The 'laws' of nature are therefore the habits of the various grades of conscious entities that compose reality, ranging from higher intelligences (collectively forming the universal mind) to elemental

nature-forces.

10) Consciousness and its vehicles

The core of every entity -- whether atom, human, planet, or star -- is a monad, a unit of consciousness-life-substance, which acts through a series of more material vehicles or bodies.

The monad or self in which the consciousness of a particular organism is focused is animated by higher monads and expresses itself through a series of lesser monads, each of which is the nucleus of one of the lower vehicles of the entity in question.

The following monads can be distinguished: the divine or galactic monad, the spiritual or solar monad, the higher human or planetary-chain monad, the lower human or globe monad, and the animal, vital- astral, and physical monads. At our present stage of evolution, we are essentially the lower human monad, and our task is to raise our consciousness from the animal-human to the spiritual-human level of it.

11) Evolutionary unfoldment

Evolution means the unfolding, the bringing into active manifestation, of latent powers and faculties 'involved' in a previous cycle of evolution. It is the building of ever fitter vehicles for the expression of the mental and spiritual powers of the monad.

The more sophisticated the lower vehicles of an entity, the greater their ability to express the powers locked up in the

higher levels of its constitution.

Thus all things are alive and conscious, but the degree of manifest life and consciousness is extremely varied. Evolution results from the interplay of inner impulses and environmental stimuli. Ever building on and modifying the patterns of the past, nature is infinitely creative.

12) Cyclic evolution/reembodiment

Cyclic evolution is a fundamental habit of nature. A period of evolutionary activity is followed by a period of rest. All natural systems evolve through reembodiment.

Entities are born from a seed or nucleus remaining from the previous evolutionary cycle of the monad, develop to maturity, grow old, and pass away, only to reembody in a new form after a period of rest. Each new embodiment is the product of past karma and present choices.

13) Birth and death

Nothing comes from nothing: matter and energy can be neither created nor destroyed, but only transformed.

Everything evolves from preexisting material. The growth of the body of an organism is initiated on inner planes, and involves the transformation of higher energy-substances into lower, more material ones, together with the attraction of matter from the environment.

When an organism has exhausted the store of vital energy with which it is born, the coordinating force of the indwelling

monad is withdrawn, and the organism 'dies', i.e. falls apart as a unit, and its constituent components go their separate ways.

The lower vehicles decompose on their respective subplanes, while, in the case of humans, the reincarnating ego enters a dreamlike state of rest and assimilates the experiences of the previous incarnation.

When the time comes for the next embodiment, the reincarnating ego clothes itself in many of the same atoms of different grades that it had used previously, bearing the appropriate karmic impress.

The same basic processes of birth, death, and rebirth apply to all entities, from atoms to humans to stars.

14) Evolution and involution of worlds

Worlds or spheres, such as planets and stars, are composed of, and provide the field for the evolution of, 10 kingdoms -- 3 elemental kingdoms, mineral, plant, and human kingdoms, and 3 spiritual kingdoms.

The impulse for a new manifestation of a world issues from its spiritual summit or hierarch, from which emanate a series of steadily denser globes or planes; the One expands into the many.

During the first half of the evolutionary cycle (the arc of descent) the energy-substances of each plane materialize or condense, while during the second half (the arc of ascent) the trend is towards dematerialization or etherealization, as globes and entities are reabsorbed into the spiritual hierarch for a period of nirvanic

rest.

The descending arc is characterized by the evolution of matter and involution of spirit, while the ascending arc is characterized by the evolution of spirit and involution of matter.

15) Evolution of the monad

In each grand cycle of evolution, comprising many planetary embodiments, a monad begins as an unselfconscious god-spark, embodies in every kingdom of nature for the purpose of gaining experience and unfolding its inherent faculties, and ends the cycle as a selfconscious god.

Elementals ('baby monads') have no free choice, but automatically act in harmony with one another and the rest of nature. In each successive kingdom differentiation and individuality increase, and reach their peak in the human kingdom with the attainment of selfconsciousness and a large measure of free will.

In the human kingdom in particular, self-directed evolution comes into its own. There is no superior power granting privileges or handing out favours; we evolve according to our karmic merits and demerits.

As we progress through the spiritual kingdoms we become increasingly at one again with nature, and willingly 'sacrifice' our circumscribed selfconscious freedoms (especially the freedom to 'do our own thing') in order to work in peace and harmony with the greater whole of which we form an integral part.

The highest gods of one hierarchy or world-system begin as elementals in the next. The matter of any plane is composed of aggregated, crystallized monads in their nirvanic sleep, and the spiritual and divine entities embodied as planets and stars are the electrons and atomic nuclei -- the material building blocks -- of worlds on even larger scales.

Evolution is without beginning and without end, an endless adventure through the fields of infinitude, in which there are always new worlds of experience in which to become selfconscious masters of life.

16) Universal brotherhood

There is no absolute separateness in nature. All things are made of the same essence, have the same spiritual-divine potential, and are interlinked by magnetic ties of sympathy. It is impossible to realize our full potential, unless we recognize the spiritual unity of all living beings and make universal brotherhood the keynote of our lives.

by David Pratt. 12 November 1997.

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 clo The Editors to be forwarded to Mr. Barborka.

Question. In the Secret Doctrine, Volume I, page 248, two creations are mentioned. Please explain what is meant by the two creations.

Answer. First of all it should be mentioned that the word *creations* is italicized, signifying that the word has a “specialized meaning” -- in this instance “two processes.”

Then, too, the clue is given in *The Secret Doctrine* itself. One “creation” is given in the phrase which precedes the sentence in which the two creations are mentioned, although it is not stated to be a “creation” and because of that, it is apt to be overlooked.

But the whole paragraph should be read in order to understand the significance of the two creations.

Here it is:

“Therefore, when the hour strikes for Purusha to mount on Prakriti’s shoulders for the formation of the Perfect Man rudimentary man of the first two and a half Races being only the first, gradually evolving into *the most perfect of mammals*-the Celestial ‘Ancestors’

(Entities from preceding worlds, called in India the Sishtha) step in on this our plane, as the Pitris had stepped in before them for the formation of the physical or animal man, and

incarnate in the latter. Thus the two processes—for the two creations: the animal and the divine man—differ greatly. The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call ‘doubles,’ or ‘astral forms,’ in their own likeness. This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But Man *is still incomplete.*”

(*S.D. I*, 248; I, 293 6-vol. ed.; I, 268 3rd ed.)

The first creation in due time became associated with the physical portion of man—after two and a half Races—hence termed the animal-man; the second, called divine, because it enabled one of the immortal principles of man to function.

The “creation” of the animal-man was produced by the Lunar Pitris, who by Kriyasakti were able to project astral forms: that is to say Linga-sariras, model bodies, upon which the physical form was built as the Second Root-Race and the early portion of the Third Root-Race accomplished their evolutionary stages.

This is referred to in the first sentence of the quotation as “rudimentary man of the first two and one half Races.”

Attention is directed to that portion of the sentence which refers to the ‘Celestial Ancestors from *preceding worlds.*” That is to say these Entities went through their evolutionary stages on former planetary systems which are no longer manifesting in the present solar system.

These Celestial Ancestors are the Manasaputras, also called Agnishvatta Pitris or Lords of the Flame. Then they are described as incarnating in the astral forms provided by the

Lunar Pitris. This is regarded as the second *creation.*

The significance of the opening phrase of the quotation: “when the hour strikes for Purusha to mount on Prakriti’s shoulders” is explained on a previous page of *The Secret Doctrine*: Purusha here means “spirit” and Prakriti, “matter”:

“The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim or Pitris, the lower Dhyana-Chohans are evolving *pari-passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies,

Spirit and Matter, the union will produce that terrestrial symbol of the ‘Heavenly Man’ in space—*perfect man.* In the Sankhya philosophy, Purusha (spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is senseless. But in the secret philosophy they are viewed as graduated.

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, each of them begin their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance.

Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same, homogeneous substance, the root-principle of the universe.” (*S.D. I*, 247; I, 292-3 6-vol. ed.; I, 267-8 3rd ed.)

The root-Principle of the universe is also known as Mulaprakriti (usually referred to as pre-cosmic root substance), ever-present in the universe but solely in an unmanifested stage.

Its first phase of manifestation is termed Purusha-Prakriti, SpiritMatter-which are “one and the same thing in their origin,”-prior to differentiation. As the stages of the manifestation of a system proceed, a separation of Spirit and Matter takes place as the cyclic phases unfold.

When the plane of differentiation has been entered, Spirit and Matter pursue their evolutionary progress in contrary directions; this is referred to as the evolution of matter and the involution of spirit on the descending arc of the evolutionary cycle.

Then on the ascending arc of the evolutionary cycle the evolution of spirit and the involution of matter takes place.

In connection with the sentence about the Lunar Pitris who “shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves,” H. P. Blavatsky added this footnote:

“Read in *Isis Unveiled*, Volume II, pages 297-303, the doctrine of the *Codex Nazaraeus*--every tenet of our teaching is found there under a different form and allegory.”

One wonders how many readers followed this advice and turned to the second volume of her work and discovered that the book is nowhere to be found, nor the allegorical story.

There is a simple explanation: it should have been printed Volume I, for the *Codex Nazaraeus* is mentioned on pages 298, 299, 300 and 301 -but the allegory is too lengthy to

recount here.

(However, this hint may be added: it would be well worth while to go to the book-case, take out the volume and read what is to be found on pages 296-7 and 302-3 of Volume I.)

One more reference: to the final sentence in the first quotation: “Man is still incomplete.” This brings to mind Slokas 13, 14, 15 of the second series of the Stanzas of Dzyan.

“The Lords of the Flame remain behind. They would not go, they would not create.” (Sloka 13)

In giving an explanation of this Sloka, H. P. Blavatsky asked the question: “Who are the Lords of the Flame?” and then supplied the answer:

They are “the Agnishvatta 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.” (*S.D. II, 79; III, 89* 6-vol. ed.; *II, 83* 3rd ed.)

“The Endowers. of man with his conscious, immortal Ego, are the ‘Solar Angels’ -whether so regarded metaphorically or literally.

The mysteries of the Conscious Ego or human Soul are great . . . transHimalayan Occultists regard them as evidently identical with those who in India are termed Kumaras, Agnislivattas . . .” (*S.D. II, 88; III, 97* 6 vol. ed.; *II, 92* 3rd ed.)

Another name for the Lords of the Flame is “Fire Dhyanis” and once again they are identified with the Agnislivatta Pitris-the Solar Pitris:

“That class of the ‘Fire Dhyams., which we identify on undeniable grounds with the Agnishvattas, is called in our school the ‘Heart’ of the Dhyan-Chohan Body; and it is said to

have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man. . .” (*S.D. II*, 91; *III*, 100 6-vol. ed.; *II*, 96 3rd ed.)

In the next quotation each class of Pitris is associated with its “creation”: the Lunar Pitris with the external form; the Solar Pitris with the inner essence; and an elucidation of Sloka 13 is also provided:

“Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*,- but they could not make men as they were themselves perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect from the human standpoint-white, pure and cold as the virgin snow. Where there is no struggle, there is no merit.

Humanity, ‘of the Earth earthy,’ was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators, who, in their turn, could give only what they had in their own natures, and no more.” (*S.D. II*, 9 begin 5; *III*, 104 6-vol. ed.; *II*, 99-100 3rd ed.)

The last sentence explains Sloka 15 of the Stanzas of Dzyan:

“The Fathers, the boneless, could give no life to beings with bones. Their progeny were Bhuta, with neither form nor mind. Therefore they are called the Chhaya”-the Shadows; and the First Race is named the Chhaya Race*

One more phrase in the initial quotation is deserving of particular attention: the Celestial Ancestors or Agnishvatta Pitris are described as “stepping in on this plane, as the Pitris had stepped in before them.”

This means that both classes of Pitris, the Lunar and the Solar, in this Fourth Round descended from superior planes on to our physical world in order to fulfil their missions.

Question. What are the Lunar Pitris doing now?

Answer. The Lunar Pitris are at present experiencing Nirvana. They have re-ascended to a superior plane.

To quote *The Secret Doctrine*:

“The Pitris have finished their office in this Round and have gone into Nirvana; but they will return to do the same office up to the middle point of the Fifth Round.”

(*S.D. V*, 532 6-vol. ed.; *III*, 559 3rd ed.)

One of the Commentaries from the Book of Dzyan also refers to the fact that the Lunar Pitris have finished their work; furthermore it tells where the Pitris are located:

“Having projected their shadows and made men of one element (ether), the progenitors re-ascend to Maha-loka, whence they descend periodically, when the world is renewed, to give birth to new men.”

(*S.D. II*, 92; *III*, 101 6-vol. ed.; *II*, 96 3rd ed.)

From *The Canadian Theosophist*,
Vol. 52, No.1 March 1971

AN INTRODUCTION TO PATANJALI By Edith Fielding

We now come to the purely ethical teachings of Yoga. ... The mystic who through sheer devotion reaches a state of union with the divine, has really only done half the work. Not having trained his intellectual faculties to the full he is unable to relate his experiences in such terms as will make them of practical value to others. Yet, in his purity of life, he has a much surer foundation for further advancement along the lines of occultism than has the one who is determined to acquire knowledge first at all costs.

But the Perfect One must be both Mystic and Occultist, and to be of definite service to humanity, such an all-round development is to be desired. ...The aim in these practices is the 'attenuating' or 'wearing away' of the hindrances, ... [The hindrances were given in our last issue (ML)].

When these hindrances have been recognized, they are to be removed by a 'counter current.' Their acute turnings are to be removed by meditation. That is, by turning the whole attention towards the spiritual life. The chief obstacles to this are the Three Gunas, or three qualities of matter. ...When the psychic activities are stilled, when the mind is in control of the senses, is when meditation begins.

Meditation may be divided into stages. First, is meditation on an external object. Second, identifying oneself with the object. There are three objects here the object or known, the knower, and the act of knowing. Third, is meditation on the abstract or ideal and last is the cessation of all activities. ...

When the above stages have been faithfully followed, when all sensation, all mind activities have been stilled, then the mind becomes the 'Transparent Jewel' for 'like a pure crystal it takes the color of what it rest upon.' When the mind is held and controlled, and not turned upon anything, held in its own state, as it were, 'meditation without seed,' is accomplished. This is the emergence of the spiritual man; who has conquered the illusion of separateness, and is one with the All.

... The Perfect One must be both a Mystic and Occultist, and to be of definite service to humanity, such is an all around development. ...

Ignorance is not ignorance as we usually think of it, as a lack of knowledge, but rather the possession of the wrong kind of knowledge, which leads us to mistake things for something other than what they are. It is the mistaking of that which is unenduring for that which is eternal; taking the reflection for the reality becoming absorbed in the life of the personality to the detriment of the spiritual man. ... It is our absorption in matter, the distractions of the life of the senses and the intellect, which bring us under the Law of Karma, and Karma is either pleasurable or painful according to the cause. [In Truth, it is according one's mind construct. A saint may recognize pain, but to Him it is of no consequence compared to the Bliss of the Self ML]. To the unenlightened, all is misery because there is an ever change and restlessness, and this misery is to be 'warded off.' ...

A particular emphasis must be laid not to confuse the Seer with intellect. It is a most difficult illusion to overcome, chiefly because the Seer is the illusion and yet beyond the illusion. The Seer is both the intellect and yet, beyond the intellect. One learns to see this through discrimination but it is a discrimination in quieting the mind.

In *The Transparent Jewel*” Mable Collins gives seven as follows:

1. I have known all that was to be known and nothing further remains to know.
2. I have freed myself from all bonds of every description.
3. By attaining the isolation of the soul I have attained everything, and nothing more remains.
4. I have done the whole of my duty.
5. My mind is at rest.
6. The qualities of manifestations of matter have all dropped away, even like stones from the mountain top, never to rise again.
7. Being free from these manifestations and their effects, “I AM what I AM.” ever free and all-bliss.

... These are such important points in all instructions given for following the Path. ...

It can be a whole lifetime’s struggle, yet repeatedly it is passed over by the average student. In the struggle the intellect will be developed and used as a means of discrimination. It will be found that to be of service along the road, the intellect must be *free*, that is, free from prejudice and preconceived ideas which are created by the mind.

It must not be forgotten that ‘memory’ is a subtle distraction, and may bias our present judgment at any given moment. The mind which is concerned only with things of the senses can distract the Higher Self from its real work and that

is the unfolding Man’s spiritual powers. There is no need to retire from the world, go any place as eventually one will have to practice it at all times and all places. Eventually through meditation, the spiritual man will emerge bringing the association of darkness and unwisdom to an end. It will be the great liberation; the Seer’s work; the attainment of its own pure being.

To be continued

From *The Canadian Theosophist*. Vol. 8, No. 11 pages 261-63

The Story of Uddalaka

We have often heard that meditation on the Self is not wise for the aspirant on the Bodhisattva Path; that it is far better to engage in kindly practices than to sit whiling the time away in contemplation of the Self. Here is a excerpt from the story of Uddalaka, taken from *Vasistha Yoga*. It illustrates the importance of both.

... VASISTHA continued:

O Rama, living like this, constantly enquiring into the nature of the self, attain peace. This state of consciousness can be attained by the cultivation of dispassion, the study of scriptures, the instructions of a guru and by the persistent practice of enquiry. But, if the awakened intelligence is keen and sharp, you will attain it even without the other aids.

RAMA asked: Holy sir, some there are who rest in self-knowledge, who are enlightened and yet engage themselves in activities; and there are others who isolate themselves and practise contemplation (samadhi). Of these who is the better?

VASISTHA replied:

Rama, that is samadhi (contemplation or meditation) in which one realises the objects of the senses as not-self, and thus one enjoys inner calmness and tranquility at all times. Having realised that the objects are related only to the mind and therefore constantly resting in inner peace, some are engaged in activity while others live in isolation. Both of them enjoy the bliss of contemplation. If the mind of one who appears to be in samadhi is distracted, he is a mad man: on the other hand, if the mind of one who appears to be a mad man is free from all notions and distraction, he is enlightened and he is in unbroken samadhi. Whether he is engaged in activity or he lives in isolation in a forest, in enlightenment there is no distinction. The mind which is free from conditioning is not tainted even while it is engaged in activity. The non-action of the mind is known as quiescence (samadhana); it is total freedom, it is blessedness.

The difference between contemplation and its absence is indicated by whether or not there is movement of thought in the mind: hence make the mind unconditioned. The unconditioned mind is firm, and that in itself is meditation, freedom and peace eternal. The conditioned mind is the source of sorrow; and the unconditioned mind is a non-actor and attains to the supreme state of enlightenment. Hence one should work to remove all mental conditioning. That is known as contemplation or samadhi in which all the desires and hopes concerning the world have ceased and which is free from sorrow, fear and desire, and by which the self rests in itself.

Mentally renounce all false identification of the self with objects here: and then live where you like, either at home or in a mountain cave. To that householder whose mind has attained utter quiescence his house itself is the forest. If the mind is at peace and if there is no ego-sense, even

cities are as void. On the other hand, forests are like cities to him whose heart is full of desires and other evils. The distractions of the mind subside in deep sleep; enlightenment attains enlightenment-do as you please.

VASISTHA continued:

He who sees the self as the transcendent being or as the immanent being (as the self of all) is established in equanimity. He in whom likes and dislikes have ceased, to whom all beings are the same and who perceives the world in the wakeful state as if he perceives objects in a dream, he is established in equanimity and lives in a forest even while living in a village. He who moves about with his consciousness turned in upon itself views a city or a village as a forest.

He who has attained inner tranquility and peace finds peace and tranquility everywhere in the world. He whose mind is agitated and restless finds the world full of restlessness. For, what one experiences within, that alone he experiences outside. In fact, the sky, the earth, the air and the space, the mountains and the rivers are all parts of the inner instrument (mind); they only appear to be outside. All these exist like the tree in the seed and they are externalised like the scent of a flower. Truly, there is nothing either inside or outside: whatever the consciousness conceives of in whatever manner, appears so. Thus the self alone is all this, within and without.

Venkatesananda. *Vasistha's Yoga*. The Story of Uddalaka. page 278-9

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