

THE HIGH COUNTRY THEOSOPHIST



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CONDENSED FROM THE WALL STREET JOURNAL.
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The Urbana, Ill. systems analyst is the father of Project Gutenberg, an ambitious and possibly quixotic scheme to copy the text of 10,000 books into electronic form and distribute them at next to no cost. So far, about two dozen titles have been released, including "Moby Dick" and "The Song of Hiawatha," and about 1000 other texts are in the various stages of planning, typing, proofreading and copyright analysis.

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Project Gutenberg got its start in 1971 when Hart was a student at the University of Illinois. Through computer-operator friends he was allowed access to the university's mainframe from midnight to 8 A.M. "The old computer rooms had an aura of mystery, church and magic," he recalls. "You were a computer god." What to do with all those millions of microseconds ticking away? Fishing around in his backpack, he found a copy of the Declaration of Independence, began typing -- and Project Gutenberg was born.



Hart's utopian ideal is to establish an electronic data base of 10,000 literary classics in libraries worldwide, linked via *Internet*, a computer network used by universities, government

agencies and other large institutions -- which would then be available to the public at a nominal cost. A patron would be able to walk into a library and download the information needed onto a disk which need not be returned.

There are powerful advantages to having books in a computer data base. As an example, texts can quickly be scanned to search for a designated phrase, thus serving as unlimited concordance. Special computer programs can analyze and compare texts to determine, for example, who the author of an anonymous work might be.

Hart issues a monthly "Project Gutenberg Newsletter" on *Internet* with items on new releases, codes for obtaining texts and the like.

Readers of *THE HIGH COUNTRY THEOSOPHIST* may not be aware of a similar project undertaken by Dennis Gottschalk of The Theosophical Book Association For The Blind to enter The Secret Doctrine into a computer format data base in order to facilitate its publication in a Braille edition. Dennis gathered together a volunteer team of theosophists in 1987, owning personal computers. Each team member was assigned portions of the S.D. to type into their computers and forward the product of their labors to him on floppy disk via mail. Dennis then fed the S.D. text data into a computer program which converted computer generated ASCII text to Braille format which then could be fed directly to a Braille printer.

Previously, TBAB's Braille publications - - believe it or not -- were typed into a Braille printer by hand on a five key keyboard by an operator who knew the translation code

between the English and Braille alphabets. This was obviously a painfully slow and inefficient process -- and in addition, the resulting Braille text had to be proofread by someone familiar with Braille.

The S.D. Braille project was completed several years ago and TBAB now has a data base containing the entire Secret Doctrine, compiled by the labors of a group of volunteers which included your editor.

Dennis and his group of volunteers are certainly to be congratulated for their efforts in pioneering a leap forward in technology which made possible the first Braille edition of the Secret Doctrine. Whether the final printing of the Braille edition has been accomplished I am not sure, for the TBAB has always operated on a very small and uncertain budget.

The state of the art in computer software continues to move forward. "Optical Character Recognition" software is already an accomplished fact and it appears that it soon will be available at a price affordable by the home computer owner. This will mean that anyone owning an optical scanner and O.C.R. software can scan and convert a printed page directly into ASCII coded text, thus entirely bypassing the need to type in the text letter-by-letter on the keyboard. This will place within our reach the ability to enter more of our theosophical classics such as The Mahatma Letters into a data base. As editor of the HCT, I have spent hours searching the pages of the ML for an elusive phrase I remember reading in the book. Once in a data base, the Computer can quickly search for any phrase you designate.

Meanwhile, I am making efforts to facilitate contact between project Gutenberg and TBAB in order to make use of emerging technology in promoting the dissemination and spread of theosophy as advocated by the Maha-chohan. Most, if not all, of our theosophical source literature is in the public domain, i.e., not copyrighted, and therefore should be more readily available to the public. I am therefore interested in exploring ways whereby this material can be made available to efforts like project Gutenberg.

Exploring the Moon Chain Question

Some time ago Eloise Hart, of the Pasadena T.S., mentioned to me that one of her theosophical course students had asked her if she knew of any statement in our source literature which referred to the Earth's moon as the fourth planetary chain embodiment in the life of our solar system -- our Earth being the fifth. At the time, neither she nor I were aware of any such teaching.

At the November High Country Study Center meeting, which covered chapter 6 of Mc David's Introduction to Esoteric Principles, "The Scope of Planetary Evolution," that question was raised in the Q & A section at the end of the chapter [p. 46]:

Q: We are in the fourth chain of our cycle, are we not, and the moon chain was the third?

A: "There are seven reimpodiments of our chain which take place during the solar manvantara. H.P.B. did not state categorically in which of these cycles we are living. Many writers say that the Moon chain was the third of the series and that our Earth chain is the fourth. Another speculation would place us in the fifth, making the Moon the fourth. This conjecture, which may be traced back to an article by Judge in The Path [Echoes of the Orient II, p. 405], has been related by Geoffery Barborka [The Peopling of the Earth, Ch. 10, pp. 114-132] to the following cryptic statement contained in the Stanzas of Dzyan" [Secret Doctrine II, pp. 55, 57]:

The Dhyani came and looked --the Dhyani from the bright Father-Mother, from the white regions of the immortal mortals.

Displeased they were. Our flesh is not there. No fit rupas for our brothers of the fifth. Pure waters, not turbid, they must drink. Let us dry them.

"These stanzas refer to the period of time during which the foundations for human evolution in the fourth round were being laid." [Barborka suggests] "that the sentence 'No fit rupas (forms) for our brothers of the fifth' refers to the fifth manvantaric embodiment of our chain."

But Mc David then goes on to argue, alternatively:

"that 'the fifth' refers, not to the chain cycle at all, but to the fifth creative hierarchy,

which is to `enter' humanity and awaken Manas," and cites a statement by H.P.B. relating to the latter [S.D. I, p. 233].

Yet, there are additional Secret Doctrine references which lead to the conclusion that the Moon and Earth are the fourth and fifth chain embodiments, respectively, of our humanity in this solar manvantara.

Following the presentation in The Peopling of the Earth, Barborka considers the possibilities of what "brothers of the fifth" may refer to and rejects; (1) Monads undertaking their fifth round of evolution, (2) the fifth globe of the Earth planetary chain, (3) the fifth root-race, (4) the fifth kingdom, i.e., the superhuman kingdom, in advance of the human in evolution, (5) the fifth principle of man's constitution, i.e., Manas (the interpretation preferred by Mc David); giving objections to each of these possibilities.

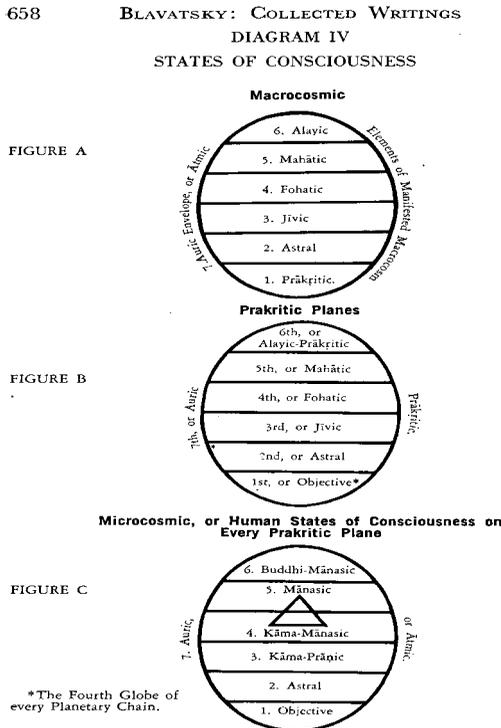
"There is," he says, "only one

interpretation of `brothers of the fifth' [which] seems to fit in with the passages quoted from the Commentaries on the Book of Dzyan." By way of preface to the development of his argument, Barborka shows, with references to The Secret Doctrine, that each of the seven Cosmic planes are subdivided into seven sub-planes, and further into seven sub-subplanes, making a total of forty-nine in all. [B.C.W., vol. XII, pp. 658-660]

The diagram, from the above referenced page 658, shows a three tiered hierarchy of Macrocosmic, Prakritic and Microcosmic planes or states of consciousness; Figures A, B and C respectively.

Fig. B represents the subdivision of the 1st (Prakritic) plane of Macrocosmic plane A into seven subplanes.

Figure C, in turn, depicts the subdivision of the 1st (Objective) plane of figure B and represents the second level of subdivision, applicable to all seven planes in figure B. The reader must try to visualize the entire scheme as a four dimensional array in which each of the seven Macrocosmic planes of figure A are subdivided into seven sets of subplanes



again subdivided into seven subsets of seven sub-subplanes patterned on figure C. There are thus 49 sub-subplanes implied in C. Fortunately, for the sake of simplicity, Figures B and C depict only the successive subdivisions of the Prakritic or lowest plane of A.

Since the cosmic plane occupied by our physical Earth, globe D of its septenary chain, is identified as the first or Objective plane of Figure B, the location of the six upper globes of the Earth planetary system are thus defined; Globe A and Globe G are situated on the 4th (Fohatic) plane; Globe B and Globe F on the 3rd (Jivic); Globe C and Globe E on the 2nd (Astral).

Note: When reading the references, the reader is cautioned that the numerical designations of the planes are not always consistent -- sometimes top-down numbering is used; in other references, numbering is bottom-up. Naming conventions, while not always identical, however, have recognizable correlations.

Barborka, [*ibid.*, p. 123] explains his rationale in changing numeration of planes: In Peopling of the Earth he uses top-down designations when viewing from the standpoint of emanation -- the first plane being the highest or point of emanation. Subplanes are depicted in terms of their evolutionary status -- the lowest coming first.

He then proceeds [*ibid.* pp. 129-31]

Doctrine which refer to the lunar chain as:

“*inferior* to the terrestrial chain,”
[S.D. I: 179-80];

“[Lunar Pitris] ... advanced spirits from another and lower planet,” [S.D.II: 611];

“The Moon being an inferior body to the Earth even,” [S.D. II: 45];

“Every such chain of worlds is the progeny of another, *lower*, and *dead* chain -- *its reincarnation*, so to say.”
[S.D. I: 152];

“The opening sentence of Stanza I of the first volume, when mentioning ‘Seven Eternities,’ is made to apply to both the *Maha-Kalpa*, or ‘the (great) Age of Brahma,’ as well as to the Solar Pralaya and subsequent resurrection of our Planetary System on a higher plane.” [S.D.I: 53].

The question of whether the foregoing references justify the conclusion that the Lunar Chain was the *fourth* embodiment, specifically, and not the third or some other (while still being the predecessor of our present Earth Chain), seems to me to hinge on what H.P.B. meant when referring to the Lunar Chain as “Lower than” or “Inferior to” the Earth Chain.

If the Cosmic subplanes are considered simply as one stage of evolution following another -- the first being the lowest in terms of sequence -- then no conclusion can be drawn as to which embodiments the Lunar and Earth

Chains represent.

But, if “Lower” meant lower in the involution from spirit to matter, then the Lunar Chain Globe D would have to have been at least the fourth embodiment in the series of seven in order to be “inferior” to the Earth Chain which followed it, since the fourth stage is lowest point of involution and the turning point for the evolutionary arc from matter back to spirit.

As H.P.B. has said, “analogy is the surest key to the mysteries.” We may therefore apply the Hermetic principle; “As it is below, so it is above,” in order to infer how re-embodiment of planetary chains in a solar Manvantara proceeds from what we are given with regard to septenary evolution of a planetary chain in a planetary Manvantara.

The pattern of the involution or descent from spirit to matter followed by globe D of a planetary chain in the first four of seven rounds is described with great clarity by G. de Purucker in Fundamentals of the Esoteric Philosophy, Ch. 40, pp. 512-13;

We draw seven parallel lines. And let these represent the lowest of the seven [corresponding to the 1st, or objective plane of Figure B], the world we are in now. It, like all the others, is [seven-fold], or divided into seven parts or divisions, representing matter or spirit from the grossest to the highest degree of each in our world, from the ethereal (highest) to the most material (lowest); and on one of these planes our globe Terra is at

present.

Now what is the manner in which the life-wave in any round works? For the moment, we shall omit considering the previous three globes, A, B, and C, on the descending turn, and consider only our own globe D, or earth. These seven lines in the diagram are intended to represent respectively the seven grades or materializations of matter in the lowest of the seven kosmic planes, growing more material from the top downwards. Now then, our globe D *in round the first* is in the highest or topmost of these seven subplanes of our own lower kosmic plane, and our own kosmic plane, please remember, is the lowest of the seven of all the kosmic planes.

The life-wave during round 1 passes through our earth, after evolving it forth, ... and after finishing its globe round 1, leaves our globe D and passes on to globe E. As this life-wave is descending into matter for the first three rounds, *our* globe during round first will be on the highest subplane of the lowest kosmic plane or world.

The second or next round will find our globe materialized and on subplane the second, counting downward; in round the third, still more materialized and on the third subplane downwards; in round 4, that is, where we are now, our globe has reached the grossest state of matter; the downward cycling ceases, and the ascent begins.

Consider as a model, the foregoing description of the successive descent of globe

D of the earth planetary chain by one subplane for each of the first four rounds, then retracing its steps in the 5th, 6th and 7th rounds back to the topmost subplane. Now, let us substitute the series of seven successive chain embodiments (with our earth chain following the lunar chain) in place of the seven rounds of the earth chain as described above. We then will have globes D, the lowest and most material of each of the seven chain embodiments taking the role of Globe D of the earth chain in each of the seven rounds as described by G. de P. above. Thus, globe D of the fourth planetary chain embodiment will occupy the fourth and lowest subplane in the cycle, and globe D of the fifth chain embodiment will be on the third subplane from the topmost.

Using the Hermetic principle “As above, so below,” together with the repeated statements of H.P.B. that; “the Lunar chain was `inferior’ to the earth,” and the passage from the Stanza of Dzyan; “No fit rupas for our brothers of the fifth,” we seem to have a good argument to support the conclusion that the moon was the fourth and the earth the fifth chain embodiment.

THEOSOPHICAL HISTORY CONFERENCE

The Theosophical History Foundation will hold an International Theosophical History Conference at the Point Loma Nazarene College in San Diego, from Friday June 12 through Sunday June 14, 1992.

A call is issued for papers on topics related to the modern Theosophical movement from the founding by H.P. Blavatsky in 1875 onward.

Accommodations are available at Finch Hall on the PLNC campus \$15 single/\$30 double. Registration/Accommodation/Meals/Information forms are available from:

James A. Santucci
Dept. of Religious Studies
California State University
Fullerton, CA. 92634-9480

Upcoming

A clarification is in order. We are sorry that misunderstandings have arisen concerning The Tim Boyd workshop in Boulder on Sat. Dec. 14. The event is sponsored by and for members of the High Country Study Center and is being held at Kiva Co-op, of which your editor and Secretary is a member. All members of the High Country Study Center are cordially invited. This is your workshop and Tim Boyd has come from Chicago under the sponsorship of The Theosophical Society in America to lead it.

Members of Kiva Co-op have also been invited to attend. It is hoped that all attending the workshop will benefit from the rich variety of experiences and viewpoints each can contribute and from which we all can more harmoniously follow our chosen path.

Park Hill Public Library

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.

Montview Blvd at Dexter St.

Meeting begins at 5:30 P.M.

Friday December 13

We will continue our studies in *An Introduction to Esoteric Principles: Chapter 6, The Scope of Planetary Evolution*. We will discuss the questions at the end of the chapter, beginning on page 46. Handouts will be available to cover questions on pages 47-53.

Community Room
Oakwood Apts. 8330 E.
Quincy (At Tamarac)

Jack DeMooy 740-9417 for directions

Meeting begins at 6:30 P.M.

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

Saturday December 14

Tim Boyd will relate his personal experiences in the development of the spiritual community founded by Bill Lawrence in Chicago's inner city. Don't miss this one!! Tim has told me a number of stories he personally witnessed of synchronistic "coincidences" that just "happened" at the right time and place.

140 S. 33rd St. Boulder. Dick Slusser 494-5482.

Meeting begins at 7:00 P.M.

Directions on enclosed membership list.

Pancake & Waffle breakfast 8:30 - 9:30 A.M. All High Country Study Center members invited (RSVP). 10:00 - 12:00; Tim Boyd will lead a workshop exploring the question "How can we learn to understand ourselves and make a connection with our own 'inner wisdom' so that we can apply the lessons that come to each of us toward building more harmonious relationships at home, at work and globally."

Pot Luck lunch at 12:00. Call Judy Modig 477-4788 for "what to bring."