

THE HIGH COUNTRY NEWSLETTER



Vol. 2 No.7

Boulder, Colorado

August 1987

AUGUST MEETING:

WHERE: Wanda Munson's Apartment 830 Sherman St., # A307 Tel. 837-0174

WHEN: Thursday August 13 at 6:00 p.m.

TOPIC: Session #2 of MAN'S ORIGIN AND EVOLUTION, tape seminar by Adam Warcup.

NEWS AND COMMENT

The July meeting was devoted to listening to the session #1 tape of the Adam Warcup seminar and discussing its content. For the August meeting we have agreed to study tape #2 beforehand at home and make notes of points for discussion at the meeting. We hope in this way to cover more ground in the available meeting time.

A personal experience in the dissemination of theosophy:

Last January my brother-in-law passed away and because of the distance involved, I was not able to attend the memorial services. Some three weeks later, he appeared to me in a particularly lucid dream.

Although he was 83 at his passing, in the dream he appeared to be about 35 - young and fit. Our communication was non verbal and he conveyed to me that he had come to say goodbye to me - that he was going on to "higher regions" from which he could not return.

I also understood from him that death is not to be feared - that it is a great relief to be rid of an ailing and painful body. The only hard part of dying is the pain before the moment

of death. Afterward, there is great peace and joy.

When I awoke, I had a great and pervading sense of love and peace, just as if the dream had been a real farewell visit (as indeed I believe it was), and I felt greatly honored.

Wishing to comfort my sister in her difficult time of loss, I considered sending her the Theosophical pamphlet "To those who mourn" by C.W. Leadbeater. But knowing that in her particular Christian faith she does not accept the idea of reincarnation, I had serious misgivings about sending it for fear of offending her. Finally I decided to send it while cautioning her that she might not agree with all of it. I was relieved when I received a sincere reply of thanks.

Yesterday I received a letter from her daughter (my niece) quite unexpectedly, in which she mentioned reading the Leadbeater pamphlet and expressed interest in learning more about theosophy and asked whether I could recommend some "beginning basic reading about its beliefs".

In my reply, I recommended THE BASIC IDEAS OF OCCULT WISDOM by Winner and THE OCEAN OF THEOSOPHY by Judge. Knowing that these are not likely to be available to her locally, I ordered them to be sent directly to her from the Theosophical Publishing House in Wheaton, together with a complete set of Theosophical pamphlets.

This experience is relevant to the topic of the dissemination of theosophy which is the subject of a conference this month in New York City, independently sponsored by a group of dedicated theosophists belonging to various theosophical organizations.

The lesson in this is, it seems to me, that we never know at any given moment when we are experiencing an opportunity to "disseminate theosophy" simply by our everyday acts of "right action" and compassion. We don't need and indeed I think we should not pass out literature on the street corners, but rather simply by sharing our being compassionately with those we come into contact with, those who are seeking will find us and the message they are looking for.

A REMINDER

FOR THOSE "INDIVIDUAL" NEWSLETTER SUBSCRIBERS WHO HAVE NOT YET RENEWED THEIR SUBSCRIPTIONS, THIS WILL BE YOUR LAST ISSUE UNLESS YOU RE-SUBSCRIBE. IF YOU WISH TO CONTINUE RECEIVING THE HIGH COUNTRY NEWSLETTER FOR ANOTHER YEAR, PLEASE SEND A CHECK FOR \$3.60 PAYABLE TO:

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THE HIGH COUNTRY NEWSLETTER



Vol. 2 No. 8

Boulder, Colorado

September 1987

SEPTEMBER MEETING

WHERE: Terri Todd's house 710 Gooseberry Court Lafayette, Colorado
Ph. 665-2577

WHEN: Thursday September 17 at 6:00 p.m.

TOPIC: Session 3 of MAN'S ORIGIN AND EVOLUTION, tape seminar
by Adam Warcup. Discussion of tapes 3 and 4

NEWS AND COMMENT

Errata: We incorrectly reported in July that Roger Gemme was elected national second vice- president. Willamay Pym was the candidate actually elected to that office. We apologize for the error and thank our friends at Krotona for calling it to our attention.

We had a stimulating discussion of tape 2 of the ongoing seminar series at the August meeting in which a number of interesting points were raised and discussed in the group.

For the benefit of our members who were less familiar with the Sanskrit terms used, these were defined and discussed in relation to their nearest equivalent in Christian terminology. For the interest of our readers, the following were the significant points covered.

Sanskrit Terms - Definitions;

Monad: “An individual consciousness center, eternal during a solar manvantara.” * 1

The immortal part of man (the Atma-Buddhi) that reincarnates in the lower kingdoms and then gradually progresses through them to man, then to the final goal, Nirvana.” *2

Atma: “The Universal Spirit, the divine Monad, the seventh principle,... in the septenary constitution of man . The Supreme Soul. * 2

Buddhi: “The Universal Soul or Mind, the sixth principle and vehicle of Atma; the faculty of understanding, judgement and discrimination. *2

Dhyan-Chohans:

“Kosmic or Planetary Spirits. They are ... that wondrous host of men made perfect of . . . former manvantaras. Man in his higher nature is an embryo Dhyan-Chohan, an embryo’ Lord of Meditation’ In one most important sense the Dhyan-Chohans are our own selves We were born from them. We are the monads, ...sent forth, by the Dhyanis.” *1

Manvantara:

“A period of manifestation, as opposed to Pralaya (dissolution or rest), applied to various cycles , especially to a day of Brahma [solar manvantara], 4,320,000,000 solar years. *2

Sources: 1.Occult Glossary - G . de Purucker, Theosophical Univ. Press
2.Theosophical Glossary - H.P . Blavatsky, The Theosophy Co .

Discussion Questions;

The point was emphasized in tape 2, that of the three classes of humanity of the previous planetary chain (our moon in the previous manvantara) , the most advanced are now our Dhyani- Chohans (our own Atma or 7th principle, spiritual guides and Adepts); the previous “average humanity” became the Manasaputras - the beings who ‘awakened’ the fire of mind (Manas) in early humanity; the “laggards” of the moon chain are “because of a ‘Karmic impediment’ the Lunar Pitris” (progenitor spiritual entities from the moon) whose task it was to build the physical human forms here on the Earth chain.

It follows then, that our present humanity is destined to serve in a similar role to the humanity of the next manvantara on a future planetary chain.

Left unanswered on the tape; “What was the ‘Karmic impediment’ of the Lunar Pitris”; and since they were not ‘self- conscious’ entities on the earth, capable of free-will choices, how could they acquire karma?

The following passage from *The Secret Doctrine*, Vol. II, page 249, (a commentary on Sloka 39 of the Stanzas of Dzyan) apparently provides answer: [See Sloka 39, page 227]

“Sloka 39 relates exclusively to the racial divisions. Strictly speaking, esoteric philosophy teaches a modified polygenesis . For, while it assigns to humanity a oneness of origin, in so far as its forefathers or ‘Creators’ were all divine beings - though of different classes or degrees of perfection in their hierarchy - men were nevertheless born on 7 different centres of the continent of that period.

Though all of one common origin, yet, for reasons given, their potentialities and mental capabilities, outward or physical forms, and future characteristics were very different. ...

footnote]: Some superior, some inferior, to suit the Karma, of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties.”

THE HIGH COUNTRY NEWSLETTER

Vol. 2 No. 9

Boulder, Colorado

October, 1987

OCTOBER MEETING

WHERE: Daniel Elmer's, 8934 Lander St., Westminster. 428-9930
Directions: From US 36, North on Federal to 88th; West on 88th to Lander, North on Lander 1 block.

WHEN: Thursday October 8th, at 6:00 P.M.

TOPIC: 1. Final seminar, 4, of MAN'S ORIGIN AND EVOLUTION, by Adam Warcup. Discussion of tapes 5 and 6.

2. Choice of next month's program.

NEWS AND COMMENTARY

Tapes 3 and 4, discussed at the September meeting, were concerned with the building of man's physical form by the Barhishad* Pitris by evolving or projecting their shadows (Ch'hayas) from themselves to form the first race; with the subsequent development of these etheric forms through the first, second and third Root Races of the present fourth round of our Earth chain; and finally the pivotal event that transformed incipient humanity from semi-conscious beings overshadowed by the human monadic essence into fully conscious and therefore responsible human beings.

That event was the great sacrifice of the Kumaras, also referred to as the Manasaputras, which was the awakening of the heretofore dormant and only potential faculty of Mind (Manas).

Warcup takes great care to stress the idea that the gift of the awakening of mind in humanity by the Kumaras was indeed a great sacrifice as described in the following passage from Volume II of *The Secret Doctrine*, page 246:

“... the Secret Doctrine teaches that the ... Kumaras ... preferred the curse of incarnation and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if unconscious) of the beings (evolved as shadows out of their Brethren) through the semi-passive energy of their too spiritual creators. ... Hence, tradition shows the celestial Yogins offering themselves as voluntary victims in order to redeem Humanity - created god-like and perfect at first - and to endow it with human affections and aspirations. **To do this they had to give up their natural status and descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities.**” [emphasis added]

He further amplifies the point by saying:

“In a very real sense, we are they. As we feel ourselves to be, in our waking consciousness now, we are they. This is what they have become. They look out through our eyes; they are, in a very real sense, our consciousness. ... While we are awake, there is no other place where that Dhyani is; he lives in and through you.”

This has its parallel in the Bible as implied by 1st Corinthians 3.16: **“Do you not know that you are God’s temple, and that God’s spirit dwells in you?”**

From; *The Divine Plan*, by Geoffery Barboroka, page 119.

End Note

* Definition; Barhishad: “a compound Sanskrit word, composed of barhis, which may be rendered either ‘sacred grass’, or ‘fire’, and sad, to sit; hence ‘those who sit by the fire’. The literal significance hardly conveys the esoteric meaning, which in this case is somewhat obscure. The suggestion is offered that the Lunar Pitris are represented as ‘sitting by the sacred fire’ (signifying the Fire of Manas, or the Mind-Principle), because they had not reached the grade or potency of being able to awaken the ‘fire of mind’ within nascent humanity. Their function was to supply the rupas, or vehicles.”

On August 25, *THE COLORADO DAILY* printed a letter in their Advice/Dissent column which expressed views common to many regarding the problem of violence and hatred in the context of contemporary Nicaragua, and how Americans brought up an environment of Christian precepts, seldom see these ideals practiced.

Reprinted here, with permission, is that letter and the response of your Secretary from the viewpoint of his own personal understanding of the Theosophical world view.

THAT MAN - Violence in Nicaragua

I just can’t buy what that man says in that book.

In Matthew 5:44 he says:

“Love your enemies and pray for those who persecute you.”
Can he be serious?
Evidently, because in Luke 6:27 he repeats this foolishness:
“Love your enemies, do good to those who hate you.”

Surely, this man deserved to be crucified for stupidity if nothing else. What makes him dangerous is that a few people actually believe him and try to put his heresies into practice. As an example, 18 of us were visiting in Jalapa, an isolated Nicaraguan town up near the Honduran border in 1985. We heard a talk by Rosa, a local middle aged peasant woman. She described what had happened to her son.

He was a farmer, working up near a large wooden cross on a hill overlooking Jalapa, when he was attacked by a group of Contra raiders. First they cut off his tongue and gouged out his eyes. Then they killed him and a fellow worker.

She had gone up to recover the body and remove the blood-stained clothes. She had washed the clothing and showed us his red shirt with bullet holes in it. Then she made the most astounding statement.

She said that while she grieved for her son, she also grieved for the Contra soldiers who were being killed. She even said that she hoped that American mothers would not have to send their boys to Nicaragua to die in a strange land.

What could have inspired Rosa to make such outrageous statements? Was she trying to fool us? The fact that there was hardly a dry eye in the audience showed that she had great sincerity.

I was raised in a religion that claims to take the instructions of Matthew and Luke seriously. Yet I have seldom seen them put into practice, and I doubt if I can do so routinely.

If someone hates me, I want to hate him back — if someone harms me, I want to hurt him as much, or more. Perhaps if I met more people like Rosa, I would change. But experience tells me that Rosa is just as naive and impractical as the man I mentioned earlier.

One nagging thought bothers me though. Suppose Rosa turns out to be right, and the world joins her in her philosophy? What kind of a world would that produce? I wish I knew.
— Roger Olson.

OLSON

I cannot believe that Roger Olson is serious in his letter, when he says: “surely that man (Jesus) deserved to be crucified for stupidity if nothing else” Further on he adds: “if someone hurts me, I want to hurt him back. If someone harms me, I want to hurt him as much or more.”

Clearly there is a great ethical and practical problem underlying all cruelty and violence. And the problem is the great heresy of separateness — an illusion. Years ago, in

the Pogo comic strip, Pogo said: “We have met the enemy, and he is us!”

The ethical part of the problem is that in the illusion, we believe we are separate from others and we can advance our own selfish interests at their expense, because from our limited viewpoint, we are not able to trace causes to their effects and effects to their causes.

And so, we observe acts of cruelty and violence that seemingly go unpunished and quite logically conclude that we live in a universe devoid of moral law. But the law of action and reaction discovered by Isaac Newton to be predictable on the physical plane has its counterpart in the world of events, called the law of Karma.

There are several veiled statements in the Bible which allude to the law of Karma: “Whatsoever a man shall sow, so also shall he reap”; and “There needs must come offenses, but woe unto him from whom the offenses come.” Translated into the vernacular: “What goes around, comes around,” and “He who inflicts your Karma on you, makes another round for himself.”

All of this is based on, and inseparable from, the principle of Reincarnation. The events that come our way in this life, pleasant and unpleasant, often-times (though not necessarily) have their causes in previous lives, and serve to educate us. Because the teaching of reincarnation has been lost to the Christian world since about 700 A.D., thinking people have not taken the law of Karma seriously.

The most basic and fundamental teaching of major world religions is that man is a spiritual being, a spark of the divine fire, who is on an eons-long pilgrimage through the races of humanity; therefore ALL MEN ARE BROTHERS just as Gandhi said. The practical problem is in trying to realize that brotherhood as a fact of nature: How do we live the reality in our everyday lives?

The Buddha said: “Hatred at no time ceases by hatred: Hatred ceases only by love.”

Kabir, the Sufi mystic poet of India said: “Do what you must do with a person, but never put them out of your heart.”

The only way we can bring about change in the world is by the example of our own lives — in loving service to others, including those who are called our enemies. It is up to us to translate these precepts into our daily choices of action according to the guidance of our conscience. — Dick Slusser.

THE HIGH COUNTRY NEWSLETTER



Vol. 2 No. 10

Boulder, Colorado

October 1987

SECOND OCTOBER MEETING

WHERE: Jinny Adams' mobile home 254 Skylark Drive Lafayette, Colorado;
Phone: 666-4092

WHEN: Thursday October 29 at 6:00 P.M.

TOPIC: 1. Video tape "Objectives of the Theosophical Society".
2. Video tape "The Unity of Man and Universe: Cycles - Part 2".
3. Discussion of the content of the tapes, study guides provided.

NEWS AND COMMENTARY

Salient points noted from tapes 5 and 6, concluding Adam Warcup's seminar,

"The Origin and Evolution of Man", were discussed at the October 8 meeting:

"What was the religion of the Third and Fourth Races? ... neither the Lemurians, [or], their progeny the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe on faith. No sooner had the mental eye of man been opened to understanding than the Third Race felt itself one with the ever-present as the ever-to-be-unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom ..." [*Secret Doctrine* II, p. 272]. [This then, was the "fall of man."]

"When spirituality and all the divine powers and attributes of the deva-man had been made the handmaidens of the newly-awakened physiological and psychic passions of the

physical man, instead of the reverse, the [third] eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy no FALL. The sin was not in using these newly-developed powers, but in misusing them; in making of the tabernacle, designed to contain a god, the fane [temple] of every spiritual iniquity. ...

While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the spirit element still being the “Master” principle in man, in those days. Thus it [was] in those days that the heaviest Karma of the Fifth Race [ours] was generated by our Monads. [S.D. II, p. 302]

“In the first or earlier portion of the existence of the third race, while it was yet in a state of purity, the “Sons of Wisdom,” who, ... incarnated in this Third Race, produced by Kriyashakti [the power of thought], a progeny called ... the ‘Sons of Will and Yoga’. ...

It was not a race, this progeny. It was at first a wondrous Being, called the “Initiator,” and after him, a group of semi-divine and semi-human beings. ‘Set apart’ in archaic genesis, for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, ‘Munis and Rishis from previous Manvantaras’ - to form the nursery for future human adepts, on this earth and during the present cycle. [S.D. I, p. 207]

[More, concerning the “Initiator”]:

“It is under the direct, silent guidance of this MAHA-(great)-GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations” [S.D. I, p. 208]

[Reference is also made in the *Mahatma Letters* to this Being, referred to there as “Planetary Spirits”]:

“... highest Planetary Spirits, those who can no longer err. But these appear on Earth but at the origin of every new human kind; at the junction of, and close of the two ends of the great cycle. And, they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic minds of the new races as to warrant them from being lost or entirely forgotten in ages hereafter, by the forthcoming generations.

The mission of the planetary Spirit is but to strike the KEYNOTE OF TRUTH. Once he has directed the vibration of the latter to run its course ... - the denizen of the highest inhabited sphere disappears from the surface of our planet - till the following ‘resurrection of flesh.’ The vibrations of Primitive Truth are what your philosophers name ‘innate ideas.’ [Mahatma Letters p. 41]

“At the beginning of each Round, when humanity reappears under quite different conditions than those afforded for the birth of each new race and its sub- races, a “Planetary” has to mix with these primitive men, and to refresh their memories, and to reveal to them the truths they knew during the preceding round. ... But that happens only for the benefit of the first Race. It is the duty of the latter to choose the fit recipients among its sons, who are ‘set apart’ to use a Biblical phrase - as a vessel to contain the whole stock of knowledge, to be divided among the future races and generations until the close of that Round.” [M.L. p. 157]

An intuitive reflection on the above will afford an appreciation of the theosophical assertion that the foundations of humanity’s religions issue from one and the same spiritual source - and that the religious strife that history records are fought over distortions of that original TRUTH given to mankind and periodically renewed. (ed.)

Beginning on November 2, and running for seven sessions, Monday and Wednesday, will be a repeat of the “Learning Unlimited” course; “The Search for Truth - A Theosophical Quest,” which was given to fourteen Denver students last January through February. Course material has been revised and, it is hoped, improved. It is tentatively planned to incorporate one and possibly two of the video-tapes listed for the next Study Center meeting, to the curriculum. Learning Unlimited’s phone in Denver is; 393-6706. The Course Description follows:

THE SEARCH FOR TRUTH A THEOSOPHICAL QUEST

Does life have meaning beyond the pursuit of happiness? Where are the answers - in science, religion or philosophy? Theosophy is nonsectarian spiritual wisdom old as humanity, hidden in basic teachings of world religions, offering a world view cosmic in scope and optimistic in outlook. The Theosophical Society was founded in 1875; “to form a nucleus of universal brotherhood, study comparative religion, philosophy and science, and investigate unexplained laws of nature and powers latent in man.” We’ll explore life’s profound questions in an open minded search for truth.

Dick Slusser is Secretary of the High Country Theosophical Study Center and a life member of the Theosophical Society.

7.50 for Book, Video, and Xeroxes.

THE HIGH COUNTRY NEWSLETTER



Vol. 2 No. 11

Boulder, Colorado

November, 1987

NOVEMBER MEETING

WHERE: Jinny Adams Mobile Home 254 Skylark Drive Lafayette, Colorado;
666-4092 (call for directions)

WHEN: Thursday November 19 at 6:00 P.M.

TOPIC: 1. Video tape: "Cycles"; Part 2 of "The Unity of Man and Universe"
2. Discussion of the tape from the study guide (read beforehand)

NEWS AND COMMENTARY

We viewed the "Objectives of the Theosophical Society" video at the October 29th meeting and because the "Cycles" video was not available, substituted "A meeting with Emmanuel".

Channeling -- A prominent feature of the current metaphysical scene

The latter video concerns the subject of "channeling" which is very much a feature of the metaphysical scene currently - much as spiritualism was in the 1870s when the Theosophical Society was founded.

Public opinion, it seems, is divided along much the same lines now as it was then. There are those who absolutely deny the possibility of communications from beyond the physical world and regard such as "flapdoodle" as H.P. Blavatsky would say.

At the other extreme are those who believe in the validity of such phenomena and because of the phenomenal nature of such communications, accept it without question as the highest Truth.

In between are many, including this editor, who do not rule out the possibility of “discarnate entities” using a living human being as a channel of communication, but maintain a somewhat skeptical attitude regarding the source of the communication and more importantly, the quality or content of the message.

A great deal of literature from respected investigators attests that such subtle worlds do exist in their own experience. In the words of William James, a respected 19th century psychologist, in his book “Varieties of Religious Experience”:

“Our normal waking consciousness is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness. Definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question, for they are so discontinuous with ordinary consciousness. They may determine attitudes, though they cannot furnish formulas - and open a region though they fail to give a map. At any rate, they forbid our premature closing of accounts with reality.”

Once we have accepted the possibility of communication from these worlds; “how to regard them” is indeed the question. A newsletter titled “Protogonos” was recently received from “Isis Books” (M-793 Road 7, Napoleon Ohio 43545), apparently a part of the theosophical community, which addressed just this issue.

In it the author, Mark Jaqua, says in part:

“Theosophy attributes most mediumship (now called ‘channeling’) to the influence of elementaries, which are the astral remnants of or ‘shells’ of dead people. This shell is seen as the remaining memories and lower mental abilities of a dead person, the moral and spiritual parts of the person having completely departed - leaving but a ‘shell’ behind. This is not seen as the cause of all mediumship, but of the vast majority. In the Orient these elementaries are known as *Bhutas* and are avoided at all costs. ... A few of these messages are intelligent and well presented, but the majority - if judged by normal standards - wouldn’t get a second look from a serious student of philosophy. ... Intelligent messages, however, tell us nothing about the purposes or ethics of the entity involved.”

He goes on to say:

“Some channeling like the ‘Ramantha’ or ‘Seth’ material is actively intelligent in its presentation, and seemingly not in the Bhuta category. ... I think it is apparent that there is a self-conscious being behind the phenomena. The moral nature of the entity is another matter. ... Is Ramantha an ancient Eastern Sage? I doubt it. Eastern Sages do not support the practice of mediumship. ... In theosophy we are told that if a channeller is of a very morally pure type and spiritually inclined, she can raise herself to the level of the ‘gods’ or her higher self. This is a very rare phenomenon.”

In the Emmanuel video, the “channel”, Pat Rodegast said that during the sessions when Emmanuel “comes through” she is fully conscious and not in a trance and that she is hearing him [perhaps clairaudiently] and tries to avoid letting her own ideas and agenda “get in the way”.

The “bottom line” is, as always, I think - as recommended by the Buddha to his disciples:

“Believe nothing simply because it is written in some holy book or said to have been spoken by some holy sage or even to have been said by the Buddha.

“Be islands unto yourselves. Take the Self as your refuge. Hold fast to the Dharma (the Noble Eightfold Path) as an island. Hold fast as a refuge to the truth. Look not for refuge to anyone besides yourselves. [*Buddhism* by Christmas Humphries, Penguin Books 1951, p.40]

As in all teachings we must, in the final analysis, use the developing spiritual discrimination of our own Higher Self to determine what is the “true and the good” (In the sense given it by Plato). Only thus, by our own self directed efforts will we grow toward our destiny and birthright as perfected human beings - gods in the making. So, in the case of channeled communications, I think we must test the content of their message against the highest Truth that we can feel and hear within us. Several tests for validity of spiritual teachings in general are suggested in the October [1987] *American Theosophist*, (page 305) and seem useful here:

5. Do the teachings appeal to your sense of reason as well as to your heart?
6. Does the teaching encourage self-reliance or reliance on the teacher?
7. Does the teaching make extravagant promises regarding spiritual or material gain?
8. Do the teachings emphasize personal benefit, or do they emphasize altruism?
9. Do the teachings violate your sense of ethics?
10. Do you tend to accept the whole doctrine because you very much agree with one portion of it?
11. Have you evaluated the teachings on their own merits, or have you accepted them without question because you have been told they come from a great spiritual teacher, or from a channeled spirit?

THE HIGH COUNTRY NEWSLETTER



Vol. 2 No. 12

Boulder, Colorado

December, 1987

DECEMBER MEETING

WHERE: Denver Public Library, Broadway and 13th Street, in Room 305.

Free parking at on - street meters after 6:00 P.M., or park in off - street
lots on Broadway or on Acoma. For details call 494 - 5482.

WHEN: Tuesday, December 15, at 6:00 P.M.;

TOPIC: *Mahatma Letter 10, of Sept. 28, 1882, "On God."*

NEWS AND COMMENTARY

Letter 10 of *The Mahatma Letters to A.P. Sinnett* (pp. 52- 59), is certainly one of the more controversial ones - because in it Mahatma K. H. makes statements which, if loosely interpreted, might be presumed to be a declaration of atheism. The letter, written in reply to Allen O. Hume, is six and a half pages in length and requires careful study and reflection to even approach an understanding of its meaning.

Some excerpts:

“Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. ... It is pre-eminently the science of effects by their causes and of causes by their effects, and since it is also the science of things deduced from first principle, as Bacon defines it, before we admit any such principle we must know it, and have no right to admit even its possibility.

You were told that our knowledge was limited to this our Solar System
: ergo as philosophers who desired to remain worthy of the name we could not

either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort beyond the limits of that solar system. But if such an existence is not absolutely impossible, yet unless the uniformity of nature's law breaks at those limits we maintain that it is highly improbable. Nevertheless we deny most emphatically the position of agnosticism in this direction, and as regards the solar system . Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists.

We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, ...

But while we assign to all the phenomena that proceed from the infinite and limitless space, duration and motion, material, natural, sensible and known (to us at least) cause, the Theists assign them spiritual, super-natural and unintelligible and un-known causes .

The God of the Theologians is simply an imaginary power, ... - a power that has never yet manifested itself.

Our chief aim is to rid humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that was for countless ages was the direct cause of nearly all human misery .

Pantheistic we may be called - agnostic NEVER. If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God; ... - and thus become Pantheists.”
{pp. 52-53}

Some lines and accompanying commentary from the Hindu scripture *The Bhagavadgita* [Radhakrishnan translation - George Allen ! Unwin Ltd.] may be relevant to the foregoing:

As men approach me so do I accept them: men on all sides follow my path, O Arjuna . {IV.11 , p.158} Commentary: Name and form are used to reach the Formless. From the point of view of metaphysics, no manifestation is to be taken as absolutely true, while from the standpoint of experience, every one of them has some validity. The forms we worship are aids to help us to become conscious of our deepest selves .

Men of no understanding think of Me, the unmanifest, as having manifestation, not knowing My higher nature, change less and supreme. {VI.24, p.223} Commentary: The forms we impose on the Formless are due to our limitations. We turn away from the contemplation of Ultimate Reality to concentrate upon imaginative reconstructions. All gods except the One Unmanifest Eternal are forms imposed on Him. God is not one among many. He is the One behind the ever changing many, who stands beyond all forms, the immutable center of endless mobility.

Returning to Mahatma Letter . 10, page 56:

Our ideas on Evil. Evil has no existence per se and is but the absence of good and exists but for him who is made its victim. It proceeds from two causes, and no more than good is it an independent cause in nature.

Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called Evil in Nature.

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who disassociates himself from Nature. Humanity then alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness.

Think profoundly and you will find that save death - which is no evil but a necessary law, and accidents which will always find their reward in a future

life - the origin of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature Food, sexual relations, drink are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honors and riches, are praise worthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him; on nations as well as on individuals. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery . ..Therefore it is neither nature nor an imaginary Deity that has to be blamed , but human nature made vile by selfishness. {pp. 56-57}

The reader is reminded that complete freedom of thought and belief is fundamental to theosophical study and inquiry. Hence the foregoing, while admittedly controversial to the convictions and beliefs of many, is presented not as dogma to be accepted - but as food for discussion, thought and reflection. No subject should be so sacrosanct as to be beyond the limits of the sincere and honest search for truth. In the words of the Society's Motto: *There is no religion higher than Truth.*

CLASS ANNOUNCEMENT

The seven week introductory class, "The search for Truth, A Theosophical Quest," is being offered again in January both in Boulder through The Boulder Free School and in Denver through Learning Unlimited. For the Boulder class, beginning Monday January 18, call Dick Slusser at 494-5482. For the Denver class, beginning Thursday January 14, call LU at 393-6706.

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