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Last month we printed an article “Loyalty to Adyar: What does it mean? -- an editorial examination of the proposals put forward by Geoffery Farthing for an association of “genuine and enthusiastic students of classical theosophical literature.”

Primary among my concerns were (1) The danger of establishing a dogma of “approved” literature, (2) My problem with the political policies of Adyar leadership resulting in the expulsion/excommunication of at least four national sections.

Because of the importance of these issues thus raised, I felt it imperative to solicit the wisdom of the HCT readership and open the questions for commentary and debate.

The first response received issued from an unexpected quarter, calling into question the value of much of the content of the HCT. If we are indeed devoted to TRUTH, we cannot ignore the challenge.

Richard S. Christiansen writes:

Since you asked for responses regarding the Farthing idea, I will.

Regardless of what Mr. Farthing says, or you say, or what editorials from here or there say, if there is a basic



problem with Theosophy, and there does seem to be one, then all the good intentions in the world to solve it will come to nothing until and when the basic problems are seen, looked at, and dealt with.

Theosophy and Theosophists seem so filled and entrenched in extraneous nonsense that any value the Subject Matter has for allowing one to get down to the “nuts and bolts” of integrating it into life as a means of actually improving individual lives whereby any one can make progress spiritually, (which is also physically, and it is only by improving individual life that collective life will also improve, seems impossible.

Perhaps I miss the point, tho I do keep looking for it in this journal, but I do not see any aspect here dealing with personal improvement except perhaps as something on the very periphery of the subjects being covered, and that often only assumed. What I do see is a continuation of what is for me the great Put-Off of Theosophy, which is its obtuse use of concepts which make a few “chosen” experts feel wonderful and very self-important, obviously, but which make most feel alienated, and rightly so, particularly those who are truly wishing to do something with their present time and form and who are not just interested in living in some kind of Theosophical Science Fiction Land.

For unless these presented concepts in fact are instrumental in producing concrete results for individual improvement, and not just used for mental game-playing - which is simply another form of FORM in action and a useless one at that disguised as something very important because

it seems so “esoteric” - then so what? If anything seems to prove my basic thesis that these teachings seem to have little value for the advancement of the human race as they are now presented, one has only to look at the ever present Organizational problems surfacing once again, the fact that even Theosophists can not get their shit together and make a compassionate attempt at getting their shit together. For all of these written materials which everyone seems so eager to defend and go to philosophical war over, their resultant effects seem not one iota better than Christians hating Christians along with everyone else, or Everyone else hating everyone else, including and particularly Christians.

A quick perusal of recent articles produces the following types of nonsense, and one can only assume that this is the general pap being passed around as important stuff, .. fertilizer for improving the nature of things and individuals in particular. In and of itself, I do not disapprove of it. It has its value, and it has its place. My only reason for bringing it to attention is that when it is presented as being the important messages of Theosophy, it ends up accomplishing nothing more than making the authors feel good, feel as if they are somehow presenting gems to the world. I have to disagree. Results speak for themselves. Lack of such also speaks volumes. In any case here are examples:

A question from a theosophist?? “Are we the ‘less progressed Monads,’ the laggards of the Moon Chain evolution”

Answer in part. “... dealing with a period in the Cycle of Necessity prior to the commence-

ment of activity of the Human Life-Wave on our earth,... In other words the passage is considered the period of dormancy between Globe Rounds, when 7 major developmental cycles have been accomplished on Globe C ...“

“The most significant factor in the citation, and the point to be stressed, is that the Lunar Fathers (the Barhishad Pitris) pass through all the forms of life in their monadic condition.”

And this: “ ... for the “human” Monad, whether immetallized in the stone-atom, or invegetallized in the plant, or inanimalized in the animal, is still and ever a divine, hence also a Human Monad”

It is one thing to discuss Kabbalistic type theories if and when they can make an improvement in things, but to simply deal with the Origin and Evolution of Man in these obtuse theoretical ways as seems to always be the nature of Theosophical writings, as if doing so is somehow improving the nature of reality, is a sheer waste of serious student time.

Here is another one: “Early in the S.D., the pitris are described as lunar deities, creators of the first physical races of humankind. (In contrast, the Kumara (the 7 mystic sages) are the solar deities and the fashioners of the inner man.) As guardians of harmony, the Dhyan Chohans are the laws of life themselves, represented in the reaction of the avenging angels, which hold us to these universal laws. ... The Dhyani-pasal, the “rope of angels,” hedges off the phenomenal from the noumenal kosmos. The Dhyan Chohans are “Lords of Light” and the divine intelligences charged with the supervision of the kosmos. Their very

essence being the five middle human principles, they are manifested immortal spiritual souls minus the physical body, i.e.arupa (without form)”

“.....The Secret Doctrine shows that the Manasa-Putras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence, it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing ego, which are the real Sufferers, but verily the innocent Christos within us.”

And in a very recent issue: “The basic premise is that man would have remained virtually mindless at this present stage of his evolution, without mind and without Self-Consciousness, had it not been for a special class of Dhyanis who endowed him with those facilities.”

“From a previous ‘Maha-Mavantura’ is applied to a whole solar system and not just a planetary chain.”

“Kumaras: The holy youth and in this context they are symbols of those who were not concerned with the physical processes of creation. They retained their pure inner spiritual purity.”

And on it goes. Have I quoted one important teaching which is helping one new person to live a better, a more light-Filled, a compassionate and lovingly embracing life?

How many students know the difference between Phenomenal and Noumenal, and of

what import is it whether “Rope-Of-Angels” somehow keep one aspect separate from another, particularly when we are incapable of even living compassionately one with another?

The above are simply extracts which are few, but representational of the type of materials presented, I assume, as being of great import to readers, students, and the so-called initiated.

But I have to ask WHY? Except for those who revel in the science fiction type of approach of “this is the way it was, we hope” spiritual literature, such concentration on questionable materials might be exactly why Theosophy remains today what and where it is - which is a sort of quaint non-essential in reality, incapable of making any real difference except to provide fodder for regional journals which themselves provide a place where Theosophists of different organizational visions can do battle or show off - which is a reality very similar in usefulness in its present form to the similarly questionable wonderful-world-of-ESPERANTO.

I can say this because I do not have an ax to grind; I am not a Theosophist. I can also say it because I sit back and watch this silly parade constantly renewing itself, which is really sad because the parade has such great potential. It just seems hellbent on believing its delusions, and worse, acting them out. All of the most esoteric-sounding verbiage in the world piled up and worshiped is still as useless as dog poop if it remains only esoteric-sounding verbiage.

Peace,
Richard Christiansen

Co-editor Marty Lyman responds: Although this writer feels that studying Evolution of mankind is a waste of a serious student’s time, not all will agree. Your editor, for example, feels that to know about mankind’s past gives one a sense of direction. How might the study of this improve the lot of mankind or even improve one’s personal life?

Theosophy teaches us about the ‘Unity of Oneness’ in life; it explains why we are the way we are; and it gives a sense of direction from a different perspective than just the physical. **It is this ‘Unity of Oneness’ that Brotherhood is founded upon.**

Yes, all ‘these discussions’ may be a Theosophical Fairy Land, but the editors are finding more and more teachings from ancient sages supporting these teachings. New findings of Ancient Wisdom are being discovered in Hindu, Buddhist, Christian and many less known traditions such as Chaldean and Native American. These teachings are contained in myths using terms unfamiliar to our modern ears. Theosophy helps unravel the meaning behind these myths. An example is the definition of Kumaras stated in your letter. It is useful to know of them when studying the *Bhagavad Gita*.

It is true, that the *H.C.T.* is not a magazine designed for the beginning student. There are many such literatures out there designed for that purpose. The *H.C.T.* was in part designed to be an open forum for yes, esoteric thought; to think beyond the physical world as we now experience it.

This does not mean we should shrink

from the responsibility of bringing this mental endeavor into our everyday life.

Some examples will follow, but first we must ask this writer what does he mean when he says that "... the great parade has such great potential? ... " " What does the writer see as 'GREAT POTENTIAL?' Why does he continue to renew? We challenge him. How can we make the *H.C.T.* more practical?

Co-editor, Marty Lyman, has shared the same disgruntlements. She has even moved into a study group of another discipline because no Theosophists were willing to discuss the application of Theosophical principles (Ancient Wisdom) in their daily life. They state that applying Theosophy must be a personal endeavor with each person finding their own dharma. It can be shared but to those not directly involved it is only 'second hand news.'

There were and are many Theosophists who silently work for the cause unheralded and unknown. They do not want to bring attention to themselves so they remain silent in the background "while the silly Theosophical parade continues to renew itself with prattle and useless talk."

The Power of Teachings I Have Come
To Believe In
Right Action

I co-teach a Freshmen Special Education Geography class at an Aurora high school. I had just finished a slide presentation on India and my co-partner was going to start his slide presentation on China.

Now every Monday we always do Current Events from a local newspaper. It so happened that on this given Monday, there were no newspapers. The coming Thursday, both of us were going to be out. We had decided that if the kids were good for the sub on Thursday, we would forego the Current Events for the week.

The papers did come in on Tuesday. To my surprise my co-partner said to me: "Ms. Lyman, I am thinking of making the kids do their Current Events today. The chances of the kids being perfect on Thursday is about one in ten." What do you think?"

I responded with: "I disagree, you are already setting in their minds that they can not be trusted."

"But!" he responded, "You know it will get ugly if they don't behave." "No, I can't agree" I responded, "We simply philosophically disagree."

To my utter amazement, he told the kids to put the newspapers away and he got out his slides. A side note: yes, the kids were good on Thursday.

To believe in Brotherhood, we must first start with trust.

Offering Service While Standing in
One's Own Truth

Last Tuesday night was Parent Teacher Conferences. I had called several parents as their kids were failing the state assessments

for English. This meant that their daughter\son would repeat the ninth grade.

Sure enough, in comes a parent with her daughter in tow, who had a very scowling look on her face.

They sat down. The daughter pulled her knees up and looked away. I proceeded to explain to the parent why her daughter was failing this English assessment. Periodically the daughter would speak looking briefly at me. I thanked her for looking at me and continued with the parent.

When it came time for the daughter to speak, I decided to practice a discipline taught in my study group. When a 'brother\sister' speaks, give 100% full attention in silence, no questions or comments. I walked over to her desk and listened.

To my surprise, the daughter started to look directly at me when she spoke, then her scowl softened, she smiled, and by the end she was thanking me for being such a good teacher: This from a fourteen year old!

Brotherhood consists of understanding and respecting all perspectives.

I invite all of you who are disgruntled or even if you are not, to share your ideas. How can we improve the *H.C.T*? Would 'sharing' like the above help?

Letters received:

Abhinyano writes that we must align ourselves with the original program of Theosophy and especially to the original teachings as set up by the masters. He then

quotes statements by H.P.B. " Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations of useless discussions, in the sense of desultory orations and fine talk." He feels that we must cooperate with the new the Arhat Brotherhood, with its new seedling the Dalai Lama and Theravadins of Sri Lanka. We have something to offer namely Esoteric Buddhism and they in turn can give us the Doctrine of the Eye which is the Esoteric version of Buddhism. Together we can form the Doctrine of the Heart. He further states the Maha Chohan: "All of us have to get rid of our own `ego,'the illusory apparent `self' to recognize our true Self., we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddha, the Christ or God of every preacher. ..." (*Letters from the Masters of Wisdom I*, page 5)

Abhinyano goes on to state where we have failed. For details see "*Eternally Vigilant* in *Fohat Magazine*. Summer,1998

An HCT subscriber writes:

It is an interesting controversy in the latest HCT. I am referring to Geoffery Farthing in regard to "Loyalty to Adyar.

As for the T.S., H.P.B. stated: "Theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the Higher Self." (C.W.

Vol XII, page 296)

This necessarily includes all paths that are expressive of the unity of all that is being the Higher Self, not just the Brotherhood of Humanity. All doctrines, all thoughts, that serve the Higher Self and Conscious Unity whether individual or collective are Theosophy, therefore is Theosophy the only pathway along which Truth can be found?

The more we study with an open mind the better we can answer the above question.

Stay well and keep on the drive.

Another subscriber writes:

How could Adyar excommunicate those who seek the truth; there are those who study differently from others, have different thoughts, paths and etc. No one should be pressured into Loyalty to any one "house," or have one set doctrine. Of course, we need to keep Theosophy pure and not become a dogmatic organization. At best let the selfish ones run their politics; that is not for us.

I respect Mr. G.A. Farthing as well as all other Theosophists and students, but understand your noble plea for Unity. Theosophy is not weakened nor is there a loss of credibility in the heart. I am a student who respects all those working to enlighten those who seek the greater light, no matter what house or place. If it would ease the readers mind they may have my name and address, just ask the editor of the H.C.T.; I am open to all.

Dara Eklund writes:

Geoffrey's appeal did surprise us a little and I have to agree with your response. There are good students of basic Theosophy in all groups. That is why we have no qualms about being a member-at-large in more than one group. We support true Theosophists whether independent or in a membership; the association being of the heart.

Best to you both, Dara

Ramon Sordo writes from Tepoztlan, Mexico:

Thank you very much for the shipment of the *H.C.T.* issues that I ordered last March and the extra three years of back issues. Thanks to your generosity I was able to get a quick glimpse at the state of Theosophy in the world, at the end of this century.

Your *H.C.T.* is an excellent forum, where the students that write and the articles you choose to print are very diverse, showing almost the same tendency that was already present in H.P.B.'s time.

On the one hand you have students following the best they can the original lines laid down by the Masters and H.P.B for the Theosophical Movement and on the other hand there are those who have fallen into a pseudotheosophic side track. There are yet others trying to make sense out of the contradicting teachings.

We have been in communication with Geoffrey Farthing since 1994, later on with Chris Bartzokas and at the beginning of 1999 with Richard Robb and a brief exchange of publications and a letter with Mrs. Joan Sutcliffe from Ontario.

For us it has been very rewarding the exchange of ideas, know knowledge and information about their activities with the above students. Geoffrey Farthing has been a great inspiration for us, even if he gave me more work to do, translating some of his books and articles into Spanish like Deity, Cosmos and Man; The Manifesto; Etheric Double; Theosophy The Wisdom Religion.

To give you an idea of our background, I send you two photocopies of part of two letters I sent to Richard Robb last year.

Our study group on the The Secret Doctrine became a few years later, a Blavatsky Lodge in Mexico City, chartered from Adyar. Although we had an influence upon certain individuals and lodges which started to discover and study the original Theosophy H.P.B.\Masters, over the last years; the organization as such still remains the same permeated as it is by the policies and views established more than eighty years ago by A.B. and C.W.L.. These policies are implemented at present by the E.S. and the Inter-American Theosophical Federation, with its headquarters at Brasilia leadership of a Cuban Liberal Catholic Priest.

As you cannot put “new wine in old bottles” and we needed freedom and space to breathe, we created in Cuernavaca two Bavatsky Foundations, in Spanish: La Fundacion Blavatsky: Fraternidzd Teosofica. A..C., according to the Original program of the T.S. and its three objects, as stated by H.P.B. in the Key To Theosophy page 39.

Having a terrible vacuum in the Hispanic World concerning the original literature and not having any institution in charge of its

preservation, one of the specific objects of the foundation is:

To translate and transmit with fidelity the writings of H.P.B. and the Mahatma Letters which together form the main nucleus of the original Theosophical teachings, including the works of other authors closely related to the Esoteric Tradition of H.P.B.\Masters, like W.Q. Judge, Damodar and some of the S.D. references books.

Each lodge is autonomous linked to the federation by the adherence to the Original Program. We have no fees for membership. Each one gives according to its will second means, is either in time, work or money. Each lodge should establish a library with the main original Theosophical literature in English and as much as possible in Spanish. For the moment the only library is in my house here in Tepoztlan where some of our members come from time to time.

Concerning your request to print my letters to Richard Robb and yourself, you have my permission In connection to pseudo-theosophy I enclose for you a copy of a letter I had written to Geoffrey Farthing in December of 1995. If some day in the future you see it fit to print it in your *H.C.T.*, you have my permission. I enclose two copies of *Deity Cosmos and Man* in Spanish for your *H.C.T.* library.

My very best regards
Yours faithfully,

A. Ramon Sordo

See Ramon Sordo’s letter to Richard Robb on page 24

BUILDING UPON WHAT HPB WROTE

by Jerry Hejka-Ekins

[Based upon a January 24, 1997 posting to theos-1@vnet.net. The following article was revised by the author, but was still felt to lack the detailed background information needed by an uninformed reader. Such background information, he says, would require a whole book. An historically informed reader, however will be able to follow what was written.]

I've heard it said that TPH is publishing a lot of fine books by creative authors, but the authors aren't Theosophists, don't write about Theosophy, nor do they really know much about the subject. This may be so, yet the books may have theosophy (note the small "t") of some sort within them. For instance one can argue that a book like MARY'S VINEYARD is "theosophical" in some sense of the word.

After all, many Theosophers of the past were mystics and/or Christians. Surely, most any book can be argued to be theosophical in some sense -whether it is a book of Christian mysticism or the latest study in chaos theory, it will in one way or another touch upon some Theosophical issue.

But I think that a Theosophical publisher with limited resources cannot be all things to all people. Rather, the Theosophical Society was originally built upon the teachings of HPB's teachers and communicated primarily through HPB's writings.

Therefore, I believe that the priority of the Theosophical publishers should be to make the core Theosophical text available, and to publish those classical theosophical texts upon which the Theosophical teachings stand. I am thinking here of the classical religious and philosophical texts of the worlds great cultures.

I'm not suggesting that HPB should be canonized as holy writ. Rather, HPB herself made it clear that she did not present her writings as infallible nor did she want them to be regarded as such. Rather, she hoped that later generations of theosophists would study her works and follow up on its leads in order to expand upon what she began. Her writings are so rich with hints and suggestive statements begging to be researched in light of present knowledge.

I think this kind of work, if it had been pursued by students of Theosophy could have led to the publication of thousands of volumes of fresh and interesting material, that would have led to innovations of practical application for all of humanity. But alas, the Adyar TS abandoned this kind of follow up after 1908.

In a promising beginning of scholarship, TPH made an initial commitment to the translation and publication of good translations of the world scriptures. This was a first step in the fulfillment of HPB's program of making available source theosophical texts. Scholars at Adyar brought to the world translations of Indian texts never before seen by the Western world.

These theosophical texts and others like them are necessary in order to evaluate HPB's Theosophical texts. But by 1908 the Adyar TS

became preoccupied with Krishnamurti as the returned Christ, and the TS began to abandon the translation of theosophical writings as well as to de-emphasize the core modern Theosophical writings that were designed to lead to realization.

In their place, the new generation of leaders produced a new breed of discourse based upon revelation. References to the MAHABHARATA were replaced with revelations from the Mahachohan.

In contrast, students in the Point Loma TS during this same period produced studies that were spun off of hints in HPB's writings and based in current science. They produced some very interesting research papers on anthropology, physics, geology, meso-American and Biblical history. But much more could have been done if the Point Loma TS remained stable, and that research continued after 1951. But the Point Loma TS became withdrawn for about thirty years and the research of its earlier quality came to an end.

U.L.T. has a long history of keeping the original Theosophical texts in print, and Theosophy magazine used to be full of fine examples of Theosophical scholarship in current fields. Even today, the editors of Theosophy magazine continue a section on Theosophy and current issues.

They have done what they can, but U.L.T. does not have the human resources of the other organizations, and like the Pasadena TS, ULT by virtue of its use of the word Theosophy, was doomed to suffer from the public rejection to Theosophy generated by events in the Adyar TS

The Anthroposophical Society also took HPB's cue and developed theories and applications in education and agriculture. Most of their agricultural applications were appropriated by Rodale and are widely practiced under the label "organic gardening," but much of this came from the Anthroposophical "Biodynamic Gardening."

I think there is still much for the Theosophical Organizations to do, if only they would be able to put their efforts in this direction once again. But Innovative research and writing that considers Eastern paradigms is now being done in academic and scientific circles which would never associate itself with Theosophy because of its reputation for cultism and revelationist. How often I find academic or independently written works which draw from HPB's ideas without any acknowledgment whatsoever. I'm not suggesting plagiarism, but rather, that so many of HPB's ideas are more timely than ever and are permeating the thought atmosphere --these ideas are "in the air." -

HPB made a prediction in the S.D. that by the end of this century her Secret Doctrine teachings would be vindicated by science. I think that to a small extent her prediction is coming to fruition.

HPB's hints are already being pursued in physics, anthropology, astronomy, Biblical studies etc. Likely, most of these researchers know nothing about HPB or her writings, but it is interesting that they are pursuing the very questions that HPB raised and they are moving in directions that she pointed. It is therefore ironic that so many academic circles which

condemn HPB and Theosophy are more in touch with her ideas than most Theosophists.

What would have happened if the original program was followed -if the TS did not become an organization based upon a revelation that eventually met public discreditation? What would have happened if generations of Theosophical scholars had continued to work ceaselessly for the last hundred years researching HPB's leads and publishing the results'?

For instance, HPB's then absurd statement concerning the divisibility of the atom when pursued by Rutherford and Milliken yielded the atomic age. How great it would have been for the Theosophical . Movement if these scientists were among "the greatest minds" that the Mahatmas wanted to attract.

More currently, HPB's hints and dating of the age of physical humanity is far closer to current science than in her time. But the no Theosophical Organization can take credit for the Louis, Mary and Richard Leakey's very Theosophical outlook either.

Yet there is still far more to be done by future researchers. In the early days, HPB tried to accommodate the researchers of her time by offering a special classification of membership to them. This is no longer done, and the TS no longer attracts the great minds that it once did.

Though the Quest book line occasionally publishes some interesting books (interesting to me), they are drawing from independent authors most of whom are involved in

traditions very different from the one established by Blavatsky or the other established by Besant and Leadbeater.

I believe that if the TS had followed up on the original writings, rather than publishing books like Mary's Vineyard, they might have been the ones to publish more influential works like THE TAO OF PHYSICS and THE DANCING WU LI MASTERS.

The quest book line would be full of cutting edge theoretical and practical discourses on subjects like naturopathy, astrophysics, biblical archeology, chaos theory, and yes, spiritual development, written by students of Theosophy.

Though I have nothing against publishing appropriate works from other traditions, it is sad that we have to seek writers from outside of the Theosophical tradition because of the lack of writers within it.

What is to be done to bring the TS and its publishing policies back to the original program?

I suggest three steps:

First, I believe that the Adyar TS needs to recognize and acknowledge that with the advent of Krishnamurti, they had changed direction and cut their lines to the original impulse begun by HPB, Judge and Olcott.

When Krishnamurti bailed out in 1930, the Adyar TS was left with a tradition of revelation without a revealer.

After Besant's death in 1933, George Arundale took the Presidency, ignored Krishnamurti, and tried to make Theosophy all things to all people. But he failed to realize that if Theosophy is everything, it is nothing. Though the TS membership was near an all time high when Arundale took the Presidency in 1934, it was at an all time low when he left the Presidency in 1945.

Second, I think the Adyar TS needs to carefully re-evaluate the traditions that were adopted during and after the Krishnamurti era and still held to this day. The "Theosophy is everything" philosophy is still held by many members, while the inner group holds to more rigid definitions developed during the Besant period.

This inherent contradiction weakens the TS because it creates an unintentional hypocrisy. An organization can have strength when devoted to an ideal, or it can be strong when it is all embracing, but it cannot be both and remain strong. I believe that if nothing else, the history of the TS has demonstrated this.

This same contradiction is the source of a major weakness of the Quest magazine: it tries to appeal to the new age crowd (by being all things to all people), while attempting to promote a very specific philosophy. It cannot do both.

Either Theosophy is all things to all people (in which case it becomes nothing), or it is a particular definable thing that people can accept or reject. If it is the latter, then it must be defined for the sake of Honesty and for the benefit of the public and the membership.

Third, the TS needs to re-evaluate the original program from which it abandoned in 1908. If the program established by the founders is still suitable for the times, we ought to consider returning to it. I personally believe that the original program is still suitable for today's world.

But does the TS have the will, the resolve, and the strength to reclaim its place as a source for relevant theoretical and practical discourse in current thought?

If so, the TS will have to take the above three steps before they can attract and find expression through students, researchers, writers and workers united by the ideals of the original program.

Many people dedicated to the original program have come to the TS in the past fifty years. But because of the kind of changes that have taken place in the TS over the last eighty, they find themselves marching to a different drummer. The potential supporters of Theosophy were seeking realization, not revelation.

Because they do not march to the tune played by the TS leadership, they have been again and again marginalized or driven out of the TS altogether.

In other words, for those who wish to build upon HPB's original program through realization, (i.e. through critical discourse and discrimination), they are not welcome in her organization. A pity.

Reprinted from Sept. 1997 HCT

The following essay takes issue with some of Jerry's main points. Reader's comment invited

ORIGINAL IMPULSES

When the Theosophical Society was started in 1875 it was an organization open to all. But the next year it was considered necessary to make it a Semi-Secret body with three sections within it. The third section had members who merely professed adherence to Brotherhood as a vague general idea. The second section had those members who definitely pledged themselves to make Brotherhood a living Reality. The first section consisted of Elder Brothers who were Adepts. Signs and pass-words characteristic of a Secret Society were introduced. When the Society moved to India in 1879 and its headquarters was located in Bombay, the secret character was dispensed with and the membership was again open and free to all who subscribed to the general nature of its objectives.

It is also necessary to note here that 'no statement of what Theosophy is was available. The word theosophy does not occur in the objects. Terms such as Karma, Reincarnation, The Masters of the Wisdom and the like were not part of any statement for which an entrant should subscribe. The outstanding ideas of the philosophy were yet to be formulated. As already suggested, the three objects and their broad basis was the only basic character for accepting anyone as a member

In other words, administration of the

Society and the philosophy upon which it stands need not be looked upon as two separate entities. The philosophy is all the time occult and yet knowable. We may perhaps refer here to the proclamation made by the Founder-President of the Society on 9 October 1888 which permits a separate wing to be formed for the pursuance of the philosophic ideas.

We may also refer to the original impulses of the Society, its formation and philosophic outlook, as stated out by Madame Blavatsky. The Society stands for Universal Brotherhood and to stall all sorts of distinctions amongst humanity. Each member is to be judged and dealt by on his/her merits. Then the other point for consideration was the study of the philosophies of the East, those of India chiefly. Presentation of these religions and their due interpretation in the light of esoteric teachings is aimed at. The publication of various works was contemplated. We must not fail to notice here that this work was done primarily by Madame Blavatsky; otherwise there is no purpose for the voluminous works such as *Isis Unveiled* and *The Secret Doctrine*.

Later Dr. Annie Besant came out with series of lectures and books that annotated this basic work. The innumerable volumes brought out by the theosophical society thorough' its publishing houses vouches this part of the work.

The other and the vital point Madame Blavatsky advocated was to oppose material-

ism and theological dogmatism in every possible way. The methodology suggested by her was: (I) By demonstrating the existence of occult forces unknown to science, in nature; and spiritual powers in man. (II) Enlarging the views of spiritualists showing that there are many other agencies at work in the production of phenomena. (III) Exposition of occult forces, their presence in various ways -- avoidance of superstition.

Many times in the course of these one hundred and twenty odd years--questions have been raised whether the original impulses still prevail or was there a greater or smaller digression thereof. These questions have also been answered by the founders in their time and by later leaders as and when such doubts cropped up. Doubts being all the time unbecoming much literature was also built up around them.

The real purpose for which the Society was founded and how the society endeavours to carry on its sacred purpose is elaborated by many earnest thinkers not to speak of the presidents past and the present-of the society.

It is not the purpose here to once again quote or elaborate on what they said. It is the earnest desire of the present writer to say that the views expressed by Mr. Jerry Hejka-Ekins from the internet "Building upon what HPB wrote" are totally biassed besides being baseless. I venture to make the following suggestions;

1. Adyar TS had not changed direction with the advent of Krishnamurti and had not cut its lines to the original impulse begun by

HPB.

2. With Krishnamurti in or out the Adyar TS had its own tradition and methodically carried on its work.

3. There are no inherent contradictions; perhaps they exist only in the mind of detractors.

4. The original programme never got abandoned and as such there comes up no need for any fresh evaluations or proclamations.

5. Those committed to the Original Programme continue- to work along those lines to the best of their understanding and ability; and they do not bother about 'DRUMMERS'.

6. It is totally uncharitable to say that those who wish to work on the Original Programme are not welcome in her organization. If one has conviction that TS is the organization founded by Madame Blavatsky for a definite work designed by her Masters of the wisdom, there would be no need to pity for anything. One courageously moves forward unselfishly and with all intent to be more-a-channel in the process of 'benefit to humanity.'

From . Dr N C Ramanujachary, Post Box No.5018, Besant ^Nagar, CHENNAI - 600 020 INDIA

The mystical Solstices

by G. de Purucker

Every great mystical event of the ancient religious and philosophies of the world was commemorated in a feast, in the ancient sense of the word -- in a festival such as Easter in Occidental lands now is, and such as was the European original and forerunner of the present-day Easter festival: the Ostarā or Eastre, as it was called by different families of the early Germanic inhabitants of the northern European countries. In those lands it took the form of a celebration of the vital forces working in the Springtime, when new life is surging through the earth and affecting all earth's children, when the trees begin to burgeon and the flowers begin to bloom, and when a new hope is singing in men's hearts, representing in men, because derived from the spiritual realms, exactly what appears in the beautiful flowers that in those northern lands Nature then begins to bring forth.

The Easter-Festival in Occidental countries is commonly supposed to be a purely Christian one, commemorating what the Christians call the supreme event of their religious faith - 'the resurrection of Jesus Christ.' Are we to accept as wholly complete a merely theological and one-sided interpretation of a really beautiful and significant event of general importance in the history of the spiritual life of mankind? Yet even this theological misinterpretation has background of ver-

ity, a vein of truth running through it, because, as I told you before, every one of the great feast-days of every one of the great religious faiths or philosophical faiths of mankind which means all over the earth has behind it as its background and origin an esoteric fact, arising in and out of what the ancient Greeks called their *Mysteria*, 'the Mysteries.'

Easter is one such; Christmas, the supposed anniversary of the birthday of Jesus, is one such; but two others the Christians never commemorate in celebration, if indeed they ever understood these two latter; and these other two are the great spiritual - psychospiritual - events that occur in midsummer or the summer solstice, and at the time of the autumnal equinox. The ancients in their wondrous doctrines of the *Mysteria* taught that there were four main seasons of the year at which the highest, noblest, most heart-enticing initiations possible to make look place at certain periodically recurring times. These four seasons are respectively the two equinoxes, of Spring and of Autumn, and the two solstices, of Winter and of Summer.

The Christians still commemorate two of these seasons - one is solstitial and the other equinoctial - Christmas at the winter solstice more or less, and Easter around the time of the spring equinox: one of these two festivals commemorating the 'Birth,' as they say, of their Savior Jesus,

and the other commemorating what they call his Resurrection. Now even these two words, 'Birth' and 'Resurrection,' distorted as they are by the orthodox Christian interpretations, and misunderstood as these two words have been from a very early period in Christian ecclesiastical history, nevertheless contain elements of real truth. This is because both of these festivals are distorted representations of two esoteric facts concerning what takes place in the initiation-chambers at a winter solstice and at a spring equinox.

The Initiatory cycle, my Brothers, contained the circling year as a symbol of the entire spiritual, intellectual, and psychical life-cycle of a human being; and at the four cross-periods, composing 'the cross of the Universe,' as the divine philosopher Plato, the Greek, called it, there took place the four great initiation ceremonies of human existence, representing - what? This first: the 'birth' of the New Man, of the initiate out of the personal man, the latter living, as Pythagoras put it, 'a living death,' because living merely in the body and in the brain-mind, and usually entirely oblivious of the titanic spiritual forces that make a man really Man.

When the man was thus 'born,' mystically speaking, i. e., when the inner man or Initiate arose out of the 'dead' person, he was mystically said to be 'born' when this occurred at the time of the winter solstice, which the Christians celebrate as

their Christmas-Festival. He then entered upon the first stage of his career as an Initiate, one who had begun really to know and really to follow the Path, that mystic, small, old Path which, when faithfully followed, will lead you to the very heart of the Universe; for indeed that Pathway is your own spiritual being, the inner Man of you, the source of all that is great and sublime in mankind - that inner holy spiritual Thing - our spiritual Self by which we are linked intimately with the very gods; and it is thus that following this Pathway of the spiritual Self we enter into cognisance of and become acquainted with the realms and forces of the spiritual Universe, which is the Cause and the Mother of our exterior, physical universe, just precisely as the spiritual Man is the cause and the parent of the psycho-physical man.

How many times have I not told you from this platform that every human being is an inseparable part of the Universe - not merely of the physical universe, but more especially of the inner and invisible, the spiritual Universe! He is bone of its bone, life of its life, blood of its blood, essence of its essence. There is his real home in the spiritual worlds; and from within him, from the inner and invisible Man, spring forth all the qualities that make men great - courage, steadfastness, truth, truth, insight, vision, intellect, spirituality, hope, peace, impersonal love --all are from within. It is to rend the barriers of the physical being, the veils that enshroud the

spiritual sun within and which lock these noble, these sublime, things in, that the neophytes followed the pathway of Initiation, in order to bring out, in other words to evolve, what was locked up - the inner essence of the man.

The first of these Initiations, as I have already told you, which was called the 'Birth,' took place and takes place at the time of the winter solstice, December 21-22, which Christians now call the Christmas-Festival of December 25; and when this new 'Birth' occurred, then men said: "Lo! the Christ in man is born"; or, "the inner Buddha is born from within the shell of the neophyte." As the man lived on, if he had the strength of will and the courage to proceed and to follow the Path to the second initiatory stage - no matter how many years this may have taken or now may take -then came the 'Easter' of his life, the second great Initiation, when the Christ within him was - not born, because that had already taken place --but when the Christ 'arose' and took his own stand as a fully developed master, Teacher, Guide, and Leader, of men.

Then came the third stage, that which was commemorated mythologically by so many of the ancient peoples in the festival of the Midsummer, of the summer solstice. On June 21-22 began the 'trials' of this third stage, and they lasted for fourteen days, beginning at a time when the moon was new and culminating and ending for

that period when the moon was full. So was it also at the winter solstice or 'Christmas Initiation beginning on December 21-22, when the moon was new and ending fourteen days afterwards, when the moon was full. So was it also during the Spring-time, the spring equinox, the second stage; and so was it again during the Autumn-period, September 21-22: each of these Initiation-ceremonies began when, according to the ancient, wonderful, mystical, true astrology, the sun and moon and planets were rightly situated.

Every one of these Initiation-periods began either at the time of the winter solstice, or of the spring equinox, or of the summer solstice, or of the autumnal equinox; respectively therefore on December 21-22, and lasting for fourteen days until the full moon; or on March 21-22, and lasting for fourteen days until full moon; and then on June 21-22, and lasting for fourteen days until full moon; and then finally on September 21-22, and lasting for fourteen days until the moon was full.

This whole matter has been so completely lost sight of by Occidental peoples that it is most difficult adequately to describe the true circumstances; and the difficulty is rendered still greater by the fact that due to misunderstanding and ignorance and ecclesiastical bigotry and jealousy, what remained or was taken over by the early Christians has been greatly distorted and changed; so that while

actually, as I have before said, the Christians celebrated two of these great Initiation-festivals, the ones they call Christmas and Easter, they know nothing of the other two; and even the two that they still commemorate they commemorate on approximately the accurate dates but actually inaccurately because not following the exact astronomical time periods.

The circle of the year, as I have told you, represented symbolically the entire Initiatory cycle that a man could follow from the beginning of his training until its end.

There was the 'Birth,' then The Resurrection,' or rather the evocation of the inner Christ or Master, which was the mystic 'Youth' just as the former had been the mystic 'Birth,' then the third which was the mystic 'Majority' or Adulthood, at which the glorious Initiate or Master of Life began an active, indeed a strenuous, career among men as Teacher and Guide and Saviour and then finally the last period that of 'The passage into the Great Peace. where - if such was the choice made and followed, the Master left the world of men for ages and entered into other spheres Many renounced this fourth and supreme initiation Initiation in order to remain Buddha-like, in their love and pity for for erring mankind, in order to help them and to protect them and to guide them.

Questions We All Ask,
Second Series, Vol. II 501-06

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A.
BARBORKA

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

Question. In reference to the Sun, what is meant by the term "the living fire of Onus?"

Answer. In this question it is strange that the Sun should be linked in thought with Onus. Had the questioner known the meaning of Orcus the query would not have been made in this manner; because the Sun is the giver of life and vitality to the planets (in the Esoteric philosophy), whereas Onus is associated with death, for it is one of the names used in mythology in connection with the Underworld. Moreover, there is no reference to the Sun on the page where "the living fire of Orcus" is mentioned in The Secret Doctrine. The term is used in connection with the elements, in this manner:

"The elements now known, have arrived at their state of permanency in this 4th Round and 5th Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution; when the 'living fire of Orcus' will dissociate the most irresolvable and scatter them into the primordial ONE-again." (S.D. I, 543; II, 267 6 vol. ed.; I, 593 3rd ed.)

Explaining the citation. There are two possible renderings for "the elements now known": (1) the elements of chemistry now listed about 100; (2) the Tattvas, enumerated as fire, air, water, earth. The reference made to the 4th Round and the 5th Race would seem to indicate that the elements of the second category are meant. Further, the evolutionary development of these elements is considered in the neat sentence. "The short period of rest" has reference to the resting period which will take place with the conclusion of the seventh root-race's evolutionary development on this globe. Following this rest the elements will be "propelled once more on their upward spiritual evolution" as they proceed on the globes of ascending arc. The next portion of the sentence refers to a future era, to the close of the manvantara, when pralaya will commence. Then at this point H.P.B. dramatizes what will occur by using a mythological term to express the manner in which the dissociation of the elements will take place, namely by means of the "living fire" which in mythology is portrayed as burning in the Underworld. This fire from Orcus is potent enough to dissociate the elements when Pralaya sets in, although the rocky crust remains as a sphere.

Question. Is it possible to be aware on several planes at the moment of death? If so, under what circumstances?

Answer. Since "the moment of death" is specified, the answer is directed to that specific event alone. Inasmuch as what takes place at the moment of death is stated to be involuntary it would not be possible to be aware "on several planes" at the moment of

death, implying by the word "aware" that one is able to direct one's consciousness on more than one plane. Here is a citation regarding the moment of death from *The Mahatma Letters to A. P. Sinnett*:

"The experience of dying men by drowning and other accidents-brought back to life, has corroborated our doctrine in almost every case. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most. At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity." (p. 170)

The proper manner of regarding the situation posed in the question is to consider it in connection with states of consciousness rather than planes because, after all, the physical body is stationed upon the seventh cosmic plane (regarded as the lowest plane) and cannot leave that plane. When the moment of death occurs, the consciousness of the individual is no longer functioning in the Jagrat state of consciousness-the ordinary everyday "waking state"; this has been transcended. For that matter so has the svapna-the dreaming state of consciousness. It is functioning in the Sushupti; therefore it is able to have the panoramic vision which was described in the quotation.

Question. Please explain the “Eighth One” who was rejected.

Answer. This has reference to one of the Stanzas of Dzyan (Stanza IV first series). It should be borne in mind that all the Stanzas are rendered in symbolical language and should not be taken literally-with particular reference to the word “rejected.” The whole sloka, from which this sentence has been selected, is unquestionably a difficult one to understand and because of its length the answer will be confined to the closing portion of the sloka (sloka 5), which states: “When come the `Sons,’ the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhaskara).”

The Sanskrit word Bhaskara literally means light-maker, because the verbal root *bhas* means to light: it is also a name of the Sun. Consequently the eighth one left out has reference to the Sun; the seven fighters signify the seven planets because the planets must fight (i.e. rotate) in order to catch the breath (light) of the Sun. In *The Secret Doctrine* an allegory is quoted in regard to this portion of the sloka, which concludes with the words that the eighth one was rejected. Instead of citing the allegory, here is the interpretation: it means that the Sun was placed far away from the planets, so that the planets would not be drawn into the Sun. In “Transactions of the Blavatsky Lodge” H.P.B. explains this portion of the allegory:

“The sun is older than any of its planets . . . its `rejection’ means that when bodies or planets began to form helped by its rays, magnetic radiance or heat, and especially by

its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency, of the fecundating spirit: and it is for her to regulate the behaviour of the sons born in her bosom.” (H. P. *Blavatsky Collected Writings*, Vol. X, pp. 401-2)

Question. Is the Imperishable Sacred Land in the approximate area of Tibet?

Answer. Some “sacred lands” are referred to in *The Secret Doctrine*; one in Tibet, another situated within the desert of Gobi. Then there is *the* Imperishable Sacred Land, described in this manner:

“The reasons for this name are explained as follows: This `Sacred band’ -of which more later on-is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last divine mortal, chosen as a Sishta for the future seed of humanity. Of *this mysterious and sacred land very little can be said*, except, perhaps, according to a poetical expression in one of the Commentaries, that the `pole-star has its watchful eye upon it, from the dawn to the close of the twilight of `a day’ of the Great Breath.” (S.D. II, 6; III, 19-20 6 vol. ed.; II, 6

3rd ed.)

Referring to the two italicized phrases -added here for ease of reference: (1) this was not supplied-evidently because of the contents of the second phrase?

Question. Could the “Great Breath” be defined as having the same relationship to manifestation as the nucleus to the atom?

Answer. The correct term to use for the specified relationship is the “Divine Breath”, not the “Great Breath.” For the following season: The Divine Breath represents a manifested aspect” of the Great Breath.

“When the `Great Breath` is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity-the One Existence-which breathes out a thought, as it were, which becomes the Kosmos.” (S.D. I, 43; I, 115 6 vol. ed.; I, 74 3rd ed.)

The Great Breath represents a “pre-manifestation stage,” because the definition is given:

“By `that which is and yet is not` is meant the Great Breath itself, which we can only speak of as absolute existence, but cannot picture to our imagination as any form of existence that we can distinguish from Non-existence.” (*Ibid.*)

Question. “Fohat turns with his two hands in contrary directions the seed and the curds.” (I, 673; II, 398 6 vol. ed.; I, 736 3rd ed.) What, specifically, is meant by seeds and curds?

Answer: “Seeds” signify World-germs;

“curds” represent cosmic matter in a highly attenuated condition. Regarding Fohat and his activities, a Commentary is quoted from the Book of Dzyan:

“The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. Being scattered in Space, without order or system, the worldgerms come into frequent collision until their final aggregation, after which they become wanderers (Comets).” (S.D. I, 201; I, 250, 6 Vol. ed.; I, 222 3rd ed.)

“ `The Seed appears and disappears continuously.’ Here `Seed` stands for `the World-germ,’ viewed by Science as material particles in a highly attenuated condition, but in Occult physics as `Spiritual particles,’ i.e., supersensuous matter existing in a state of primeval differentiation. In theogony, every Seed is an ethereal organism from which evolves later on a celestial being, a God.” (*Ibid.*) “Fohat sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some another, in the opposite direction . . . the `curds,’ or Cosmic matter; . . . particles in a highly attenuated condition, and nebulae.” (S.D. I, 673; II, 397 6 Vol. ed.; I, 736 3rd ed.)

Curds are further explained:

“The curds are the first differentiation, and probably also refer to that cosmic matter which is supposed to be the origin of the `Milky Way’-the matter we know . . . This matter, radical and cool, becomes, at the first reawakening of cosmic motion, scattered

through Space; appearing when seen from the Earth in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the 'Star-stuff.'" (S.D. I, 69; I, 136-7 6 Vol. ed.; I, 98 3rd ed.)

Question. "Fohat is the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the so-called mythology of every nation." (S.D. I, 673; II, 398 6 Vol. ed.; I, 736, 3rd ed.) Please explain.

Answer. What H.P.B. intends to convey in this passage is this: the stories told about gods and goddesses represent the action and reaction of cosmic forces, which in turn are the activities of Fohat. Notice this statement, which also gives a definition of Fohat, applicable to the present question as well as the previous one.

"Fohat: a term used to represent the active (male) potency of the Sakti (female reproductive power) in nature. The essence of cosmic electricity. An occult Tibetan term for Daiviprakriti, primordial light; and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. Esoterically, it is the same, Fohat being the universal propelling Vital Force, at once the propeller and the resultant." (Theos. Gloss. 1201)

Referring specifically to mythologies:

"Fohat, shown in his true character, proves how deeply versed were all those prehistoric nations in every science of nature, now called physical and chemical branches of

natural philosophy. In India, Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig-veda than his sectarian successor; while in Egypt Fohat was known as Tum issued of Nut, or Osiris in his character of a primordial god, creator of heaven and of beings." (S.D. I, 673; II, 398 6 Vol. ed.; I, 736 3rd ed.)

From *The Canadian Theosophist* Vol. 49, No. 6, January 1969

Comments on Questions and Answers by Marty Lyman

There has been recent criticism of the S.D. Questions and Answers Explained arguing that they have no value to the practical world. Co-editor Marty Lyman will try and rephrase them in a more practical form. Note: The comments are uniquely Marty's and may or may not reflect a correct understanding of the question and answer. Readers comments would be appreciated.

As has been stated earlier in this issue, many of the Esoteric terms are referred to in legends, mythology and parables.

H.P.B. likes to talk about the better known legends, mythology and parables placing them in a more Scientific context.

Most of the answers in this month's Questions and Answers address references made to various mythological texts. It is hard to put it into a "Brotherhood" context without delving more deeply into the study of the mythology and its meanings. One must have an open mind and

try to view this as not just a fictional story but concentrate on the message within.

Referring to the answer on Tattvas and Elements, according to the teachings of Kashmir Shavism, the elements and tattvas of Earth, Air, Fire, Water and Ether refer to activity within the body from which energy is radiated. These centers are called Chakras. This passage, when talking about the fourth round and fifth race of man, is probably referring to the energy levels in specific chakras present during the fifth race of the fourth round. However, these energy levels also exist on the Cosmic or Universal level. To understand the relationship to Brotherhood, one would have to study the relationship of these levels more deeply.

In reference to the question on “Death.” According to Hindu teachings, one may know and experience these levels in meditation. Also, according to Hindu teachings, your thoughts during the final moments of waking consciousness are extremely important. Therefore, it is important to practice the highest thoughts of Brotherhood so that they are natural at the moment of death.

The next answer, I can only comment that Sakti\Shakti in Hinduism is the “matter” or “acting/energy” aspect of Spirit/Matter and is obedient to the Spirit and Its creative thought.

The answer to the question of “lands and Tibet” refers to a specific location on this earth. I do not know if H.P.B. was referring to a specific place or plane. Again, in the current Hindu thought, it is believed by some that this special place is within the heart of each individual and can be reached through meditation.

The indicated commentary Great Breath and Divine Breath, is an exercise in being precise and careful in how one words a question. This is important for the practice of Brotherhood with respect to understanding other viewpoints. From a mundane level, it is gibberish but know that in order for one to live, one must breathe; so too with the Kosmos (As Above, So Below).

Fohat, Seeds and Curds: Here, it is important to understand the meanings of the words. Fohat is a term which refers to the energy of the Kosmos. Again, using the analogy of As Above, So Below, Fohat can refer to energy (shakti) of the human being. It is our thoughts and actions, although much more. Our actions are determined by our karma (seeds and curds). The seeds are the karma which is latent within us. Take for example Mozart, how is that he had so much talent at such an early age? According to mundane science, these seeds are contained in the blue print of our genes. The curds as I understand it, could be our current thoughts and actions which can determine our future.

Let’s suppose that one of Marty’s Special Education students comes to class and shoots her. That action can result in the student being tried and sentenced to life in prison or even the death penalty. In the case of the death penalty he may in the Christian sense burn in the fire of Hell, or in a reincarnational sense have to return to face the karma engendered by the previous act. It becomes one of his seeds. According the words of the Masters there can and must be failures at all levels.. Often these failures are recorded in legends and mythology.

To Richard Robb

Owner of Wizard Bookshelf
Box 6600, San Diego, Ca.
92166

Dear Richard,

... I am a Mexican, and about twenty years ago, I met an Australian born Hungarian girl. We soon got married and later on, in less than one year, we went to live in Australia, where we stayed for eight years. She is an artist painter, and I am an Architect.

When I met her in Mexico City, she was about to publish two books in Spanish on yoga and meditation. She introduced to me for the first time, the concepts of reincarnation, karma and then Madame Blavatsky.

Soon after our arrival in Australia, and through the yellow pages we found the address of the T.S. and began to attend several lectures every week. Later we joined the society. At that time, we didn't know the existence of any other Theosophical Organization nor did we understand the difference between Theosophy and Pseudo-Theosophy.

My wife, Maritza, had already the S.D. and Isis in Spanish; we thought that Blavatsky and the T.S. were one and same thing. During those days we began to buy most of H.P.B.'s original works in English, including the Collected Writings, but unfortunately we also bought many books belonging to the so called "second generation Theosophy." At that time we discovered the magnificent Secret Doctrine Reference series of which we bought

about twenty books.

After three or four years, we were invited to belong to the Esoteric Section of the T.S. This was in 1988, during the year of the Australian Bicentenary. We had the opportunity to stay at the Manor, in ?? Sidney, the headquarters of the E.S. in Australia. In 1989, we went back to Mexico.

As you know, the Manor was the main residence of the infamous Leadbeater. His memory roams about the place and is still alive in every corner of the house. On almost every wall hangs a portrait of him, together with those of his initiated pupils like Annie Bessant, Jinarajadasa, Arundale and etc.

One day, I was reading the Biobibliography of G.R.S. Mead in the Collected Writings, Vol. XIII; I was puzzled by certain words written by Boris de Zirkoff concerning C.W.L.'s oblique practices, and later ... I found out the confirmation of the statement made in several books like: The Theosophical Movement 1875-1925 and 1875-1950, The Elder Brother etc.

During the next months of our sojourn at the Manor, Maritza and I launched ourselves in an in depth research, using almost all our free time commenting daily on the fruits of our inquiry. In the end, we were both happy and sad. Happy because we were able to get rid of so much accumulated garbage that we had picked up since we joined the T.S.; and sad, because nobody at the Manor was willing to listen to our findings.

Although the Manor is referred by the

members as the “occult center for the Southern Hemisphere, most of the classes are based on the most anthropomorphic conceptions written by Annie Besant and C.W. Leadbeater. It is something similar to a brain washing. They try and convince you, for instance, that Mahatma Gandhi was evil, and that it is good to kill in certain occasions. They talk about occult geopolitics and etc. There is a so called Egyptian Rite invented by C.W.L and Wedgwood. It is like a masquerade or carnival where people of the E.S. will disguise themselves like Egyptians to perform a promiscuous rite, that is half Masonic and half Roman Catholic Mass.

As we were very disappointed with the Adyar Society, our way back to Mexico City, at the L.A. airport, I made a phone call to the United Lodge of Theosophists, inquiring if they had any lodge in Mexico City. They gave me two names and an address.

In May 1991, one afternoon, we were driving through a certain street in Mexico City, when I told Martiza: “Look, that house is the T.S. Adyar in Mexico.” The address was given to me Sydney. So, without thinking one second, Maritza told me: “Stop the car, let us see what they are doing.” As we entered into the place, we were lucky to be received by the General Secretary himself. He is the one who sent the first issue of Atma Vidya. At that time moment he was engaged in preparing an International Congress on Theosophy, to take place in a luxury hotel in Mexico City. After a very animated conversation, and knowing that Maritza is Australian, he immediately invited her to give a lecture, putting her name in the program. She gave her lecture in

English.

As the smog in Mexico City was becoming thicker at every day, we decided to migrate south. We bought a plot of land in a village called Tepoztlan, which is located forty minutes south of Mexico City and thirty minutes east of Cuernavaca. The village is surrounded by beautiful mountains and with a pyramid on top.

The T.S. General Secretary, Carlos Lopez Cerdan, had a house in Cuernavaca, so we met frequently. I was able to give him a manuscript that I had written at the time, showing the difference between real Theosophy and the altered one. This had a positive impact on him, and very soon he asked me to start a Secret Doctrine course at the headquarters in Mexico City and Cuernavaca.

On one occasion, he showed me the first issue of the Vidya Magazine which he was preparing. He asked my opinion. I felt that all his efforts were useless, as most of his articles were written by second generation Theosophists. He then asked me to be editor. The first thing needed to do was to change the title of the magazine from Vidya to Atma Vidya and then to change some of the contents to more original Theosophical articles. I designed the cover. Maritza chose the colors and a photo of H.P.B. I was supposed to translate some of the articles, but by the end I was engaged in a work that I never dreamt of doing before. By the time we reached the fourth issue, Carlos was finishing his term as General Secretary and the T.S. was unable to pay the expenses involved in printing the magazine.

By this time we were in contact with Geoffrey Farthing from London and his Blavatsky Trust. This allowed us to continue printing the magazine and being inspired by Geoffrey we created the Blavatsky Foundation [La Fundacion Blavatsky]. This foundation consisted of most of the people in the S.D. classes, both from Cuernavaca and Mexico City. Each person gave some amount of money so that we were able to print issue five and six. Currently, we are preparing issue seven.

Since this time our S.D. classes in Cuernavaca became “La Fundacion Blavatsky” and last year one classes in Mexico City became a Blavatsky Lodge of the T.S. Adyar.

Meanwhile, Geoffrey Farthing asked me to translate his “Deity Cosmos” which I think is a very good introduction to Theosophy. Since our return to Mexico, we soon realized that there were very few works in Spanish about Theosophy. Most of the works translated here pseudo-Theosophy. The few original works that were translated were faulty, for example, Isis Unveiled was practically reinvented by the translators. When you compare the English and Spanish versions, they are totally two different books. The Secret Doctrine has a better translation but it is based on the revised edition of Annie Besant and arranged in six volumes which includes the so called third volume. [the third volume in the Adyar edition Blavatsky’s Collected Works Vol. IX, editor].

We have also the Voice of Silence in

Spanish translated by Don Francisco Montolio from Spain around 1890. It is a good translation, although maybe too plain. The Key To Theosophy was translated around the same time in Spain by Don Jose Xifre; it is a good translation. A few years back in 1993, new translation was issued in Spain. Although these translations are in general good, they give in Spanish a wrong rendering of the English word Self, and they pass unnoticed many important subtle distinctions like for instance the difference in translation of words like remembrance, recollection, and reminiscence.

As you can see, we have a huge task before us. We would need more translators because until now, I am the only one in Mexico. Most of our members are eager to help. One of them has been very useful. He has the skill to bind books and thanks to him, we are able to publish in high quality photocopies all the supplements of Atma Vidya and the Mahatma Letters.

So far we have in print or process:

Atma Vidya

- No. 1 About H.P.B. as a messenger
- No. 2 The Masters and Meditation
- No. 3 Emblems, Symbols and Diagrams of Theosophy
- No. 4 The Yoga of Theosophy
- No. 5 Dreams
- No. 6 What is Theosophy?
- No. 7 Devachan And The Post-Mortem States

Sincerely, Jose Ramon Sordo

Theosophy Study group

14390-Ocean View Drive
Smith River, CA 95567
May 8,2000

Dear Friends,

You are invited to attend our 6th annual "Gathering" of students of Theosophy on August 11th, 12th and 13th in Brookings, Oregon and Smith River, California (side-by-side coastal communities). It would be our pleasure to have you present with us, participating in the informal discussions concerning the promulgation of Theosophy and the furthering of the Cause of the Theosophical Movement.

On Friday evening August 11th, 7:30 to 9:30, a Public Meeting will be held in the Recreation Room of the Ship Ashore Resort, Smith River. The topic of the meeting is: HUMAN SOLIDARITY IN THE NEW MILLENNIUM - AN UNDERSTANDING OF KARMA AND REINCARNATION. There will be a panel discussion and we anticipate a lively exchange of ideas with the audience.

Prior to the Friday evening meeting there will be a potluck buffet at 4:00 p.m. at 14390 Ocean View Drive, Smith River, California. Brunch will be served Saturday morning at the same address; followed by a further discussion of HUMAN SOLIDARITY. It being the keynote of all our endeavors. We expect many helpful ideas and suggestions will be shared.

There are numerous inns, bed and breakfasts, and motels in the area, as well as camping and RV accommodations at Harris Beach State Park. It is wise to make reservations early. The State Park reservation

number is 1-800-452-5687.

All students, friends and inquirers are welcome. For further information please call (707) 487-3063. Please leave a message and we will return your call. If you wish to E-mail us, our addresses are: ariadne7@webtv.net or DwyldaD@netscape.net

Sincerely and Fraternally,
Theosophy Study Group
Brookings-Smith River

The Two Brothers

THERE were once two brothers who jointly farmed a field, and always shared its yield.

One day one of them woke up in the night and thought:

'My brother is married and has children. Because of this he has anxieties and expenses which are not mine. So I will go and move some sacks from my share into his storeroom, which is only fair. I shall do this under cover of night, so that he may not, from his generosity, dispute with me about it.'

He moved the sacks, and went back to bed.

Soon afterwards the other brother woke up and thought to himself:

'It is not fair that I should have half of all the corn in our field. My brother, who is unmarried, lacks my pleasures in having a family, and I shall therefore try to compensate a little by moving some of my corn into his storeroom.'

So saying, he did so.

The next morning, each was amazed that he still had the same number of sacks in his storeroom, and afterwards neither could understand why, year after year, the number of sacks remained the same even when each of them shifted some by stealth.

From *The Caravan of Dreams* by Indries Shah

Submission Guidelines

By floppy disk

3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.

By hard copy

Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

Address all communications to:
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140 S. 33rd St, Boulder, CO U.S.A.
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Subscriptions

The HCT subscription year begins with the July issue and ends with the June issue of the following year.

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

Rates: \$9.00/year U.S.A.
\$11.00 Foreign (Surface)
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Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

**Checks payable to
High Country Theosophist
are NOT negotiable and will be returned**

Free yearly Subscriptions are available on written request if cost is a hardship.

EDITORIAL

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

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

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

OBJECTIVES

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

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

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