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## Contents

H.P. Blavatsky And The Fountain Of Primeval Wisdom.....1

About Michael R. Meyer.....8

Peg Hilliard Revisited.....8

New Estimate On Antiquity Of The Sphinx .....9

Letters Received.....9

Other Letters.....11

Upcoming.....11

Calendar .....12

## Editor's Note

On

### H.P. Blavatsky And The Fountain Of Primeval Wisdom



The above captioned article was submitted to the HCT for publication several months ago. Although we initially liked it, we had some reservations as to its appeal to our readers because of what is sometimes called a "fog index." We have had similar cause to criticize the writing style of some articles in *The Quest* magazine, published by T.P.H. in Wheaton, and felt that many readers would be unwilling to read an article with a dictionary at their side. In the case in point the author, Michael Meyer, correctly points out that

"The timeless and unchanging truths given us in the last century by H.P.B. and her Teachers were given in a nineteenth century formulation. The formulation was based on an *aspect* of what H.P.B. called the Wisdom religion -- and as such is not, as H.P.B. repeatedly stated, itself the whole of those `Truths.'"

"It seems to me," he says, "that one of the reasons why readers may find the article difficult is that many serious theosophists can think about and understand the occult ideas and concepts presented by H.P.B. and her Teachers only in terms of the language of the nineteenth century formulation -- which [itself] has a high `fog index.'"

"What is needed is not so much an easily understandable presentation, rooted in the late twentieth century Euro-American culture-mind, but a more inclusive formulation of universal, archetypal principles valid for contemporary individuals willing to exercise self-devised, self-initiated effort."

With this warning and explanation of his objective we present:



H.P. BLAVATSKY AND  
THE FOUNTAIN OF PRIMEVAL WISDOM

by  
Michael R. Meyer

During this International Year of H.P. Blavatsky theosophists worldwide are attempting to focus attention on the life and work of the 19th century light-bringer. HPB's remarkable travels, her mysterious personality, the importance of her writings and her mind-transforming mission make fascinating topics -- they merit study and discussion during this year and for many years to come. A satisfying and accurate understanding of H.P. Blavatsky's life, teachings and mission, however, requires an insight into the planetary function and purpose of the Occult Companionship of which she was a messenger.

The first step toward such an understanding involves an exploration of

THE FOUNTAIN OF PRIMEVAL WISDOM

Today more than ever, the truth seeker's mind is assailed on one hand by glamorous claims made by representatives of the many particular religious and occult traditions, and on the other by intellectuals promoting fascinating multi-colored mosaics -- so-called perennial philosophies -- composed of attractive fragments gleaned from various traditions. This situation no doubt contributes to misconceptions contending that the source of the theosophical teachings that flowed through H.P. Blavatsky either was a particular occult doctrine or a combination of various Eastern and Western religious and occult traditions.

What then was the source of H.P. Blavatsky's knowledge? In all her works HPB points to the universal "Wisdom Religion," the "fountain of primeval Wisdom" from which the many great spiritual and occult traditions spring. Regarding the origin of Wisdom-Religion, HPB writes that it was "revealed directly to human kind by their progenitors. . .

It is on this Wisdom Religion that Theosophy is based." In her magnum opus The Secret Doctrine, HPB states that divine Wisdom "was born on higher planes, and was brought on Earth by beings who were wiser

than man will be . . ."2

The distinction between Wisdom-Religion or Theosophia (the Source and substratum as a whole) and Theosophy (the particular teachings of HPB and her Teachers, a particular aspect of Wisdom-Religion) should be borne in mind.

Impelled by divine Compassion, beings constituting the seed-harvest of a previous cycle of evolution -- "whose nature was Love and Knowledge"3 -- sowed the fiery seed of individualized mind and conscious selfhood upon the soil of protohumanity. These "Kumaric Beings" initiated the spiritual-mental phase of human unfoldment.

HPB's outline of the Kumaric event is one of the most allegoric passages of The Secret Doctrine. It narrates the descent of a "Wondrous Being" from a "high region." This transformative event occurred several million years ago, during an epoch near but prior to the nadir of our cycle of human and planetary evolution.

The Wondrous Being, about which very little is said, is identified with the "Root Base" of the highest collective of Arhats -- "holy or worthy ones." In one of its manifestations the Wondrous Being is called the "Initiator," the "GREAT SACRIFICE" who sits "by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know."4

The Wondrous Being performs several interrelated functions in relation to Earth and its humanity. Prior to the Kumaric event "nature unaided" had failed to produce individualized, thinking Anthropos (Man) because the fecundating spiritual-mental and individualizing power of the Tone or vibratory quality of Number 5, corresponding to Manas, the fifth principle, was not yet fully operative within Earth's biosphere. Protohumanity's seed of intellect and self-consciousness could only germinate, so to speak, by resonating to and being fecundated by Vibration 5. Divine Compassion impelled the Wondrous Being to answer protohumanity's need by stepping down or transvolving from a higher, more inclusive level to focus, anchor and sustain Vibration 5 within Earth's akashic field. With Vibration

5 -- the carrier-wave of divine Ideation and divine Wisdom -- the Wondrous Being brought down and anchored the total Archetype Anthropos, giving each member of humanity the potential to become a self-conscious, spiritual-mental being.<sup>5</sup>

In another aspect, the cells of the Wondrous Being -- who in their togetherness compose the Initiator -- act as reflections or embodiments of divine Wisdom that, “falling like lightning,”<sup>6</sup> quicken the intellects of receptive protohumans. The cells of the Initiator are known as Kumaric Beings, Fiery Pentagrams, Sons of Mahat, “the quickeners of the human plant,” the “true mirrors of Eternal Wisdom”<sup>7</sup> and a galaxy of other names.

They opened up and keep eternally open the Path through which each fully individualized human being has been, is, or in the fullness of time will be repolarized and radically transformed. The personality of such a transformed human being perfectly reflects or embodies a unique spiritual Quality, the true HIGHER SELF -- one of the myriad Letters of the creative Word infused with a quantum of divine Compassion and intoned at the Dawn of the Manvantara.

Moving from the universal to the particular, the next step in understanding the nature and purpose of HPB’s mission brings us to the topic of

#### AVATARS, OCCULT COMPANIONSHIPS AND THEIR MANY TRADITIONS

In forming the nursery for future Earth-grown Adepts, the Fiery Pentagrams initiated contact with humanity, greatly accelerating human evolution. These Beings -- “the highest Dhyanis, ‘Munis and Rishis from previous Manvantaras’”<sup>8</sup> -- are said to have been involved in early Avataric appearances, through which they acted as early humanity’s divine Instructors.

Before discussing the Avataric process, however, we need realize that the innumerable particular occult traditions are reflections of the various aspects of divine Wisdom.

In Book One of Studies in the Secret Doctrine, which is based on a series of talks given in Los Angeles

during 1922-25, B.P. Wadia sheds light on the many traditions based on divine Wisdom.

The writings of H.P. Blavatsky constitute the latest incarnation of the Ageless Wisdom. The ever-recurring Impulse of Theosophy brings into expression one or more aspects of the Wisdom of the world of men. Reembodiment of that Wisdom is like unto reincarnation of the human soul. Never fully and completely can the Fire of the Soul install itself in the temple of flesh, lest the latter be consumed; thus too, only in part can the Wisdom of the Immemorial Fire descend from on high to this globe of earth.<sup>9</sup>

The cyclic “reincarnations” of divine Wisdom through an evolving series of occult traditions is interwoven with the process through which archetype Anthropos is gradually actualized through a long, cyclic series of cultures initiated by Avataric “descents.”

In Culture, Crisis and Creativity, Dane Rudhyar writes:

spirit acts through mind. Spirit is a vibratory power; it is tone. ... Spirit-in-act is the Avatar, the divine Person who impregnates the collective mind of humanity ... with a magic power that starts the wheel for a new cycle of culture operating. As this initiatory impulse is an activity of spirit, whose essence is unitarian, it is logical to speak of one Avatar; yet, this creative activity has to sound forth through each level of organization of the planetary and the collective mind, and to take form on each of the several planes of life-manifestation in the biosphere, thus one may speak of a number of avataric personages and avataric events.<sup>10</sup>

The Kumaric event should not be confused with the Avataric process. The many operative aspects of archetype Anthropos and divine Wisdom, however, are gradually revealed through the Avataric process.<sup>11</sup>

The release of each new aspect or variation of Archetype and Wisdom is superimposed upon, and does not obliterate, prior aspects. An Avataric personage does not necessarily use a reflection or emanation of a Kumaric Being’s “middle principles.”<sup>12</sup>

A series of closely related Avataric manifestations constitutes a process which brings down a

transformative spiritual impulse through successive levels. A particular Avatar's magnitude, scope and function is linked to the cycle, subcycle or phase It inaugurates by striking a founding keynote, by sounding a creative Word, by revealing a fundamental dharma. The Avatic impulse may manifest through a transformative event, discovery or movement as well as through a personage.

The Avatic impulse originates in the release of a quantum of divine Compassion or spiritual-creative power. It is a transformative answer to the unique needs of humanity during a particular phase of its development. An Avatar sows a mutant seed -- a new aspect or quality of archetype Anthropos and divine Wisdom -- upon the human field.

The field is a disintegrating culture nearing the close of its life-cycle. The mutant seed eventually germinates into a new culture which acts as a womb or matrix within which a new type of humanity and a new quality of personhood safely gestates. An Avatic personage focuses (and releases after the death of Its body) a vibratory quality within Earth's biosphere which acts as the carrier-wave for the variation on the theme of archetype Anthropos and the aspect of divine Wisdom most needed by humanity at the time and place of Its manifestation. Only a small part of humanity, however, is able and ready to respond to an Avatar's vibration and seed-ideas.

A seed-group of utterly dedicated and consecrated men and women who embody the transferable seed-harvest of a disintegrating culture become attracted to and organized around an Avatar's light, power and dharma. Such seed-persons resonate to an Avatar's new vibratory quality and together they act as a lens bringing the archetypes, principles, and seed-ideas released by an Avatar into existential focus.

After the death of an Avatic personage's body, the Avatar's disciples or their followers eventually formulate an esoteric tradition based on the aspect of divine Wisdom revealed by the Avatar. The Avatar's personality, character, gestures, appearance, major life-experiences, tests and achievements are mythologized and interwoven into the esoteric tradition, which is preserved by a self-perpetuating line of Custodians.

Upon the esoteric tradition is built an exoteric religion, metaphysics and philosophy which in turn forms the foundation for the characteristic symbols and language, images and myths, rites and customs, social and religious institutions, shared values and beliefs, basic assumptions and emotional responses, psychological attitudes and modes of behavior, ideal of the Good, the True and the Beautiful, and the way of life and the particular approach to art and music of a new culture.

A seed-group (or its innermost core) forms the human pole of an Occult Companionship.

But what is an Occult Companionship? The term "Companionship" is used because it both carries the meaning implied by the more familiar word "Brotherhood" and is free of biological and gender connotations. An Occult Companionship is bi-polar.

Its human pole is a group of consecrated men and women who have initiated and to some degree have experienced the long and arduous process of spiritual-repolarization and radical transformation known as "the Path," and more specifically the approach to "the Path" initiated and exemplified by a particular Avatar.

At an Occult Companionship's transphysical, metabiological and trans-individual pole stands an unanimous Pleroma of Compassionate Bodhisattvas and Sages, Beings of Fullness who during previous ages, and through to their own self-devised, self-induced efforts, pursued to its culmination the particular way through the Path of Transformation initiated and exemplified by its Avatar. Both the human and the divine poles are multileveled or graded.

In the Pleroma or "Mahatmic" state individual selfhood and unanimity perfectly interpenetrate in a condition of multi-unity. On the most inclusive planetary level, all particular Pleromas or Lodges blend or integrate into the White Lodge. On a less inclusive and more specific level, the planetary Pleroma or White Lodge steps down or differentiates its white light, so to speak, into the colors of the spectrum; the vibratory quality of each color acts as carrier-wave for the light and power of a particular Lodge and its Occult

Tradition. The particular Lodges further differentiate into various lineages or variations on a theme.

When a fully individualized person emerges out of the collective matrix of a culture and begins to modulate his or her center of consciousness and sense of identity from the bio-psychic or psycho-mental level to the spiritual-mental level, his or her mind may become attuned to the particular Pleroma operating within the vibratory range (or Ray) and field of activity to which his or her spiritual Quality resonates.<sup>13</sup> Dharma draws the individual along magnetic lines and eventually -- if all goes well! -- brings the aspirant into contact with a Representative of an Occult Companionship.

Behind such a Representative (who is, in the fullest sense, a living link between the Occult Companionship's human and divine poles) stands one or more Pleroma Beings (or Mahatmas) who release some of the Light and Power of the Pleroma through the lens of the human pole of the Occult Companionship -- the members of which may be separated in time and space -- for the purpose of helping humanity take its next evolutionary step.

Eventually the aspirant comes into contact with one or more Pleroma Beings who, within the constraints of karma, may provide help and guidance; but the aspirant must face his or her transformations as an individual.

When a fully actualized Pleroma Being -- a Master, Adept, Mahatma, or Elder Brother in the 19th century formulation of Theosophy -- communicates with a human aspirant for a Pleroma initiated purpose, It reassumes the characteristics of the personality through which It attained Pleromahood, and "appears" as an individual much as light appears as a stream of discrete particles (photons) when observed striking an opaque object.

All authentic human Occult Companionships and their corresponding Pleromas are co-ordinated by and synthesized into the fullness of the planetary Pleroma or White Lodge.

The organizing principle integrating, in the language of the 19th century formulation, particular

"Occult Brotherhoods" and "Lodges" into the "Great White Brotherhood" and the "White Lodge" has been and continues to be much distorted and little understood.

It is said to be hierarchical, and one hears and reads a great deal giving the impression that a Hierarchy of Adepts is a graduated chain of command and authority headed by an Occult Hierarch resembling a powerful pontiff or emperor!

Such a picture may be necessary for an atomistic mind conditioned by egoism, individualism, materialism, formalism, nationalism and imperialism. But more realistically, Pleromas are holarchies -- unanimous hierarchies of interrelated and interdependent wholes within wholes within wholes integrated by the wholistic organizing principle of holarchical containment rather than bound together by the dictates of command.

The third step toward understanding the nature and purpose of HPB's Occult Companionship brings us to a discussion of

THE TRANS-HIMALAYAN OCCULT COMPANIONSHIP  
AND  
THE 19TH CENTURY FORMULATION OF  
HPB AND HER TEACHERS

In view of the foregoing, the modern Theosophical Movement may be understood as a phase in the vast cyclic process of spiritual-mental integration of humanity that began several million years ago with the "Kumaric descent."

The trans-Himalayan Occult Companionship and its Occult doctrine are, according to H.P. Blavatsky and T. Subba Row, more precisely "Chaldeo-Tibetan" or cis-Caucasian/trans-Himalayan.<sup>14</sup>

During the past five or six centuries (or since Tsong-kha-pa's time) the "Chaldeo-Tibetan" Occult Companionship has been attempting to stimulate and guide humanity as a whole toward a realization of its global character and its place and function within the total Earth-being.

This means that while past outpourings from spiritual-occult sources came (despite the adaptability of Buddhism and Christianity) in answer to the needs of a particular, local humanity during a crucial phase in its development, the recent outpourings through the “Chaldeo-Tibetan” source (especially the outpouring that flowed through H.P. Blavatsky and her Teachers) have come in answer to the needs of the whole of humanity as a global being.

The 19th century witnessed at least two worldwide movements dedicated to an emergent global humanity.

The Bahai Movement began in Persia in 1844 when the Bab -- who was martyred in Tabriz, Iran during 1850 -- proclaimed the end of the Islamic Era and the beginning of a new age. In Baghdad during 1863, Baha’u’llah (12 November 1817 - 29 May 1892) declared himself the human station of the Avatar the Bab said was to come. During the 1860s Baha’u’llah outlined in his “Letters to Kings” and other writings, twelve basic principles for a new World-Order and the global unification of humanity as a whole.

In New York City during 1875, H.P. Blavatsky and others inaugurated the modern Theosophical Movement -- a world-transforming and mind-transforming mission sponsored by members of the trans-Himalayan Occult Companionship. In her capacity as an emissary of her Occult Companionship to the increasingly westernized, materialistic and technological world of the late-19th century, H.P. Blavatsky acted as a “psycho-mental” link between the Occult World of unseen forces and guiding fields and the dominant mentality of her time.

Her mission was to fecundate the collective mentality of her time by releasing and disseminating to the public some seed-ideas of the fountain of primeval Wisdom.

To fulfill this mission, HPB formulated a set of formerly esoteric seed-ideas or universal principles of divine Wisdom into words, images and symbols adequate to meet the special needs of the mentality and sociocultural situation dominant during the last quarter of the 19th century.

It was hoped the seed-ideas would eventually germinate in the collective mind and come to fruition as a wholistic, planetary frame of reference integrating the new science, psychology and philosophy HPB and her Teachers foresaw developing in the 20th century. They especially hoped the seed-ideas would provide a foundation for a new approach to social organization based on universal brotherhood -- the only safe basis for occult knowledge and its application.

The question of whether such a mind-transforming harvest was produced is best answered for oneself.

A more important question may be:

Due to advances in conventional knowledge and social organization

-- such as recent revolutions in the scientific fields of physics, biology and cosmology and the gradual emergence of a global society now assuming an existential beginning in the form of European integration<sup>15</sup>

-- can the collective mind of late-20th century humanity better understand what could only be hinted at and implied to the 19th century mind?

If so, a contemporary individual’s ability to actualize this potential for a deeper, more inclusive understanding of HPB’s message is surely constrained by the atomistic images, symbols and language of egoism, individualism, nationalism and formalism that pervaded 19th century social, philosophical and scientific attitudes.

These attitudes necessarily found their way into HPB’s formulation. This does not devalue the contribution of HPB and her Teachers. All formulations of divine Wisdom are inherently limited because each needed, and in the future will need, to use the collective mentality of a particular time to re-veil its more inclusive message -- and the collective mind is the veil!<sup>16</sup>

In the remarkable work “HPB on How to Study the Secret Doctrine,” HPB suggests that a successful study of Theosophy involves the unfoldment of a series

of evermore inclusive world-pictures. In its course one learns “that no picture will ever represent the TRUTH ... And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World of NO FORM, but of which all forms are narrowed reflections.”<sup>17</sup>

Until the time when all men and women will share and participate in such a condition, humanity needs and will receive a series of evermore inclusive world-pictures and formulations of divine Wisdom. Each new and more inclusive world-picture and formulation helps humanity take its next evolutionary step.

Humanity today is living in a post-quantum age and on the dangerous threshold of a global society. Everywhere one hears the call for new paradigms and sees minds clashing in “paradigm wars.” Humanity desperately needs to reintegrate its much expanded 20th century knowledge and goals through a wholistic, planetary and all-inclusive frame of reference.

The core principles and propositions of the teachings of HPB and her Teachers can provide the philosophy and frames of reference humanity needs now -- if the archetypal truths of the core principles and propositions of the early theosophical teachings are reformulated to satisfy the very real and specific needs of today’s collective mind.

A foundation for such a reformulation was laid by Rudhyar -- a hidden Raja Star of the 20th Century -- and much can be built upon it.<sup>18</sup>

And so the question facing theosophists of the late 20th century is:

Will we be unbroken links in the eternal chain forged and tempered by the living power of Theosophy?

Will we act as agents of transformation through whom spiritual-creative power flows in answer to humanity’s call for the transformative new symbols and ideas, metaphysics and philosophy, social values and goals, frames of reference and world-pictures only the eternal Wisdom of the Fiery Pentagrams can provide?

## NOTES

1. H. P. Blavatsky, Theosophical Glossary, p. 370-371.
2. H.P. Blavatsky, The Secret Doctrine, 1888 edition, I:516.
3. The Secret Doctrine, II:246.
4. The Secret Doctrine, II:208.
5. The Secret Doctrine, II:199fn, 576fn, 585; and cf. Transactions of the Blavatsky Lodge, p. 14.
6. The Secret Doctrine, II:230-231.
7. cf. The Secret Doctrine, II:103, 516.
8. The Secret Doctrine, I:207.
9. B. P. Wadia, Studies in the Secret Doctrine (Bombay, India: Theosophy Company, 1961) I:8.
10. Dane Rudhyar, Culture, Crisis and Creativity (Wheaton, Illinois: TPH, 1977) p. 106.
11. cf. Transactions of the Blavatsky Lodge, p.78
12. cf. Blavatsky Collected Writings, XII:600-601, Diagram V (p. 660-661) and XIV, “The Mystery of Buddha.” 13. cf. The Esoteric Teachings of T. Subba Row (Madras, India: TPH, 1931) pp. 270-271.
14. cf. Exchange between H.P. Blavatsky and T. Subba Row reprinted in The Esoteric Teachings of T. Subba Row, pp. 279-375 and in Blavatsky Collected Writings, III:400-424, and Five Years of Theosophy, pp. 153-197.
15. See David Bohm’s Wholeness and the Implicate Order; Fred Wolf’s Taking the Quantum Leap; Michael Denton’s Evolution: A Theory in Crisis; and David Layzer’s Cosmogogenesis.
16. cf. The Mahatma Letters to A.P. Sinnett, Second Edition, p. 399; and Rudhyar’s Occult Preparations for a New Age (TPH, 1975); Rhythm of Wholeness (TPH, 1983); and “Traditions and Illusions,” American Theosophist, Fall 1977, p. 294-297.
17. Reprinted in An Invitation to the Secret Doctrine (Pasadena: Theosophical University Press, 1988) p. 5.
18. See especially Rudhyar’s Planetarization of Consciousness: From the Individual to the Whole (Aurora Press, 1970); Occult Preparations for a New Age (TPH, 1975); Culture, Crisis and Creativity (TPH, 1977); Rhythm of Wholeness: A Total Affirmation of Being (TPH, 1983); and The Fullness of Human Experience (TPH, 1985).

## ABOUT MICHAEL R. MEYER

When asked about his background, Meyer had this to say:

"I am a close and long-time (since 1968) pupil of Dane Rudhyar (1895-1985), and one of his few personal pupils.

Rudhyar, although everyone seems to think of him as an astrologer, also never lost his early commitment to theosophy and those Beings standing behind H.P.B. and the Movement. He was very active in the Movement during the early part of this century and was a very close disciple of B.P. Wadia.

Although I am best known as the author of the astrological best seller, A Handbook for the Humanistic Astrologer (Doubleday; 1974), I have been deeply involved in theosophy and the writings of H.P.B. since 1967.

My work in progress -- New Light on Blavatsky's Secret Doctrine -- explores in much greater detail, among other things, the subjects touched on in my article. [above] It deals explicitly with matters merely hinted at in the closing five or six paragraphs."

## PEG HILLIARD REVISITED

Lack of space in the October '91 issue of the HCT forced us to exclude the final portion of our interview with Peg Hilliard. Inasmuch as she strongly feels that the omitted portion represents the culmination of the new direction her work is taking, especially from the spiritual/theosophical perspective, we are glad for the opportunity to include it in this issue. For the context of the conversation below, please refer to the October '91 HCT, page 9.

Peg: We did a special kind of a workshop with the Waldorf children not too long ago. It was very exciting. We started out by letting the children come up with their own character and once they came up with their character, they made a mask that reflected that character. Then they put the mask on and they introduced this character to the group.

Now we asked questions about where did this character come from -- was it from another world, another time? How does this character think? How does it act? What kind of sounds does this character make? How does this character

communicate with other people or creatures?

We had each of the children do this. We then had the children break up into three different groups. Then these characters had to come together and create a story -- and the elements of a good story are; you've got your characters, you've got a problem (which they had to come up with), and they had to have a resolution at the end. It was amazing what they came up with in twenty minutes.

They came up with a problem that they had to solve -- just like real life -- and how they were going to resolve it. There is a lot of wisdom in that. Then each group performed their play for the other two groups. It was delightful. Very exciting -- very creative. And after we left, they continued -- they got their masks and they continued to come up with creative stories to do plays and performances for each other. What a wonderful alternative to TV! (laughs) If families could get into that --

Dick: What a wonderful alternative to straight lecture teaching -- get people involved -

Peg: Yes, and to know and to see and to feel the wisdom inside of themselves, because; what is life except problem solving and how we work with each other? Do we do it with compassion and love and caring, or do we get angry and nasty and start wars with each another? There it is! There it is! And they have a wonderful opportunity to creatively problem-solve. This is beautiful.

Dick: Yes it is. Thank you very much, Peg.

Peg: Thank you, it's a pleasure.



## NEW ESTIMATE ON ANTIQUITY OF THE SPHINX

From Boulder Camera, Oct. 23rd. The great Sphinx of Egypt may be thousands of years older than archaeologists have believed, says Boston University geologist Robert Schoch, who did a novel analysis of its ancient stone.

Schoch reaches his conclusions by saying that the Sphinx shows signs of extensive weathering caused, apparently, by rainfall. Such weathering, which indicates a much wetter climate than exists today, is not found on the pyramids or any other monuments on the Giza plain, Schoch said.

But archaeologists and Egyptologists insist that even if the Sphinx is older than they think, it could not be much older because the people who lived in that region earlier could not have built it. Most Egyptologists believe that the Sphinx was built during the reign of the Pharaoh Khafre, also known as Chephren, in approximately 2500 B.C. But Schoch says the Sphinx dates back to between 5000 and 7000 B.C.

“That’s ridiculous,” said Peter Lacavora, assistant curator of the Egyptian department of at Boston’s Museum of Fine Arts. “Thousands of scholars working for hundreds of years” have studied this topic, he said, and “the chronology is pretty well worked out. There are no big surprises in store for us.” If the geologists are right, much of what the Egyptologists think they know would have to be wrong.

H.P.B., in *The Secret Doctrine* (Vol. II, p. 124), provides a veiled hint saying; “Behold the imperishible witness to the evolution of the human races from the divine, and especially from the androgonous Race — the Egyptian Sphinx, that riddle of the Ages!”

In *S.D.* II, p. 104, H.P.B. states that the in the Third Root-Race “at its very close occurred the separation of the sexes and the so-called FALL into generation.”

Again in *S.D.* II, p. 156; “The mind-born, the boneless, gave being to the will-born with bones”; adding that this took place in the middle of the *Third Race* 18,000,000 years ago.

We have here no more than hints. On the other hand, archaeological science bases its figures on assumptions that “people that lived in the region earlier could not have built it.” The Sphinx remains a riddle and may well be much older than she is given credit for.

## LETTERS RECEIVED

The ‘Sister Lodge’ outreach project of The High Country Study Center gathers momentum as we have received another reply from Darko Zgaga in Yugoslavia. We printed brother Zgaga’s initial response in the September ‘91 HCT., to our ‘Sister Lodge’ proposal which appeared in the July/August ‘91 issue of *The Eclectic Theosophist*. Here now is brother Zgaga’s reply of Sept. 17, ‘91, slightly paraphrased.

Dear brothers Dick and Marty,

I do hope you’ll forgive me for my informality, but I do think that among us theosophists, all formalities could drop away. What can I say to your letter and to your publishing my response [in the HCT]? Just a warm thank you! As you see, I have presented a list of books I would like to have. But before you do anything for me, I feel obliged to give you some true facts so that you may decide whether this person is worthy of any help.

I’m 48 [years old], trained as a translator/interpreter of German and English languages. Have travelled extensively through Europe, met many people and gained some experience [as a result]. I’m a Buddhist and a student of buddhism and theosophy for over 15 years.

Knowing the spiritual [climate] in Europe and Yugoslavia, some ten years ago I conceived the idea of forming a theosophical *educational* institution where people could get [practical] information on how to [go about entering the path of service to humanity]. However, I don’t want to be over hasty for I remember

well the words of Milarepa:

“One should not be overanxious and hasty in setting out to serve others before having oneself realized Truth in its fullness; to do so would be like the blind leading the blind. As long as sky endures, so long will there be no end of sentient beings for one to serve; and to everyone cometh the opportunity for such service. Till the opportunity comes, I exhort each of you to have but one resolve; to obtain Buddhahood for the good of all living things.”

[Editor’s note; Milarepa was a great Tibetan Buddhist Saint of the twelfth century whose life story, preserved in folk tales, is a chronicle of his resort to black magic to avenge wrongs done to his mother and of his subsequent efforts to atone for the great evil he had done, leading ultimately to sainthood through his apprenticeship to the great Marpa.]

So, with this on my mind, I don’t try to pretend to be a big server; instead, I try to help with literature, translations, directions etc. Actually, from this country I aim to be of some use to people wanting light in Czechoslovakia, the Soviet Union, Lithuania, etc., as well as people in this country. I remember some years ago when one of my friends and I introduced some books by Alice Bailey to people in Prague, in the midst of Communist darkness.

All this inspired me to form this Center with the aim in view to turn it into a real theosophical educational institution, and later into the so-called Planetary Village, the core of a future New Age Community. Therefore it was, and is, my intention to gather students from all around the world. Were it not for the withdrawal of some people who were to finance this project, I think this dream would already be realized. This is something along the lines of the ancient vedic *VARN-ASHRAMA-DHARMA* social system. So, also I intended to gather competent teachers, for I’m not pretending to be a specialist in all departments. But I do intend to teach “buddha-dharma” (part of it -- I prefer this term rather than “buddhism”). With the withdrawal of financial support, all of this has stopped. Meanwhile, I concentrate on helping on a small scale, [here] and abroad. At present, I have links with Lithuania. So, I have given you material enough for

laughing, for many people have laughed at this idea!

After the first seven years of the ‘prosperity’ of the idea, but [without] the ‘Center’ yet, I managed to gather all the important works [of] H.P.B., Besant, Leadbeater, and some other authors. The last three years [have been] critical due to my unemployment, which has lasted over ten years, and [a] rather severe diabetic condition which forced me into disability retirement. [With three persons living on a disability] pension of \$150 a month, [perhaps] you’ll understand why I’m not able to buy books. [In addition, there is the] great problem of foreign currency. But then, I wrote to some publishers and requested free books and to my surprise, some of them did respond.

Seeing your announcement [in *The Eclectic Theosophist*], I immediately jumped [for] it, for I saw the opportunity to get some more books. Why more? Primarily, this is my way of helping -- for I either xerox them [directly to] send to other countries, or translate [them] for the work here [and keep the originals] for the future library. Some of the books are my choice for my own personal studies (like books on Tantra), and even these will have their place in the library of the future Center.

I have, for example, translated *The Key to Theosophy*, but have been unable to publish it. However, since people know of [my efforts], I [have given them xerox copies of my translation]. [Although I] have published some books, [I have been unable to disseminate them on account of the present war situation]. [Since one of the topics of study in the future Center is to be the Buddhadharma, I am compiling a commentary on the Dhammapadam, which to me is] the key scripture of Buddhadharma. So, these are some additional facts upon which you may decide whether I am worth your help.

Thank you so much for *The High Country Theosophist*. I only went through the more recent '90 and '91 issues so far, and I can tell you I like it, I really do! The Center will also have some kind of magazine some day, bi-lingual I think. Therefore, with gratitude, I accept mailings of the HCT.

[Editor’s note; In our response to brother Zgaga’s

initial letter, we sent him a complete set of the HCT and *The High Country Newsletter* dating back to 1987 as well as some xeroxed handouts of recent High Country Study Center study topics, i.e. "Birth of the Earth Chain," and catalogs of the principal theosophical publishing houses.]

Unfortunately, here we have REAL war. A war between the remnants of the Bolshevik Communist system and democratic forces in the now former Yugoslavia. For this

situation in Yugoslavia, mainly the big powers are guilty.

[As you remarked,] I am also thrilled with the situation in the Soviet Union, but at the same time WORRIED, because the SU is now more dangerous than ever. But watch and BEWARE of China!

[We omit his mention of location which referred to a map which was not included in his letter. Perhaps he forgot to enclose it. Ed.]

Fraternally yours in the Dharma,  
Darko.

At our last Study Center meeting, the above letter was read to the membership, together with his list of requested books. It was proposed and accepted that each member wishing to do so would choose one of the books to present to brother Zgaga as a holiday season gift and would also be encouraged to include a recent photo of themselves along with a brief personal note about their interests and work.

## OTHER LETTERS

There has been a notable response to an editorial piece in *The Eclectic Theosophist* of Sept./Oct. '91 entitled THE MYSTERY OF G. DE PURUCKER which called attention to the feature article of the same title in our July '91 HCT. We have so far filled requests for the above issue from Brooklyn N.Y., Florida, British Columbia and about five from Holland and The Netherlands.

## UPCOMING

### TIM BOYD TO VISIT DENVER AND BOULDER

Tim Boyd will be with us for a Friday evening December 13 talk in Denver and a Saturday December 14 workshop in Boulder on "Living the spiritual life in a spiritual community."

Friday: On building a spiritual Community. Tim will relate his personal experiences in the development of the spiritual community founded by Bill Lawrence in Chicago's inner city.

At 7:00 P.M. in the Community Room of the Oakwood Apartments, 8330 E. Quincy at Tamarac in Denver. Call Jack Do Mooy at 740-9417 for directions.

We need first to understand ourselves and to make a deeper connection with our own higher nature so that we can then expand this connection into our relations with the larger community as a whole. Although not everyone can live in a spiritual community, there are certain basic principles of right living that come into play in a functioning spiritual community that can be applied in the lives of all of us trying to follow a spiritual path.

In the Boulder workshop on Saturday, Tim and members of Kiva Co-op will discuss the practical application of these principles in our home community and explore how we can extend this blueprint for harmonious living to the larger global community.

10:00 A.M. at Kiva Co-operative, 140 S. 33rd St. in Boulder. Call Dick Slusser, 494-5482 for directions.

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Calendar

Saturday, November 10

Al Skrobisch leads study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. The first 45 pages will be covered.

Barbara Ginsberg's  
home -: 696-0794 for directions.

Meeting begins at 7:00 P.M.

Tuesday November 12

Park Hill Public Library

We will continue our studies in *An Introduction to Esoteric Principles*: Chapter 6, The Scope of Planetary Evolution. PLEASE BRING THE HANDOUT -- *BIRTH OF THE EARTH CHAIN*. Additional copies will be available.

Montview Blvd. at Dexter St.

Take Colo. Blvd to Montview (2000 N.), 7 blocks E. to Dexter.

Meeting begins at 6:30 P.M.

Wednesday November 20

Wyer Auditorium,  
Denver Public Library  
1357 Broadway  
Denver

Stephan Hoeller presents a talk "The Soul of Russia," An exploration into the spiritual roots of Russian history with special reference to the present liberation of Russia from Communism -- and the influence of Solvyov, Gurdjieff and H.P. Blavatsky.

Talk begins at 7:00 P.M.