

THE HIGH COUNTRY THEOSOPHIST



Vol. 11 No. 7

Boulder, Colorado

July, 1996

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BRAHMA, VISHNU, SIVA

and

THE THEOSOPHICAL MOVEMENT

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[From a talk given at William Quan Judge Centenary Commemorative meeting, Alexandria-West Center, Coulterville, California, April 11-12, 1996]¹

Today we commemorate here, and around the world, the life and work of William Quan Judge. But as we think of him we think more than of the noble person about whom we've read, whose writings we've studied. We seek to understand that very being H. P. Blavatsky wrote of as "part of herself for several aeons."²

Maybe if we could fathom something of the inner meaning of this we would also learn more of the real history, and perhaps destiny, of The Theosophical Society and of W.Q.J.'s particular contribution to it.³

We know of his being born in Ireland, 'dying' there at the age of seven,⁴ and coming to New York in early manhood, meeting H. P. Blavatsky, and becoming one of the main founders of The Theosophical Society; and of how he gave to the Cause which it represented untiring energy and devotion.

We also recognize more clearly, these hundred years later, that his writings speak not only for the time in which he wrote, but for todays and tomorrows to come for in them is that Source-



Power allied to *Truth* itself from which H.P.B. drew.

Beyond the Theosophical Society, far back of the Theosophical Movement of which it is part, are immeasurably greater Root-Movement-Universes which mere words cannot describe save as Non-Being itself -- an infinite Beyondness, a nameless THAT.

The Ancient Teachings tell us of this and of the Hierarchical constitution under which all operate -- universes within universes, innumerable lesser ones being the vehicles for the greater. All are intertwined, interlocked, inter-blended. This is the great Hierarchical Law, universal in Nature.

Linking this now in more direct explanation of the title of our Paper, let us pass from the relatively atom-moments of recorded centuries western scholars know of, to those light-year Cycles of Time given the names of Brahm, Vishnu, Siva.

The English equivalents: Creator, Sustainer, Regenerator (sometimes misunderstood and called 'Destroyer').

The words, of course, hide Truths we cannot fully grasp, but we know that within the word 'Cycle' are Beings which compose it, which indeed, in a way, *are it*.

And what of Cycles within these greater Cycles? What of the founding, for example, of the Theosophical Society? And what of those human agencies or individuals karmically needed to carry out a much needed work, though not outwardly recognized in our world?

In the 'arrangement' of cyclic law in

universal nature, are these -- and here we are helped by the law of analogy⁵ -- individuals seen in method and activity to follow a similar pattern in their work for a great and noble cause?

We study existing historical records. Visualize, if you will, the time of H.P.B., the depravity, the materiality of the world by which she was challenged in carrying out the work with which she was entrusted. How little was she recognized, how greatly misunderstood? Yet she never faltered, but worked and worked.

A few, however, did come to see in her "one of the World-figures of which history records the appearance among men at cyclic intervals; yet for most, H.P.B.'s character, life and mission was an amazing riddle."⁶

We have her great works like The Secret Doctrine to confirm her esoteric knowledge, and she was the founder of the Theosophical Society. Would not all agree then that HPB was the Creator?

And what of Judge, whom HPB spoke of as "pure Buddhi. . . a chela of 18 years standing?"

We have his Echoes of the Orient and his many articles in his magazine The Path. They speak for themselves, not only for the times in which he lived, but for today and the Unrolling years.

They sustain that inner power of Truth drawn from the spiritual Source of Being which enlightened H.P.B.

Viewed from this perspective, it becomes clear that, after HPB, he was the

guiding, leading figure of the T.S. Would we not all see in him what was called the Sustainer?

And then we find we also have G. de Purucker, who came some years later and is now beginning to be known by his many writings.⁷

By these and by the work he did, not only for his own Theosophical Branch, but for the whole Theosophical Movement in daring them to forget past differences and all work together harmoniously, in their own distinct ways, but for one great Cause.⁸ Would we not view him as the Regenerator?

Now, not emphasizing the personalities of these three, though recognizing them, we seek to ponder their method of work, their visible accomplishments, and how they carried out their missions.

Let us first add this about W.Q. Judge, since we are commemorating his anniversary. It is of importance today to note that it was only a year after HPB's death that troubles arose in India indicating that Colonel H.S. Olcott, President of the Movement, failed to recognize Judge's inner life -- "a part of my self for aeons," said HPB.

WQJ declared that he was aided by what was then called 'communication' with one of the Masters of Wisdom, and that his actions and methods of work would reflect this. He also had become President for life of the Theosophical Society in America, which was a part of the overall Theosophical Movement.

The result of all this, however, brought the first 'break' in the history of the Theosophical Society. Judge then was in frail

health, and his passing came on April 26, 1896.

Now, in our overview of theosophical happenings we should add this, about which there still hovers some mystery. Judge left no written document appointing one to succeed him esoterically in office; but he had met Katherine Tingley in New York city where she was voluntarily doing what then was called Do-Good-Mission work, helping the poor and outcast. Thereafter, KT helped Judge in the last years of his life, finding him places where he could stay in warmer climate.⁹

Ernest Hargrove was President of the American Section at this time; but who would follow Judge esoterically? Judge had left no record about this, but had spoken to a few about one named "Promise" who might come to fill the position; and some thought this indicated Katherine Tingley.

The rest is history, and, in this brief paper, we do not have the needed time to detail the story, but must leave it to students to read existing records.¹⁰

This much however, to keep some flow in our theosophical reporting, must be included: Katherine Tingley when she came was still to many rather of a mystery, not understood; yet it would seem she had a vitally important preparatory part to play in what was to come. As I knew KT in my growing years at Point Loma, and absorbed much from her training and teaching, I feel strongly it is necessary to include what true facts about her that are available.

What she performed at Point Loma was of great importance." The School at Point Loma she founded, fulfilling a cherished dream that filled her early childhood years, was

indeed a kind of modern School of the Mysteries, practical, but based on fundamental truths and Laws of Nature. Hers was, in a true sense, preparatory work for what was to follow.

There was also Annie Besant, vigorous, intellectual, dedicated in the last years of HPB's life.¹² Later, from India, after the death of Colonel Olcott she did much theosophical work in education. But I never met A.B. and cannot speak from personal knowledge.

And then, as said earlier, we find in our theosophical study G. de Purucker (GdeP), who in 1929, thirty-four years after Judge's death, had become the head of the Point Loma Branch of the Theosophical Movement. Only in recent years is he beginning to be better known through his books and many writings.

From a study of these, students may draw their own conclusions as to his real place in the over-all Theosophical Movement.

A few brief biographical notes, however, may be helpful:

Born in 1874 in USA but educated in Switzerland and France.

Met Katherine Tingley in 1898 when she was on a world crusade for the Universal Brotherhood and Theosophical Society.

Came to Point Loma, California, 1903, and accompanied KT on several of her lecture tours to Sweden, Italy, and earlier, to Egypt.

On KT's death in 1929, became Leader of the Point Loma TS. (Further in Notes, G.deP. sketch by B. de Zirkoff).¹³

Out of our many records, we quote now

only the following, from No. 5 of his "General Letters: (February 17, 1930):¹⁴

"... The time has now come when every true and devoted Theosophist should work towards a unification of the various, more or less scattered, and in some cases, alas, antagonistic, Societies of the general Theosophical Movement . . . I tell you in all seriousness .-. . that personal opinions and society - differences, should not merely be laid aside, but should be dropped and forgotten, and that we should all work together for a common end . . . I address these words to you also, our brother - Theosophists belonging to other societies. I call upon you all to realize the imperative need of union as contrasted with differing and, alas, sometimes antagonistic personal views and opinions."

From this, and others of these 18 Letters, one receives a glimpse of what electric energy - changes took place at Point Loma -- revision of their Constitution, making it more close to HPB's original; starting The Theosophical Forum: and above all, inauguration of what came to be called the Fraternalization Movement: a call for members of all Theosophical Societies and groups around the world to cast aside old prejudices and to work together in their respective areas and Societies, in co-operation and under one banner of the Theosophical Movement.

We return now to Judge, and something more about "the borrowed body."¹⁵

Students of his life know that the boy, born in Ireland in 1851, 'died' at the age of seven, but the body, kept alive, was thereafter 'used' by a far advanced Teacher of India.

Thus, as the young Irishman grew to manhood, he became, under what is called the Tulku law, able, after increasing training, to receive instruction and guidance from one greater than himself.

What is this strange idea, its esoteric significance?

The Doctrine of Tulku is “. . . a technical term which describes the condition when a living Initiate or High Occultist sends a portion of his consciousness to take embodiment, for a longer or shorter period of time, in a neophyte - a messenger whom that Initiate sends into the outer world to perform a duty or teach. There are many degrees of this condition.”

Because there are these different degrees of Tulku, confusing to many, is why the simple term ‘borrowed body’ came to be used a century ago, referring to the same condition.

With that term, and within that general category, therefore, [not only (ed. HCT)] Judge - but also H.P.B. and GdeP -- are included.

All three became a fitting part of our title today, and learning a little more about them we can perhaps understand also something more about the bigger picture -- those immense passages of Time Ancient Records tell us of, best understood in our thought by the words: CREATOR (Brahma), SUSTAINER (Vishnu), REGENERATOR (va).

As in our little world the same governing laws apply as in the greater ones, we can perhaps trace in our own theosophical history a similar pattern.

We know that HP Blavatsky was ‘sent’ by her own Teacher to perform the daring mission needed in the word at that specific time, but that only a few, “her real pupils,” recognized something of what this meant, that indeed they were in “the presence of and working under the inspiration of one of those World - Figures history tells us come at only cyclic intervals.”¹⁷

And further we learn that “. . . one of the great ones of the ages, an actual, real, self-consciously energetic individuality or Power, worked and used her both psychologically and physically as the fittest instrument for the saving of the soul that the Occidental world has seen in many ages.”¹⁸

As to W.Q. Judge, we have no recorded document specifically telling how Tulku worked through him; but we recognize that in general ways it was that the child’s body dying, was revived, and then was so to say, overshadowed, helped at cyclic moments by a greater living individual, one from the fastness of the Himalayas.

As far as G. de P. goes, we have a report of his own informal words spoken at the close of an Executive Committee, August 15, 1932. We learn in some detail from this that he had the same experiences as Judge relative to the “borrowed body.”¹⁹

From some of that report excerpts are included in an article, “The Mystery of G. de Purucker” by Richard Slusser. Slusser writes perceptively in introduction:

“In studying the works of G. de P., one cannot fail to be impressed with how faithfully he follows the teachings of *The*

Secret Doctrine. In his *Fundamentals of the Esoteric Philosophy*, each chapter opens with a reference to and quotation from the S.D.

“Without exception, the material has as its basis and point of departure an identity with and fidelity to the S.D.

“Yet, the content of the material goes far beyond that of a mere commentary on Blavatsky’s work, in explaining abstruse points and giving keys which were withheld in the earlier work. . .

“How was it possible we asked, for a man, regardless of how well educated in the West, to command this depth of insight to thus extend the teachings of an Ancient Wisdom, for which H.P.B. herself claimed no personal credit? . . .”

Let us now in summary emphasize a few points we have tried to cover.

(1) Beyond the Theosophical Society, far back of the Theosophical Movement, are great Root - Movements which words cannot describe save as a Beyond - Being, reaching on and on to a nameless THAT.

(2) In its way the Theosophical Movement is representative of great forces of the Cosmical Universe, within which are great cycles of duration; those known as Brahma, (Creator), Vishnu, (Sustainer), va(Regenerator).

(3) The Great must ever have vehicles to work through, and in the great cyclic Movement the Theosophical Movement

is one of those lesser vehicles;

(4) Vehicles also work through individuals trained and ready to assume that responsibility, and the lives and activities of these have been recorded and are available for individual study and testing.

(5) In close connection with this, is what is known as the doctrine of Tulku, the idea of the “borrowed body;” and H.P.B., W.Q.J. and G. de P. all belong to this ‘arrangement.’

(6) We have known to some degree how HPB worked, and the almost miraculous effect this had in launching the activities of the Theosophical Movement, known also of the work and untiring devotion of both W.Q. Judge and GdeP for the same Cause.

(7) We have pointed to works of outstanding figures of the Theosophical Movement, and to historical records where further information can be obtained and tested.

(8) By the method of Analogy, which HPB called the Ariadne’s thread to understanding the world problems, we have sought to gain a little more insight as to the over - all Plan of Universal Being: and often in our simple human lives we can perhaps vaguely perceive a kind of rhythm of Brahma/Vishnu/va -- not pressing it too far, but perhaps getting a glimpse of the greater Truth.

(9) We realize that the hierarchical Law is universal. As part of it we have the opportunity to practice it more consciously, applying it, as members of various theosophical Societies and groups, to the Unity at the heart of the Movement.

(10) Thus we realize more clearly the immense debt we owe to Those Energy - Beings behind the Theosophical Movement, and to those esoterically working with them for the welfare of not only the Theosophical Movement, but the whole world.

It has been a difficult subject to present, but perhaps a fitting time to do so as it touches on, indeed is rooted in, aspects of life which to us though now esoteric, may help us solve problems constructively in future years.

If from it all some seed-thoughts can be nurtured and grow as the years go by we would feel that a strong note has been sounded.

We have seen that what today is called the Theosophical Movement is inseparably inter-related to the Great Whole. The thought also stirs within us that pondering on this great Cosmic Oneness we would more clearly understand what is nearer to us, our very selves.

As the celebration today marks the centennial of W.Q. Judge's life and works, we close with the following extracts.¹⁸

From A Trevor Barker:

H.P.B. herself, then the editor of Lucifer, said: "Judge, your magazine (The Path) is pure Buddhi, and poor old Lucifer is nothing but the fighting, combating Manas." This is what she said . . . and there is no more delightful task for a student of Theosophy than to turn over the pages of this magazine and see the inspiration that was in the articles that Mr. Judge put there.

They are an absolute revelation to those in this day who are not familiar with his writings . . . (One sees in them) his tremendous

breadth, his great sympathy, and his wonderful understanding and compassion.

--From an Address at the meeting in memory of William Q. Judge, March 22, 1931, held at Baker Street, London, W. I., England. (Reprinted from The Theosophical Path, June 1931)

From E A. Neresheimer:

The world will presently awake to the fact that this man is a great historical character. He has left the marks of his work for all time. He was a luminary and benefactor to all mankind, an ideal man not only as a living human being, but he was also the type of what all human beings might be, should be, in the course of their evolutionary process.

--From an Address delivered on April 13, 1902, at the Opera House, San Diego, at a public meeting in honor of the sixty - first Anniversary of the birth of W. Q. Judge. (Also published in The Theosophical Path, May 1921.

The NOTES which follow, and which, though referred to, there was no time at the Alexandria-West meeting in fullness to present, may for many students, give information they had not known of before.

NOTES--

A. Trevor Barker

To Membership of the British Section, Point Loma TS.

Boris de Zirkoff

Extracts from Theosophia, Winter 1973-74, Vol. XXX, No. 3.

H. S. Spierenburg

“Dr. Gottfried de Purucker: an Occult Biography” -- a compilation and annotation. All statements made in the article are from the writings of G. de P.

- (a) About: H. P. Blavatsky
- (b) William Quan Judge
- (c) Katherine Tingley
- (d) G. de Purucker

Point Loma Publications

Brief excerpts from Preface to The Wisdom of the Heart: Katherine Tingley Speaks
The Esoteric Meaning of ‘Destroyer’

ADDENDA NOTES:

1 A. Trevor Barker, well known in the history of the Theosophical Society as editor of The Mahatma Letters to A. P. Sinnett, in 1924, was a member first of Adyar, then U. L. T., then Point Loma. The following extracts are from a Paper he delivered as President of the British Section of the Point Loma TS, to his membership, He outlines “the qualities which from immemorial antiquity have been characteristic of genuine Theosophical Teachers:”

(1) A brotherliness for all, whether friend or foe, consistently applied in public and private.”

(2) Personal contact and instruction, from the preceding Teacher, so that the Light could be handed on.”

(3) A comprehensive knowledge of the Archaic Teachings of the Wisdom Religion.”

(4) The Teachings which he gives both written and oral must bear impartial examination and

comparison with those of his predecessors and be found consistent.”

Barker continues:

“No one who is qualified express an opinion can deny the remarkable consistency on these points in the lives and writings of H. P. Blavatsky, William Q. Judge, Katherine Tingley and Gottfried de Purucker.

It is for individual inquirers to go to work and prove for themselves that the statements here made are facts which can be verified by anyone who takes the trouble to do so.”

(He then adds this helpful point as to methods of work and the work itself):

“There are many sincere students of Theosophy who exhibit a certain confusion of thought in these matters, due to their inability to distinguish between the methods of work and the work itself.

The methods employed by all the above- mentioned Teachers were as radically different as their writings are different in literary form . . . but the basic unchanging ethical principles are exemplified by all. Only the latter should be regarded as essential characteristics -- and the differences of method would then be classified as non-essential and relatively unimportant. As a matter of fact the methods employed by all the above- mentioned Teachers were as radically different as their writings are different in literary form. . .”

2. Boris de Zirkoff, editor-compiler of H. P. Blavatsky Collected Writings, 14 volumes with Index. The following extracts are from his magazine Theosophia, Winter 1973-74, Vol.

XXX, No. 3.

“Dr de Purucker’s literary output . . . was in complete harmony with the original installments of that doctrine given by H. P. Blavatsky and her own Teachers, validating and clarifying many obscure points of teaching, opening up new vistas and disclosing still deeper levels of the Wisdom Religion.

He had a special aptitude for answering questions in a manner which disclosed the qualities of a born Teacher attempting to lead the student to a greater grasp of the subject by stressing his own intuition and reasoning capacities.”

De Zirkoff also included these biographical notes, about G de P.:

Born: Suffern, N.Y. Jan. 15, 1874. Father was an ordained minister, chaplain of the American Church, at times in USA, then in Geneva, Switzerland.

When father was in Texarkana, Texas, GdeP barely survived typhoid fever, and though declared dead by his physician on one occasion, he slowly recovered. (See “Borrowed Body” idea).

Father moved to Geneva, and G de P studied in the College de Geneve. At 18 years he returned to USA, and was in Calif., 1892, in Bakersfield area and in San Diego.

In 1892 he joined the “Point Loma Lodge” of the TS (chartered in 1888), and at 19 conducted a class there in The Secret Doctrine.

Said to have met WQJ in 1899 while latter was on a lecture tour of Pacific Coast²¹.

A year later Gottfried returned to Geneva to live with his own family. Met Katherine Tingley there on Sept. 2, 1896, when latter was on world crusade, Judge having died that year on March 21.

In 1890 returned to Geneva.

Then to Paris and worked for several years on editorial staff of the Paris Daily Messenger, published in English.

In 1902 GdeP back in USA, and on August 4, 1903, became permanent resident at the International Theosophical Headquarters, Point Loma, California.

Engaged there in many and varied activities, acting in early years as Private Secretary to Katherine Tingley, as member of her Cabinet in later years, and as Editor of The Theosophical Path.

From its initial publication in 1911; became one of the most trusted members of her staff . . . working in the quiet of his office. . . lived a somewhat retired life, and was never married.

Succeeded KT as Leader of the Point Loma TS, inaugurated many new activities for expansion of the work, . . . among them the world-wide Fraternization Movement “with the object of bringing all Theosophical groups into closer friendlier relationship with one another.”

In 1931-32, he established a temporary Headquarters of the TS at Oakley House, Bromley Common, Kent, England, and in 1937 made another short trip to England.

Started publication of The Theosophical Forum, September 1929, “reviving the name of small organ inaugurated many years previously by WQJ.

In June 1942, Dr. de Purucker moved the Headquarters to Covina, California, and died soon after, very suddenly, on September 27, 1942.

3. H.J. Spierenburg, compiler/annotator of a growing number of volumes, such as: The Inner Group Teachings of H. P. Blavatsky; The Buddhism of H. P. Blavatsky; H.P. Blavatsky on the Gnostics; and, in preparation, The Veda Commentaries of H. P. Blavatsky.

The quotes following are from “Dr. Gottfried de Purucker; an Occult Biography,” an article published in Theosophia, official organ of the Netherlands Section TS (Adyar).

About H. P. Blavatsky: “H. P. Blavatsky was a Tulku, a Tibetan word with more than one meaning. A Mahatma sent a ray of himself into the pupil-messenger who was H.P. Blavatsky, she serving as a channel for the spiritual and divine powers of the Mahatma.” --Studies in Occult Philosophy, P. 367.

--“H. P. Blavatsky was ‘the vehicle’ of one of the Mahatmas, the one called M.

But also other Mahatmas used her as a vehicle. --Op cit. p. 27. She lent her psychological apparatus and lower principles to the use of her teacher, who then synchronized his own mental and psychological characteristics to hers.” --Fountain Source of Occultism, 503.

About Judge: “W. Q. Judge, H. P. Blavatsky’s successor, was the incarnation of a Hindu yogi.

During his life as W.Q. Judge, a being called the Raja utilized both a certain Hindu prince and W.Q. Judge. During Judge’s life the Hindu prince died.” --Questions We All Ask, 356.

About Katherine Tingley: “Katherine Tingley devoted her life to training the members of the Theosophical society in such a way that her successor was in a position to return to the original lines along which H. P. Blavatsky gave her teachings. Katherine Tingley would not do this right away, because such a course would have been too difficult and too esoteric for those members.” --Questions We All Ask, 116.

About G. de Purucker: “. . . I am a man like you, but I have been taught. I know what I am talking about. . . I know what peace and happiness are. I know how these may grow within me. And oh! that I could give to you the little that I have gained, so that you also might have the peace and the vision that have come to me!” --Fundamentals of the Esoteric Philosophy, p. 417.

“It is a fact that when Katherine Tingley passed on, both the teachers who founded the Society, who sent H.P.B. forth, originally known under the initials M. and K.H., visited me in the mayavi-rupa. This is a fact, and from them I was told to begin the Fraternalization - work.” --The Theosophical Forum. Vol. m, December 1931, p 90;

(And we add here extracts from our own Point Loma Publications Compiler’s Preface to The Wisdom of the Heart: Katherine Tingley Speaks.)

“The main accomplishments of Katherine Tingley’s life are well reported in Emmett A.

Greenwalt's *California Utopia, Point Loma: 1897-1942* not only as the leader of the Theosophical Society (Point Loma), but as a forevisioner and practical exponent of things to come; in sound principles of education, in commanding work for world peace, in a plea for prison reform and for abolishment of capital punishment, in her fearless stand for moral and ethical principles. In all these areas, regarded then as largely innovative, voices today alert to deeper values are speaking out."

"But perhaps greater comprehension is yet needed of that inner force which was the motivating power behind all Katherine Tingley's acts. That inner force, she declared, was the ancient wisdom, the Theosophy of the ages, inherent in the very fabric of cosmic being. On this she spoke with eloquence, with courage, and with a constancy that was unwavering. Her ringing voice pleaded for a universal brotherhood of humanity, a universal love and understanding based not merely on feeling but on a deep and abiding philosophy which affirms that all peoples, all individuals, are united in The Divine Mystery which is the root and essence of ALL. This was the basic principle of the Theosophical Society which she headed so outstandingly for some thirty-five years and which drew to the theosophical ranks ardent and devoted followers."

(And again we add our own Point Loma selection here from a talk by G. de P. in the Temple of Peace, Point Loma. August 22, 1930):

"My hope is ultimately to see established a Theosophical Society of the world, in which all Theosophical Societies will join, each one retaining its own organization, if it wishes, but working for the fundamental Theosophical

truths in brotherly union. . . I stand irrevocably for the Theosophy -- the original pure unadulterated Theosophy of the Masters of Wisdom and Compassion. . .")

That was GdeP speaking more than sixty years ago. The theosophical world evidently was not ready to understand and respond to the imperative Call. GdeP again hinted that this Super-Society might be visibly launched by 1975, marking the last quarter of this century. But that time has passed with the idea still in obscurity. Perhaps now --- a hundred years since the passing of H. P. Blavatsky and of W.Q. Judge -- glimmerings of hope appear above the horizon?

The Esoteric Meaning of 'Destroyer'

And finally, as there was not time at the Alexandria-West Coulterville meeting to do so, we add some thought about the "Regenerator" in the great cyclic process of evolution being misunderstood by some as "Destroyer." In a strange way should we see in it what is difficult for us to understand because esoteric, yet part of the cosmic picture not to be neglected in the study of our main title: Brahma. Vishnu. Siva? If so, does it not relate also to our own Theosophical Movement and actors in it, as our Movement is an inseparable part of the Cosmic Whole? Let me cite two examples in theosophical history -- selecting only from that Society of which the speaker was a member, the Point Loma TS -- which tell of what happened, to some regarded constructive, to others destructive. This may throw at least a bit of light on a subject about which for us a completely clear explanation is impossible.

In the 1920-30s, Point Loma had

suffered from lack of financial help; the great Depression had affected it; incoming funds did not meet outgoing expenses. Then World War II came, blocking ready communication with European Sections and members; and America there, and even on our Headquarters in two places guns were placed. The south-west end of California seemed in critical danger, and the question of moving the Headquarters was carefully discussed. At first it was decided to remain but by January 1948 the decision to move was made for the protection of members and all records pertaining to the Society. This was done in May 1942. It was to a large vacated school for sale in a town called Covina, California, about 25 or 30 miles north-east of Los Angeles. The living quarters, however, would not hold all members. The decision was made that mainly for the elderly the Old Age Pension would be obtained, and places with friends or fellow members found for them. These elderly agreed, knowing the pressing need and feeling thus, too, that they were helping what they loved most, the work of the TS. But now, referring to the 'Regenerator-Destructor' idea, would not some -- not necessarily TS members, but others, viewing impartially the whole thing, say this ousting the elderly was untheosophical, unkind, actually cruel?

The other example of what happened is more difficult to present. GdeP had left definite instruction what to do after his departure. If no one "appeared," then the affairs of the TS would be under supervision of the Cabinet; after three years they then were to elect one of their own staff, or a member in the general Point Loma Society, to be their administrative head, but to carry on the work in strict accord with the basic theosophical principles he'd followed --- which included

broad co-operation with all other Theosophical Societies and members. The Cabinet in the three years of their administration carried out these instructions. But what happened?

Within a few months there was upheaval, the first split in Point Loma history.²² Did the one to whom we ascribed the name of *Regenerator* foresee this? Assuredly he knew that despite difficulties bound to come, the program he'd launched would in the end bring needed karmic opportunity for desired resolution. Immediate years cloud the eventual picture. For this reason even today, looking back over the decades, some may still regard what took place as destructive, others constructive.

On a Larger scale (and following what HPB said that "everything in Nature had to be judged by analogy,") we begin to understand that certain actions taken with forevision during great Cycles of the Regenerator, affect worlds and multitudes of their inhabitants in the Cycle of Evolution -- even bringing changes which in their immediacy some witnessing them might regard as catastrophic, but which later will be seen by those living in those future centuries to have been positively constructive? It poses an esoteric question for students to ponder.

Now, why refer to it here? Does it perhaps not suggest that all groups, of sincere individuals, working for what they consider a great Cause, can, nevertheless make mistakes, in the above case not following instructions or basic principles, but letting these get clouded over by other considerations? And further, that passing time gives opportunity for clearer perspective? All theosophical groups or societies then recognize that their own society

had problems similar to others, made perhaps similar mistakes? ‘Something’ then is born that with passing time throughout all branches of the world-Theosophical-Movement can grow wisely toward friendly unity?

Theosophical fraternization was very active during the 1930’s and had local supporters

also in the following decade. The momentum of it, however, then faded, but did not entirely disappear, and some individuals and groups in their respective work tried to put it into practice.

And now, in this 1990 decade, we ask Are there not strong signs that the basic idea is stirring again? Theosophical groups, before disparate, are now invited to attend each others’ meetings and study groups. And here is a cheery note: just as we finished writing this Paper we received word from several in Holland of a meeting in The Hague, held on March 16th in honor of the Centenary of W.Q. Judge’s life and work. It was attended by 350 members of six different theosophical Societies. --A promising sign for the future! Before the final moments of this present century who knows what then we may envision -- not for ourselves alone, but for the welfare of the whole world!

“The time has now come when every true and devoted Theosophist should work towards a unification of the general Theosophical Movement. . . I can see the promise of what the future holds in store for us, for those mountain - peaks belong to no mountain - range of earth, but are the portals . . . through which we receive intimations of the destiny that shall be ours.”

W. Emmett Small

End Notes

1. Speakers and their subjects at that commemorative meeting, April 12 & 13, were: Gabriel E. Blechman, “*H.P.B. & W. Q. J.*”; Dara Eklund, “*The Greatest of All Exiles*”; Brett Forray, “*The Future of W.Q. Judge*”; Lee Renner: “*Psychological & Spiritual Growth*”; Richard Hiltner, M.D., “*Ideas on Healing*”; April Hejka-Ekins, “*Theosophy as Ethics*”; W. Emmett Small: “*Brahm, Vishnu, va and the Theosophical Movement*”.

2. Echoes of the Orient. I, xviii, Note 26.

3. Op.cit. I, p.5: “The life of William Quan Judge is so completely identified with the history and development of the Theosophical Society, that to outline the one is almost identical in outlining the other.” also William Quan Judge. The Life of a Theosophical Pioneer. Sven Eek and Boris de Zirkoff

4. See later about the “Borrowed Body.”

5. The law of Analogy is the first key to the world-problems.” - The Secret Doctrine. I, 604

6. H. P. Blavatsky. the Mystery. p.5

7. H. P. Blavatsky. the Mystery, Fundamentals of the Esoteric Philosophy, Studies in Occultism, Esoteric Teachings., etc.

8. See Letter No. 15, Feb. 15, 1930: To Members of the T.S. (Point Loma), quoted later, in Notes, under G. de Purucker.

9. O.E. Library Critic, XXII, Sept., Oct., Dec., 1932, H.N. Stokes, ud.

10. Boris de Zirkoff: "Katherine Tingley As I Knew Her", Theosophia, Spring, 1975; also Point Loma Publication compiler's preface to The Wisdom of the Heart: Katherine Tingley Speaks.

11. Greenwalt: California Utopia: Point Loma 1894-1942, 2nd and revised edition 1978.

12. The most recent book about her: Sylvia Cranston: The Extraordinary Life and Influence of Helena Blavatsky. Founder of the Theosophical Movement.

13 More specifically, Ryan's H. P. Blavatsky and the Theosophical Movement, Appendix IV, "Later Point Loma History (added by Publisher).

Much is available in our Point Loma Publication Archives. See Also: H.J. Spierenburg: "Dr. Gottfried de Purucker, an Occult Biography", published in Theosophia, official organ of the Theosophical Society (Adyar) of the Netherlands, December 1986.

14 These -- No. 1, of July 1929, and on through No. 8 of September 21, 1930, were mailed to membership of the Point Loma TS; and then continued publicly in issues of The Theosophical Forum. No. 9 of December 1930, and on to No. 18 in June 1936, the last of the Letters.

15 "Occult Tales" section in Echoes of the Orient, all written by Judge; among them "A Weird Tale", originally published in The Theosophist, Vol. VI, July 1885, and Dec.

1885.

16 Barborka: H. P. Blavatsky. Tibet and Tulku; all of Ch. VI and XVII are pertinent.

17 H. P. Blavatsky. the Mystery, G. de Purucker, p. 5.

18 Op. cit., p. 6.

19 The manuscript, transcribed by Iverson L. Harris, member of G. deP's Cabinet is in Point Loma Archives Library.

20 High County Theosophist, July 1991 (Denver/Boulder, Colorado). R. Slusser, editor.

21 But a recent note received from Kirby van Mater, archivist, Pasadena TS, informs us that Judge was briefly in South America at the time. A note in GdeP's handwriting stating this fact had been found in Pasadena Archives.

22 Ryan: The Theosophical Movement, Appendix IV, "Later Point Loma History (added by publisher in 2nd revised edition.)

TRANSITION OF KINGDOMS ON GLOBE D

by Eldon Tucker

Following are some stray thoughts on the subject of the transition of the kingdoms of nature on our earth, Globe D. In the article, the author is attempting to explore the subject. Much of the material comes from the source literature. How it is put together, though, is the author's exploration of the subject, and open to discussion and review.

By looking at the interaction of the kingdoms of nature, seeing what has gone on before, we can also look for signs of things to come. We can anticipate and cooperate with changes in our physical, Globe D earth.

First we need some background comments. The earth is composed of seven (or twelve) distinct places of objective existence. Each of these places is a world, on a different plane or subplane. These worlds are called “globes”, and our earth as we know it is Globe D, the lowest.

The kingdoms of nature start with the elementals, with pre-physical [beings] that look-towards physical things but haven’t yet become capable of animating a form of their own.

After the elementals come the mineral kingdom, the vegetable, the animal, and the human. And there are three further kingdoms of demi-gods, the Dhyani-Chohans.

The bulk of each kingdom will embody and find existence on a particular globe, starting with Globe A, the first. After a period of time, it will move to occupy Globe B, then C, and onward through the Globes. That aggregate of beings is called a “lifewave”, and there is a lifewave for each kingdom.

/ When a lifewave reaches the final Globe, it has completed a cycle of evolution. It has passed through experiences on earth in each of the places of objective existence, called “spheres of causes” in *“The Mahatma Letters”*.

The lifewave then starts another such cycle, beginning an existence on Globe A again. Each of these great evolutionary periods, a passage of existences on the various globes, taking perhaps 600 million years, is called a “round”.

At the present time, here on our earth as we know it, Globe D, the human kingdom, the human lifewave, is supreme. That is, the human lifewave dominates. It rules the earth. It is master. Members of the lower kingdoms, like the animals, are rapidly decreasing their experience of the earth “in the wild”, and an increasing percentage of those remaining are domesticated or subject to human influence.

Looking to the next globe, where the animal lifewave has moved, the population is likely on an increase, and there animals are not only “in the wild”, but rule the earth. But this world, Globe E, is not on the physical plane, and not visible to our physical eyes or instruments. It is a world like ours must have been when dinosaurs ruled the earth.

The animals that have remained on our earth are really of a higher stock than those that were here before the appearance of humanity in this round. There are two events that contributed to this.

First, in the middle of each round, like the present, the fourth round, the lower kingdoms are an offshoot of the higher. How does this happen? Consider the situation in this round. The fourth-round animals ruled the earth. A new stock appeared, which was the precursor of modern humanity. Out of this stock, fifth-round animals descended, as well as lines of descent, one of which was to be the future humanity.

The animals that were formed as an offshoot of humanity are or will be the only animal population of the world in the future. Those from the previous round have or will gradually disappear.

These newer psycho-astral-genetic forms given the animals are a benefit to their kingdom, although only the highest animals, those able to incarnate on earth at this time, can benefit from it. The bulk of animals are gone from the earth, moving with the animal lifewave.

It is only some of the highest animals, the exceptions, that animate the forms on this earth.

These animals that stayed behind do so in different ways. (We might find better words to use than “stayed behind”, though, like “ran ahead,” since they occupy the forms now that the animal lifewave won’t pick up until the animals make it back to earth in their fifth round.) They can be pets or domestic animals, in zoos, in man-made environments, or even exist as animal monads in the human kingdom, being the animal body-nature that we incarnate into — although that is a different and much more difficult topic!

The second event that contributed to the animals being of a higher stock, and contributed to their disappearance, is the fact that at certain great evolutionary periods, the door to higher kingdoms closes. This “door” marks the point where the higher kingdoms begin to accelerate in their evolution, leaving the lower kingdoms rapidly behind, until it’s no longer possible to catch up.

The door to the human kingdom closed in the middle of the fourth round, as the descent of the Manasputras happened, and humanity became truly awakened to the fire of mind for the first time. Humanity then began rapidly moving ahead of the animals, and the ability to enter the kingdom in this Manvantara, this seven round period, was lost.

Now, looking to the future on this earth, on Globe D, as the human kingdom approaches its final years here, the next kingdom may be readying itself for its turn to dominate the earth as the human lifewave begins its gradual exit.

Most of us will stop incarnating on the earth, and find ourselves reborn into an equally-objective world (another sphere of causes) on a higher plane, a world called “globe E”.

As humanity loosens its control of life on earth, and the first of the demi-god kingdoms (the Dhyani-Chohans) starts to incarnate here, we’ll find the human species as we know it disappearing, then dying out.

There will be what appears to be a race of high human beings, which would be the first stock of the Dhyani-Chohans.

From this stock will be evolved the future, fifth round humanity, a higher form of humans.

Also from this stock will be evolved the future Dhyani-Chohans, the man-gods.

The old humanity, as we know it, though, will gradually die out, going the way of the dinosaurs.

These future humans will have lost their dominant role in life, becoming under the tutelage and subordinate to the dictates of the higher kingdom that will rule the earth.

Some will be akin to “pets” or domestic humans, others may actually be human monads in the Dhyani-Chohanic kingdom, humans enfilled with an inner god, overtaken with a controlling sense of divinity and subordinate to the dictates of an active and controlling “higher self” within.

There will, after a time, be no more humans “in the wild” on our physical earth, because humanity in the wild will be existing on Globe E.

At this point of time, we’re in perhaps a transition period. The animals have mostly departed our earth, and we’ve been playing a role with the remaining, higher animals, the animal *sishtas* (remainders or those left-behind).

We will soon be readying ourselves for our departure, en masse, from the earth, and our extinction as a species.

Some of us, the highest, may be preparing for a future life on earth in the new human species, the fifth-round human stock, to be created for us by the demi-gods, by the Dhyani-Chohans that will be coming into earth themselves.

As humans, our attitudes are undergoing change:

For most of us, we have no choice. We are general members of the lifewave, and will find our interests drawn toward finding rebirth on a higher plane.

For a chosen few, though, there is a choice — a choice to stay behind and help create and fashion a new species of humanity, a species that is inspired and directed by living gods on this earth.

For the many, though, the choice is to follow orphan humanity onto the next world, the next place of objective existence.

The choice, then, is to become a servant of the Gods and a builder of a new humanity on this sorry physical world, or to become a leader of orphan humanity, working to support its difficult evolution, on the next world, where it will be moving soon. (Soon, that is, in terms of many million of years, not soon in the sense of a few lifetimes for any of us.)

How do we participate in this dual work?

We can both look towards the Dhyani-Chohans and their future influences upon us, and participate in some little way in the work of helping them express themselves, helping them express their lifewave.

And we can continue to look towards humanity and seek to support it in its efforts to complete its lessons on physical earth and to ready itself for a future period of evolution on a higher plane.

In either case, though:

for those of us staying behind on this earth, or those of us moving on with humanity, we still maintain our relationships with the kingdoms lower than the human.

We deal with domestic animals, with animals that cooperate with the activity of our kingdom, and we stay out of the way of the animal lifewave proper, of animals “in the wild”, always a bit ahead of us in the rounds, preparing things for our lifewave, which follows.

In a much smaller scale of looking at things, we have a dual work in our lives at this time.

We can both look to more advanced humans, the Mahatmas, and to a presentiment of the Dhyani-Chohans, allowing ourselves to come under their influence and become cultured or domesticated or raised out of the ordinary human condition.

And in the other work, we can continue to do work to uplift and help advance the bulk of humanity, the humans that continue to feel the evolutionary need to exist in the wild.

We have untold wonders to be revealed to us, as well as countless opportunities to work good in the world. Let's take the challenge and help build the best world possible for the entire family of sentient beings!

Eldon Tucker. From Theosophy World on Internet ©

THEOSOPHY IN TIBET: THE TEACHINGS OF THE JONANGPA SCHOOL

by David Reigle

Book of Dzyan Research Report
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Some seven centuries ago there arose in Tibet a school of teachings which has many parallels to Theosophy. This is the Jonangpa school.

Like Theosophy which attempted to restore teachings from “the universally diffused religion of the ancient and prehistoric world” [1] it attempted to restore teachings of the earlier Golden Age.

Like Theosophy which teaches as its first fundamental proposition:

“an omnipresent, eternal, boundless, and immutable principle on which all speculation is impossible, since it transcends the power of human conception,” [2]

It teaches a principle which is:

permanent, stable, quiescent, and eternal, which is devoid of anything but itself, or “empty of other” (gzhan stong), and which therefore transcends even the

most subtle conceptualization.

And like Theosophy, it was persecuted by the orthodoxy.

A SECRET DOCTRINE

The teachings of the Jonangpa school were originated by Yumo Mikyo Dorje (yu mi bskyod rdo rje), an eleventh-twelfth century yogi. He was a student of Soma-natha, the Sanskrit pandit and Kalacakra master from Kashmir who translated the great Kalacakra commentary Vimala-prabha into Tibetan.

Yumo is said to have received the Jonangpa teachings while practicing the Kalacakra six-limbed yoga in the Mt. Kailasa area of western Tibet.

The Jonangpa teachings include primarily the Kalacakra transmission and the “empty of other” or shen-tong (gzhan stong) doctrine.

Yumo expounded these as a “Secret Doctrine” (lkog pa’i chos). [3] He did not, however, put these teachings into writing; so we do not have from him a work called “The Secret Doctrine,” like we do from H.P. Blavatsky. The task of putting them into writing was left to a successor, Dolpopa.

THE HEART DOCTRINE

These teachings were passed down orally to Dolpopa (also written Dolbupa, 1292-1361) who set into writing the shen-tong or “empty of other” teachings in his most famous book, The Mountain Dharma — The Ocean of Definitive Meaning (ri chos nges don rgya mtsho).

These teachings are referred to as the “heart

doctrine” (snying po’i don), so Dolpopa describes his book as the “Lamp of the Heart Doctrine.” [4]

Regarding The Heart Doctrine, H.P. Blavatsky states: [5]

To any student of Buddhist Esotericism the term, “The Mystery of the Eye,” would show the absence of any Esotericism.

Had the word “Heart” stood in its place, then it would have meant what it now only professes to convey.

The “Eye Doctrine” means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulae.

The “Heart Doctrine” or the “Heart’s Seal” (the Sin Yin), is the only real one.

GOLDEN AGE TRADITION

Dolpopa wrote another famous book, The Fourth Council (bka’ bsdus bzhi pa), which lays out the relationship between the four yugas and the decline of the doctrine.

In the Golden Age (krta yuga), the teachings of the Buddhist sacred canon were understood correctly, but this understanding was gradually lost as the third age, the second age, and the dark age progressed.

Thus many Buddhist writers of later ages who no longer had the true understanding wrote commentaries which do not explain the teachings correctly.

It is Dolpopa’s purpose to restore the correct understanding as it was in the Golden Age.

Hence he refers to the Jonangpa teachings as the “Golden Age Tradition” (rdzogs ldan lugs). [6]

In the Theosophical article entitled “Tibetan Teachings,” H.P. Blavatsky’s Tibetan correspondent agrees that the Tibetan Buddhist canon has a dual meaning, and that many Buddhist commentators have not understood the true meaning: [7]

No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom — as uninitiated though sincere and pious men — commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folklore than an exposition of the Wisdom Religion as preached by the world’s Savior.

But none of these are to be found in the canon; . . . [the canonical texts] contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them.

Note: Dolpopa’s books were banned in the 17th century and became extremely rare.

In the 1970’s and 1980’s a few of his books were located and reprinted.

In 1990 Matthew Kapstein visited what had been far eastern Tibet, now western China, where some Jonangpa monasteries had survived, and obtained for the U.S. Library of

Congress, a complete set of Dolpopa's Collected Works. These were reprinted in Delhi in 1992.

THE JONANGPA TEACHINGS:
KALACAKRA AND MAITREYA

The Jonangpa teachings are based primarily on Kalacakra and the works of Maitreya.

I have elsewhere provided evidence linking the "Book of Dzyan" on which The Secret Doctrine is based and the lost mula Kalacakra Tantra. [8]

An important passage from a letter of H.P. Blavatsky to A. P. Sinnett also links the Book of Dzyan and the work of Maitreya: [9]

I have finished an enormous Introductory Chapter, or Preamble, Prologue, call it what you will; just to show the reader that the text [of The Secret Doctrine] as it goes, every Section beginning with a page of translation from the Book of Dzyan and the Secret Book of "Maitreya Buddha" Champai chhos Nga (in prose, not the five books in verse known, which are a blind) are not fiction.

Blavatsky here refers to a secret book of Maitreya as opposed to the five books known. It is noteworthy that there came to Tibet, from India, two schools of interpretation of the Maitreya works:

a doctrinal or analytical school whose textual exegesis is still current, and

a meditative or practice school thought to have disappeared several centuries ago.

According to Leonard van der Kuijp, this school did not die out but rather became the

basis of the Jonangpa teachings: [10]

As such, future research may show two things:

Firstly, the forerunner of the so-called Jo-nang-pa position and the 'Great madhyamaka' was the meditative, practical school that grew up around these teachings of Maitreya[natha]. In course of time, other texts which expressed similar sentiments, or which were interpreted as maintaining similar ideas, were added to the original corpus of texts on which this tradition based itself.

In the second place, it may become possible to show that Dol-po-pa's efforts could be characterized as an attempt to redress the 'Meditative School' according to the normative methodology of the 'Analytical School'.

The specific book of Maitreya on which the fundamental Jonangpa doctrine of shen-tong or "empty of other" is based is the Ratnagotra-vibhaga, also called the Uttara-tantra.

This book contains a synthesis of the tathagata-garbha or "Buddha-matrix" teaching.

The tathagata-garbha teaching of a universal matrix or Buddha-nature, which all people have, is so different from other Buddhist teachings that Buddhist writers disagreed on how to classify it.

In Tibet, it was classified by some writers as a Madhyamaka teaching, and by others as a Yogacara teaching, though it did not fit well in either category.

An early Chinese writer, Fa-tsang (643-712),

put it in its own separate category beyond the three accepted ones of Hinayana, Madhyamaka, and Yogacara. [11]

Analogously, H.P. Blavatsky speaks of a seventh school of Indian philosophy (darsana) beyond the six accepted ones, the esoteric school: [12]

This is the view of every one of the six great schools of Indian philosophy — the six principles of that unit body of Wisdom of which the ‘gnosis,’ the hidden knowledge, is the seventh.

THE SEVEN GREAT MYSTERIES

The Theosophical Mahatma known under the initials K.H. speaks of seven great mysteries of Buddhist metaphysics: [13]

In connection with this, let me tell you before, that since you seem so interested with the subject you can do nothing better than to study the two doctrines — of Karma and Nirvana — as profoundly as you can. Unless you are thoroughly well acquainted with the two tenets — the double key to the metaphysics of Abhidharma — you will always find yourself at sea in trying to comprehend the rest. We have several sorts of Karma and Nirvana in their various applications — to the Universe, the world, Devas, Buddhas, Bodhisattvas, men and animals — the second including its seven kingdoms. Karma and Nirvana are but two of the seven great MYSTERIES of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

Maitreya’s Ratna-gotra-vibhaga, source book of the tathagata-garbha or “Buddha-matrix” teaching, opens by listing seven vajra-subjects.

Vajra means diamond; and the analogy is given in the commentary by Aryasanga that like a diamond is hard to penetrate, so these subjects are hard to understand.

Thus they may be called mysteries. Here is this opening verse:

1. Buddha, doctrine (dharma), community (gana = sangha), element (dhatu), enlightenment (bodhi = nirvana), virtuous qualities (guna), and lastly buddha-action (karma); these seven diamond-like subjects (vajra-pada), are in brief, the body of the whole text.

[notes: Dhatu is perhaps the key term in the Ratna-gotra-vibhanga. Its basic meaning is “Element” (Hookham), also “the Germ (of Buddhahood)” (Obermiller), “the Essence [of the Buddha]” (Takasaki), “buddha-nature” (Holmes). The seven vajra-padas each have a conventional (samvrti) and an ultimate (paramartha) aspect. [14] Dhatu when obscured is called tathagata-garbha; when unobscured it is called dharma-kaya. [15]]

This text gives these seven vajra-subjects from the standpoint of non-dual wisdom (jnana). In other words, it gives them in a form which is not very accessible to the mind. Thus readers should not expect to find the seven great mysteries spelled out clearly for them in this text. For as H.P. Blavatsky says regarding one of the stanzas she translated from the “Book of Dzian:” [16]

Its language is comprehensible only to him

who is thoroughly versed in Eastern allegory and its purposely obscure phraseology.

However, some of these seven subjects, such as karma, are given in a form which is more accessible to the mind (i.e., from the standpoint of prajna) in a work which forms part of the standard monastic curriculum, the *Abhidharma-kosa* by Vasubandhu. [17]

THE ONE ELEMENT

The key term in Maitreya's *Ratna-gotra-vibhaga* is *dhatu*, or element. It is described in the following important verse:

80. It is not born, does not die, is not afflicted, and does not grow old, because it is permanent (*nitya/rtag-pa*), stable (*dhruva/brtan-pa*), quiescent (*siva/zhi-ba*), and eternal (*sasvata/g.yung-drung*).—*Ratna-gotra-vibhaga* or *Uttara-tantra*, by Maitreya, verse 80

As noted earlier, this one thing, *dhatu* or element, may be called *tathagata-garbha* or Buddha-nature when obscured, and *dharmakaya* or body of the law when unobscured.

The one element is also a key concept in the Theosophical teachings as found in *The Mahatma letters*:

However, you will have to bear in mind (a) that we recognize but one element in Nature (whether spiritual or physical) outside which there can be no Nature since it is Nature itself, and which as the *Akasa* pervades our solar system, every atom being part of itself, pervades throughout space and is space in fact, . . . (b) that consequently spirit and matter are one, being but a differentiation of states not essences, . . . © that our notions of

“cosmic matter” are diametrically opposed to those of western science.

Perchance if you remember all this we will succeed in imparting to you at least the elementary axioms of our esoteric philosophy more correctly than heretofore. [18]

Yes, as described in my letter — there is but one element and it is impossible to comprehend our system before a correct conception of it is firmly fixed in one's mind. You must therefore pardon me if I dwell on the subject longer than really seems necessary. But unless this great primary fact is firmly grasped the rest will appear unintelligible. This element then is the — to speak metaphysically — one sub-stratum or permanent cause of all manifestations in the phenomenal universe. [19]

We will say that it is, and will remain for ever demonstrated that since motion is all-pervading and absolute rest inconceivable, that under whatever form or mask motion may appear, whether as light, heat, magnetism, chemical affinity or electricity — all these must be but phases of One and the same universal omnipotent Force, a Proteus they bow to as the Great “Unknown” (See Herbert Spencer) and we, simply call the “One Life,” the “One Law” and the “One Element.” [20]

These last three epithets, the “One Life,” the “One Law,” and the “One Element,” correspond well to the *Ratna-gotra-vibhaga*'s terms *tathagata-garbha*, *dharmakaya*, and *dhatu*, respectively.

TSONG-KHA-PA'S CRITIQUE OF THE JONANGPA

The Jonangpa teaching of a permanent, stable, quiescent, and eternal dhatu or tathagata-garbha or dharma-kaya which is “empty of other” (gzhan stong) and therefore ultimately beyond the range and reach of thought, was apparently criticized by Tsong-kha-pa, founder of the Gelugpa or “Yellow Hat” order. One of Tsong-kha-pa’s most famous books is the Legs bshad snying po, or “Essence of True Eloquence,” which he wrote after emerging from his highest enlightenment experience, so it is thought to give his final insights. [21]

While it never mentions names, the object of much of its critique is identified by Gelugpa exegesis as Dolpopa and the Jonangpa teachings. Tsong-kha-pa, 1357-1419, lived just after Dolpopa, 1292-1361.

This critique is of much importance to Theosophists, since Dolpopa apparently teaches the first fundamental proposition of *The Secret Doctrine*, and Tsong-kha-pa apparently refutes it; yet Tsong-kha-pa is regarded by Theosophists as “the reformer of esoteric as well as of vulgar Lamaism,” [22] and as “the founder of the Gelukpa (“yellow-cap”) Sect, and of the mystic Brotherhood connected with its chiefs,” [23] “the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama.” [24]

In regard to this question, we may compare a Brahmin Theosophist’s comments on a somewhat analogous situation with Gautama Buddha and Sankaracarya, remembering that Theosophical sources place Buddha’s death in 543 B.C. and Sankaracarya’s birth shortly after in 510 B.C.: [25]

The movement of Lord Buddha must have produced an enormous confusion in this land as you may all imagine and the great philosopher who took upon himself the task of restoring order is Sankaracharya.

He preserved the essence of what Lord Buddha had said and spoke as was suitable to the people of the time. For example he substituted the Vedantic Parabrahman for the Buddhistic Nothing [emptiness, sunyata] ...

The object of our great reformer was not to teach any esoteric science but to restore order in a country which could not bear up the boldness to catch the truth that Lord Buddha taught and consequently fell into confusion.

He therefore did not take up things in any puranic fashion to trace the operation of the cosmic law which has brought about this wonderful variation in manifestation from the one nonmanifestation. That the world is an illusion and Parabrahman is alone real is a good cover under which shelter could be taken under circumstances which require a revelation of esoteric truth for clearing up ...

Note here my friends, how the great philosopher has evaded the business of giving out esoteric truths which alone serves as a unifying power at reconciling the apparent contradictions in ancient writings.

The Teacher wanted only to impress upon the minds of the students that the universe is one in its essence and apparently many in its manifestation.

That has had its own share of evil effect on the minds of the students at least as they are found

now. The vast majority of Vedantic students learn by their study only the quibble “Parabrahman truth, everything illusion.” I shall not now go into a declamatory flourish of language against our poor Vedantists but I shall say a few things for your benefit and guidance in the study of the Bhagavad Gita from the standpoint of the ancient yajnikas.

To these philosophers, Nature is not an illusion but the eternal ground of evolution, of an infinite one existence which permeating every point in the infinity of space or taking the place of the heart in all, tries to obtain a more and more vivid consciousness by its own ideal life processes.

This heart of the universe, existing everywhere in it, is called by them the eternal yajna-purusha or the purusha who underlies all cosmic manifestations.

Tsong-kha-pa in his highest enlightenment experience would have achieved full insight into the operation of the twelvefold chain of causation, and would have seen the future effects of whatever teachings he might give.

For the Buddhist enlightenment is, as described by H.P. Blavatsky: [26]

“... the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes (the twelve Nidanās called in Tibetan Ten-brel Chu-gnyi, which are based upon the “Four Truths”) of the ever-recurring cycles of existence ...”

Thus Tsong-kha-pa may well have chosen to

give public teachings which his insight showed him would be most effective in meeting the spiritual needs of his future audiences, while at the same time keeping his esoteric teachings from public view.

His public teachings did indeed radically transform Tibetan Buddhism, being aptly compared to the Copernican Revolution wherein Europeans discovered that the earth revolves around the sun rather than vice versa. [27]

His on esoteric teachings was reported by H.P. Blavatsky’s Tibetan correspondent: [28]

Our world-honored Tsong-kha-pa closing his fifth Dam-ngag reminds us that ‘every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi’ — the most merciful and enlightened heart.

We have another somewhat analogous situation in our own time with Helena P. Blavatsky, 1831-1891, primary founder of the Theosophical Society, and Jiddu Krishnamurti, 1895-1986, who left the Theosophical Society in 1929 and spent the rest of his life teaching that people should not rely on authority.

For Theosophists, he did not deny the Theosophical teachings, but only repudiated the role of the Theosophical Society and the beliefs accepted by Theosophists on authority as leading to truth. He taught that one cannot come to truth through any organization or belief. [29]

For most followers of Krishnamurti's teachings today, however, he also refuted the Theosophical teachings, such as that of an omnipresent, eternal, boundless and immutable principle which transcends the power of human conception; just as for his own Gelugpas, Tsong-kha-pa refuted the Jonangpa teaching of a permanent, stable, quiescent and eternal dhatu or tathagata-garbha or dharmakaya which is devoid of anything but itself (gzhan stong) and so transcends even the most subtle conceptualization.

Notes

1. *Secret Doctrine*, by H.P. Blavatsky, 1888; reprint, Adyar, Madras: Theosophical Publishing House, 1978, voxxxiv.
2. *The Secret Doctrine*, vol. I, p. 14.
3. See: "The Jo nan pas: A School of Buddhist Ontologists According to the Grub mtha' sel gyi me lon," by D.S. Ruegg, *Journal of the American Oriental Society*, vol. 83, 1963, p. 83.
4. See: *The Buddha Within: Tathagatagarbha Doctrine According to the Shentong Interpretation of the Ratnagotravibhaga*, by S. K. Hookham, Albany: State University of New York Press, 1991, p. 142.
5. *The Secret Doctrine*, Adyar 6-vol. edition, vol. 5, p. 407; or, *H.P. Blavatsky Collected Writings*, vol. XIV, Wheaton, Illinois: Theosophical Publishing House, 1985, pp. 444-45.
6. See: The 'Dzam-thang Edition of the Collected Works of Kun-mkhyen Dol-po-pa

Shes-rab Rgyal-mtshan: *Introduction and Catalogue*, by Matthew Kapstein, Delhi: Shedrup Books, 1992, p. 51.

7. *H.P. Blavatsky Collected Writings*, vol. VI, 1954; 2nd ed., Wheaton, Illinois: Theosophical Publishing House, 1975, p. 100.
8. See my: "New Light on the Book of Dzyan," in *Symposium on H.P. Blavatsky's Secret Doctrine ... Proceedings*, San Diego: Wizards Bookshelf, 1984, pp. 54-67.
9. *The Letters of H.P. Blavatsky to A. P. Sinnett*, 1925; reprint, Pasadena: Theosophical University Press, 1973, p. 195.
10. *Contributions to the Development of Tibetan Buddhist Epistemology*, by Leonard W.J. van der Kuijp, Wiesbaden: Franz Steiner Verlag, 1983, p. 44.
11. See: *The Awakening of Faith*, trans. Yoshito S. Hakeda, New York & London: Columbia University Press, 1967, p. 14: "In the introduction to his commentary to the *Awakening of Faith*, Fa-tsang made an attempt to classify all Indian Buddhism under the following four categories: (1) Hinayana; (2) Madhyamika; (3) Yogacara; and (4) Tathagatagarbha."
12. *The Secret Doctrine*, vol. I, p. 278.
13. *The Mahatma Letters to A.P. Sinnett*, compiled by A.T. Barker, 1923; third and revised edition, Adyar, Madras: Theosophical Publishing House, 1962, p. 107.
14. See: "The Sublime Science of the Great Vehicle to Salvation," by E. Obermiller, *Acta Orientalia*, vol. IX, 1931; reprinted as *Uttaratantra or Ratnagotravibhaga*, Talent,

Oregon: Canon Publications, 1984, p. 111.

15. See: *The Buddha Within: Tathagatagartha Doctrine According to the Shentong Interpretation of the Ratnagotravibhaga*, by S. K. Hookham, p. 93.

16. *The Secret Doctrine*, vol. I, p. 106.

17. English translation by Leo M. Pruden as *Abhidharmakosabhasyam*, from the French translation by Louis de La Vallee Poussin, 4 vols., Berkeley: Asian Humanities Press, 1988, 1988, 1989, 1990. Includes commentary (bhasyam). Karma is the subject of chapter 4.

18. *The Mahatma Letters to A. P. Sinnett*, 3rd ed., p. 63.

19. *Ibid* p. 89.

20. *Ibid* pp. 155-56.

21. English translation by Robert A. F. Thurman as *Tsong Khapa's Speech of Gold in the Essence of True Eloquence: Reason and Enlightenment in the Central Philosophy of Tibet*, Princeton: Princeton University Press, 1984.

22. *Ibid* p. 44.

23. *The Theosophical Glossary*, by H.P. Blavatsky, 1892; reprint, Los Angeles: The Theosophy Company, 1971, p. 305.

24. *H.P. Blavatsky Collected Writings*, vol. XIV, p. 425.

25. For the dates, see: *Five Years of Theosophy*, [edited by George Robert Stow

Mead,] 1885; second and revised edition, London: Theosophical Publishing Society, 1894, pp. 195, 236. The quotation is from *Thoughts on Bhagavad Gita*, by A Brahmin F.T.S., 1893; reprinted as *Some Thoughts on the Gita*, Talent, Oregon: Eastern School Press, 1983, pp. 100-103.

26. *The Secret Doctrine*, Adyar 6-vol. edition, vol. 5, p. 397; or, *H.P. Blavatsky Collected Writings*, vol. XIV, p. 432.

27. See: *Contributions to the Development of Tibetan Buddhist Epistemology*, by Leonard W.J. van der Kuijp, p. 45:

“I do not think it an exaggeration to suggest that what Tsong-kha-pa succeeded in doing constituted nothing less than a ‘Copernican Revolution’ for Tibetan Buddhism, and the significance of his reinterpretation of Indian Buddhism cannot be stressed enough, particularly with respect to the later developments of Tibetan Buddhism.”

David Keane writes from Gosnells, Australia:

I wish to say that I accept your kind offer to send a regular free delivery of High Country Theosophist. Surface mail would be fine. I have just cleared my desk after much correspondence relating to releasing our last newsletter, and have got down to reading your material properly. You have a most excellent magazine, with abundant fine articles.

The thought foremost in my mind while reading these booklets, was “Is it relevant to try to redeem that which has crystallized so much?”

My experience over the first 2 years of EW Network was that Theosophists in general were not interested at all in open networking, and registration with Adyar was deemed as all important.

In that period, I received just one courteous reply (from Joy Mills) to my distribution of newsletters to Theosophical addresses, but no indication of wanting to network openly.

My perception at that time, reinforced by casual statements of many people, was that Theosophy in general was a fairly closed group.

And yet over the past 6 months, besides your own most welcome contact, I have had 5 other contacts from Theosophists indicating hope.

You know of my contact with Liesel Deutsch. I recently also received a newsletter from Dent Gross, of TOS Circles for Peace group. She presents a delightful newsletter, and distributes some 200 issues in a thoroughly open approach.

She referred me on to Diana Chapotin, Theosophical Order of Service International Secretary, who has been exchanging with me most interesting letters concerning open networking.

They clearly have sympathies for open networking, yet their situation is most delicate, being dependent on TS for financing and a regular subscriber base.

Just this week I have received a letter from Yuri Gorbunov of Ukraine, who expressed a dream that one day "every university (in former USSR) has its full collection of the works of Roerich, Bailey, Steiner and Blavatsky in the Russian language".

I have recently had contact with Phillip Lindsay of Sydney Esoteric Bookshop, who advised that he was trying to establish an esoteric magazine linking Theosophy/Bailey/Agni Yoga --- the attempt was aborted through insufficient response.

I have just entered a commitment to sponsor Sergei Belkovsky as an interpreter, though I am not sure yet how I will afford it. Sergei will be able to choose his own titles to translate --- he said he has previously translated a few Theosophical texts.

And so I think perhaps something may be stirring in Theosophical circles. I am rather

fascinated with the Russian situation which seems to have a blend of immaturity and fervent spirituality --- a country of immense and rapid change. I would be interested to know why Adyar did not register them.

I look forward to our continued contact,
Yours in Love and Light, David Keane

John Cooper writes from Bega, Australia:

Enclosed are three items,

- (1) a review of *Theosophical Enlightenment*
- (2) A note on our 1995 visit to Nepal and Tibet
- (3) A 2 year sub to the HCT. With the sad demise of *The Eclectic*, yours is the most interesting of the Theosophical journals, apart from *Theosophical History*.

Here, I am still working on the HPB Letters. The MS of Volume 1 is with Wheaton and I hope will be published by the end of the year.

P.S. Thank you also for sending me the note on the Russian TS. About four years back, I wrote to every name given me as a contact in Russia when I was looking for HPB letters. The only people to reply were the Russian Theosophical Society

Over the years they searched in Russian archives in Moscow and St. Petersburg, resulting in their transcribing by hand, and then into type, some 25 previously unknown Blavatsky letters -- which are now translated into English for publication as part of the HPB Letters.

I am deeply grateful for what they have done

Do you know what are the by-laws mentioned by Pedro Olivera that prevented this dedicated group from becoming affiliated with Adyar?

John Cooper

[Editor]: According to Radha Burnier in her 1991 address:

“A ‘Russian Theosophical Society’ was formed and registered in Moscow without prior information being sent to us. It consists of persons who have not become members of our TS, and its groups have not been chartered as lodges.

“Their Rules also have not been submitted to our International Headquarters, but we were told that they are based on the Rules of the TS in Russia before it was closed down in 1918.

“This self-styled TS in Russia is, for the reason stated, not an official part of our’ Society, at least for the present. Other organizations have also sprung up calling themselves the “TS in the USSR” and so forth, each with its own aims and concepts, not necessarily corresponding to ours.

“The new-found freedom of the peoples of the former Soviet Union has resulted in an exuberant interest, not only for a new philosophy, but also for novel experiences through psychic communications, and an assortment of cults.

“It is therefore necessary to prepare those who apply for membership in the Theosophical Society, in order to ensure that the future work of the TS in this part of the world will be conducted with some understanding of what the Society and Theosophy are.”

[It is our hope that the Russian TS, like Czechoslovakia, Denmark and Canada will discover that they can do just fine without the dubious value of the Adyar sanction. --

Ed.,HCT]

JOURNEY TO NEPAL AND TIBET - 1995

A note on our 1995 visit

On April 21st, Shirley and I flew out of Sydney and arrived in Kathmandu the following day. We mainly stayed at the Hotel Marsyangdi Mandala, on the edge of the Thamel area of Kathmandu and walked and drove to the surrounding cities. Major scenes included the climb up Symbunath hill to see the great Stupa and temples on the top where the Stupa is about 1400 years old and where the revolving prayer-wheel in the Tibetan Sakya temple is as large as a van on its side.

On the same day we made our first visit to the Hindu Pasupatinath Temple on the Bagmati and the outside of the Tantric Guhyesvari Temple. There are some mysterious links between this complex and the Buddhist-Hindu syncretism of the area as Goraknath is revered in both traditions.

We climbed mountains to visit Gelugpa temples and also a Bonpo Temple where Shirley spent the day in the Temple with the monks and I listened to a lecture on Dzog Chen given by Lopon Tenzin who worked with Snellgrove in London. This lecture on the identity of our original mind and the Buddha mind was like listening to a Krishnamurti lecture. Bon originated in Western Tibet and the claim is made that it came there from Persia.

We saw a production of OM, THE SECRET OF ABHOR VALLEY at the Vajra Hotel, this play is based on the Talbot Mundy novel. We met and talked with Lama Kalsang who is the Abbot of the Gelugpa Monastery at Syambunath. We also visited the towns of Patan, Bhaktapur and Kurtipur. If you have seen the film LITTLE BUDDHA, then the scenes showing the life of the Buddha were filmed in Bhaktapur. Other shots were taken in Bodhnath.

On May 11th, we drove to Nagarkot, a hill station at 7,500 feet where we lived in a small cottage and walked the mountains every day for miles, looking through the clouds for vistas of the high Himalayas. We went to the

Buddha Jayanti ceremonies at the Buddhist village of Lamagong and found a Krishnamurti library at the Fort Hotel where they have the best iced coffee around. The view from our cottage was like being in Tolkien land; thatched houses, lush crops and miles of valley below us. We walked to the 4th century Vaishnavite Temple of Changu Narayan after catching a bus which is an adventure in itself.

On Saturday 27th of May, we flew to Gonggar airport in Tibet and after two hours in a bus arrived in Lhasa! The drive is through magnificent mountains and past old ruined fortresses and monasteries. Lhasa is at 11,500 feet and I could not breathe at night because of the lack of oxygen. In fact I hardly slept for the seven nights we were in Tibet. Shirley was fine.

On Sunday 28th May, we visited the largest monastery in the world, Drepung, which is a city in itself with temples, halls, reliquaries and many monks. Then, a visit to Sera monastery which looks over the green Lhasa valley and has several fine rock paintings behind it.

The next day we visited the Potala Palace, with its 1,000 rooms, over 200,000 statues and incredible temples. In one shrine room dedicated to Tsong-ka-pa, I saw a wall full of Buddhist texts and was told that they were in the handwriting of Tsong-ka-pa himself. The Potala is thirteen stories high.

That afternoon we visited the Jokhang Temple which is 1200 years old and is the spiritual centre of Tibet. We visited it again, later in the week, and sat with the monks and listened and watched their beautiful pujas for hours, in a room where some of the statues were said to have been brought from Nepal for the first king of Tibet. We walked through the Barkhor Bazaar, which surrounds the Jokhang Temple. We visited the Summer Palace of the Dalai Lama, with its delightful gardens and many modern conveniences.

May 30th was the worst day of the tour. Our bus left for Gyantse and, after climbing a

narrow, winding trail up to 16,000 feet and driving past magnificent blue lakes, we were turned back, as the road was being worked on, and had to return almost to Lhasa.

We then traveled along the road to Shigatse, where we stopped to allow for dynamiting on the road. We sat in the bus with the Tsang-po River some 500 feet below and 4000 feet of loose scree above us. We arrived in Shigatse late at night.

The next day, all was well. We visited the seat of the Panchen Lama, Tashilumpo, and saw the magnificent statue of the Maitreya, which is 27 metres high. This monastery has many young and enthusiastic monks, and we talked with them in a mixture of languages. The monks are the workers in this complex.

The next day, we returned to Lhasa and, on the day following, visited the Lhasa carpet factory and the Jokhang again. On June 3, we returned to Kathmandu, after flying over superb Tibetan landscape and turning right at Everest. Five days later, we were back in Sydney.

The Tibetans seemed quite free to practise their religion. We saw them prostrating and circumambulating the Jokhang with the odd Chinese soldier breakfasting in the market. We saw many photos of the Dalai Lama on the temple altars and for sale. The AGE reported that Tashilumpo was surrounded by Chinese troops at the time we were there. We saw about three soldiers in the area, directing traffic. Tibet is the most religious country we have visited, and its people are happy and very enthusiastic in their selling of religious artifacts. It was very easy to get around in Lhasa and, we would love to go back for another visit.

John and Shirley

Book Review

THE THEOSOPHICAL ENLIGHTENMENT

Joscelyn Godwin,
State University of New York Press, 1994
xiii plus 448 pages,
ISBN 0-7914-2151-1.
Price in Australia \$40.00

Dr Joscelyn Godwin is a Professor at Colgate University, New York. He has distinguished himself as the author of a series of volumes on the history of the occult, particularly in its relationship to music.

THE THEOSOPHICAL ENLIGHTENMENT is one of the most important books ever written on the history of the occult. The author with a charming and yet erudite style tells us all we essentially need to know about the English occult world from the time of the French Revolution to the early part of this century.

In this volume students of the writings of Madame Blavatsky will find the essence of the teachings of many of the sages about whom she wrote. In addition these occultists are linked to the social and political background of their time and the reader will also be able to trace their links to one another.

THE THEOSOPHICAL ENLIGHTENMENT is in three parts. The first deals with a revisionist approach to myth which developed into a universal view of history. The personages in this section include Richard Payne Knight, Sir William Jones, Henry O'Brien, Thomas Inman and Godfrey Higgins whose ANACALYPSIS was seen by one contemporary reviewer as a precursor to Blavatsky's ISIS UNVEILED.

In this chapter Professor Godwin does the reader a signal service in summarising the 1,500 pages of the ANACALYPSIS.

The second part of this book deals with the occult sciences in England up until 1850 and covers such

diverse characters as Emanuel Swedenborg, Francis Barrett (author of THE MAGUS), the novelist Bulwer-Lytton and Frederick Hockley.

The third portion views the rise of Spiritualism and deals in some detail with the mysterious Emma Hardinge Britten who was one of the founders of The Theosophical Society. It also outlines the origins of the Hermetic Order of the Golden Dawn, the Christian disciples of Jacob Boehme, the Rosicrucians such as P.B.Randolph and Hargrave Jennings. He also investigates the mysterious Hermetic Brotherhood of Luxor.

For a full report on this occult body see THE HERMETIC BROTHERHOOD OF LUXOR, Joscelyn Godwin, Christian Chanel & John Deveney, Weiser, 1995.

Dr.Godwin sees Blavatsky as a product of the skeptical enlightenment of the 19th century who bought together in the Theosophical Society the two threads of Western and Oriental occultism, a joining which did not survive the century. He devotes well over 50 pages to the early Theosophical Society and brings forth a number of little known details.

The research in this volume is encyclopaedic and fascinating. Very few errors can be noted, although the "legal gentleman" mentioned on page 287 who conducted telepathic experiments with C.H.Felt was W.Q.Judge and not OLCOTT as the author supposed. See *THE PATH*, vii, 344.

This volume is dedicated to Leslie Price who founded the journal *THEOSOPHICAL HISTORY* and to James A.Santucci, the current editor.

I recommend THE THEOSOPHICAL ENLIGHTENMENT as essential reading for those students interested in the history of esoteric ideas and in particular for students of Madame Blavatsky. Every Theosophical Lodge Library should possess a copy

John Cooper

QWAA Report

Included in our recent computer upgrade, we have obtained a Hewlett-Packard 4C flatbed scanner plus an automatic document feeder and the Omnipage Pro software for Optical Character Recognition (O.C.R.). With this “state-of-the-art equipment we now have the potential to produce an actual *reprint* of G. de P’s *Questions We all Ask*.

Before we can actually get underway we must build an OCR training file which contains bitmap images of of characters the program fails to correctly recognize. Then, it should be possible to load the document feeder, 50 sheets at a time, scan, recognize and build a Wordperfect file that can print out QWAA on our laser printer. We believe the new approach will be worth the time and effort.

This will take a while longer. Anyone who has subscribed to the new reprint and prefers not to wait any longer can have a 100% refund on request.

PAPERBACK SECRET DOCTRINE REQUEST FILLED

Last month we printed a request from John Greschner for two paperback copies of the S,D, for two of his fellow inmates at Florence Colorado. Yours truly, ed. HCT, called his good friend Will Thackera at T.S. Pasadena and ordered one copy.

Then, a nice letter arrived from Mark Jaqua, kindly filling the other request. Then a phone call from Dara Eklund with the offer of a S.D. copy.

Many thanks to all concerned.

A THEOSOPHICAL FABLE

Once upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres.

They called their society “Harmony,” but there was very little harmony among them; on the contrary,

they quarreled a great deal amongst each other, for, their society was made up of men and women of different nationalities, different characters and different opinions.

But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds.

To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard. It was indeed a very queer instrument, and what is still more remarkable about it, is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very inharmonious, would come near it, it would begin to make; a very disagreeable noise.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities, that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a “music of the spheres.”

The intrepid president however insisted that there was, and he promised, that if they would send some one to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and

the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become.

The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his traveling bag and went home again and told his fathers in learning, that he

did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all.

Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly. H.

EDITORIAL

OBJECTIVES

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.

(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.

**THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766 is published monthly
for \$9.00 per year by Richard Slusser,
140 S. 33rd St. Boulder, Co. 80303-3426
POSTMASTER: Send address changes to:
THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, Co. 80303-3426
Periodicals Postage Paid at Boulder, Co.**

The Theosophical Society was an organization formed in the United States in 1875 by Helena Blavatsky to advance Theosophy. The original organization, after splits and realignments, currently has several successors. Following the death of Blavatsky, competition within the Society between factions emerged, particularly among founding members and the organisation split between the Theosophical Society Adyar (Olcott-Besant) and the Theosophical Society Pasadena (Judge). The Theosophical Movement had, and has, if it live true to its purposes and ideals, the backing of certain wise men of the East who possess the light and who are ever ready to help. But even they must abide the time when men are seeking for more light. So in 1875 they sent their messenger, H. P. Blavatsky, that "strange woman" whose occasional unparliamentary language and outward uncouthness in manner were deliberately assumed to shock men out of their conventional judgments and to arouse their intuition.