

# THE HIGH COUNTRY NEWSLETTER



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VOL. 4B No. 5-7

BOULDER COLORADO

MAY - JULY, 1989

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## MAY SOCIAL

WHERE: At the home of Judith Modig. See directions below.

WHEN: Sunday, April 30th, at 10 A.M.

TOPIC: Informal brunch - Bring a food dish of your own choice. Dick Slusser will bring a choice of Theosophical and Joseph Campbell videos.

## MAY MEETING

WHERE: At the home of Judith Modig: 3502 Quitman St., Denver. Phone 477-4788.

- (a) From Speer Blvd., northbound [I-25 Exit 216-B]: Proceed northwest to end of Speer until it becomes Irving. Continue [north] on Irving to 35th, left [west] on 35th to Quitman.
- (b) From West 38th [I-25 Exit at Regency Hotel]: Proceed west on 38th to Quitman [4100 W.], turn left [south] on Quitman to 35th. Parking available in Edison Grade school parking lot.

WHEN: Monday May 15th at 6:00 P.M.

TOPIC: **At the Feet of the Master.** Read Part IV: Chapter 4 - Cheerfulness and Chapter 5 - Confidence; pages 308-348. David Blaschke will again lead the discussion.

**STEPHEN HOELLER TO SPEAK**

**Stephen** is Associate Professor of Comparative Religions at the University of Oriental Studies in Los Angeles, a member of the lecturing faculty of the Philosophical Research Society and Director of Studies of the Gnostic Society. Trained in his youth for the Roman Catholic priesthood, Dr. Hoeller is currently a bishop of Ecclesia Gnostica, a church of Gnostic descent and tradition. His publications include **The Royal Road, The Enchanted Life, The Tao of Freedom** and **The Gnostic Jung and the Seven Sermons to the Dead.**

WHERE: Wyer Auditorium - Denver Public Library; 1357 Broadway

WHEN: Sunday May 21, 1989 - FREE AND OPEN TO THE PUBLIC

TOPICS: 1:00 P.M.-: C.G. JUNG AND THE EASTERN WISDOM  
Stephen will explore the relevance of Jungian psychology to Hinduism, Buddhism, Taoism and Islam.

3:00 P.M.-: THE MAGIC OF THE ANIMAL POWERS  
Joseph Campbell called attention to the importance of the animal arche type in his book **The Way of the Animal Powers.** What is the role of the animal in the life of the human soul? How can we safely re-discover the animal within us and within our culture?

## NEWS AND COMMENTARY

### **P.G. Bowen and his Berber Teacher**

One of H.P. Blavatsky's personal students during the last three years of her life, 1888-1891, was Commander Robert Bowen who wrote a small tract on "The Secret Doctrine and its study." [Available from the Theosophical Publishing House, Wheaton; under the Title "Madame Blavatsky on how to study Theosophy."]

In it, Cmdr. Bowen remarked, "... I feel such a child to H.P.B., yet I am twenty years older than her in actual years." As H.P.B. was 59 in 1891, the year she died, Cmdr. Bowen must then have been about 79. P.G. Bowen, his youngest son, was born in 1882, and would have been a lad of only nine years at the time. Evidently, his father's interest in Theosophy made no impression on him as a child for, in the article "**Africa's White Race**" below, he says; "... I did not at that time (of the teachings), nor did I for twenty-odd years after, know what the word Theosophy meant ..."

"Captain P.G. Bowen was originally intended for a scholastic ca-

reer, but, disliking the prospect, left Ireland for South Africa, where he became attached to the Intelligence Department of the South African Rifles. It was during this period that he acquired the deep interest in native dialects and modes of thought that formed the sum of his work in later years. He spent over twenty years in Africa and his aptitude for native languages brought him into contact with the real rulers of the tribes. Thus he met an Atlas Berber, an initiated teacher, Mehlo Moya and was admitted into his Occult Brotherhood.”

[THE SAYINGS OF THE ANCIENT ONE by P.G. Bowen, T.P.H.]

Additional autobiographical material is hinted at in THE OCCULT WAY; in it P.G. Bowen says [pp. 50-51]:

“Consider the following story of real life: It concerns two brothers, sons of an old and honoured English family, brought up in the traditional English way, educated together in boyhood, together sent to the University, the elder to study for the medical profession, the younger for the Church. But there their paths separated. Within a few months the younger had left the college and the country and had emigrated to Africa, where eventually he took up as his permanent occupation the profession of Transport Rider in the desert territories, a calling which is, perhaps, as rough, wild and adventurous as any on earth. Those who follow it have no laws -- social, moral, or ethical --but their own. Their standards would, in many ways, be regarded with horror in peaceful England, but none the less they are of a character with which only a man of outstanding courage, honesty and will could comply. In his line this young man became a noted figure, admired by his fellows and respected by those he served.

The elder brother followed the lines laid down for him. He became a highly respected medical practitioner in his native country, married well, brought up a family, became a pillar of the Church, and in all ways what the world would call a thoroughly successful and virtuous citizen.

For twenty years the elder remained ignorant of the whereabouts and occupation of the younger, then chance brought him knowledge of the truth. Horrified at what he imagined to be the wastrel and reprobate life of one who bore his own respected name, he conceived it his duty to go to Africa and effect the rescue and reclamation of his brother. The sequel was somewhat sad, but illuminating. Far from rescuing or reclaiming the ‘black sheep’, he himself, after a brief residence, fell under the influence

of that strange and, in some respects, sinister land, and took to ways of living which self respecting men, either in England or Africa, despise, and was ultimately saved from his own weakness by the efforts of the man he had come to rescue.”

Africa's White Race  
by Capt. P.G.B. Bowen

Reprinted from The Theosophical Path  
October 1932

There is a living race of white Africans existing, not in any unknown equatorial region, but in that corner of the continent most nearly adjacent to Europe. These white Africans are the Berbers of North Africa. Their chief habitat lies in the middle regions of the Atlas Mountains, though considerable numbers are found in the Algerian Highlands, where they are known as Khabyles. Extraordinarily little is known of the Berbers, their mode of life, beliefs, history and traditions. Their traditions are particularly interesting and significant to students of the less obvious aspects of life.

It is rare, however, for a European to gain the confidence of those who preserve this knowledge -- namely, the priests and teachers -- and the few who have succeeded in doing so have left no record of what they learned.

According to their tradition, the Berbers are the remnant of a once great race which in past ages occupied the valley now filled by the waters of the Mediterranean Sea. In those days a mountainous isthmus barred out the waters of the Atlantic where the straits of Gibraltar now lie. The lower levels of the valley held two large freshwater lakes, separated by another isthmus connecting what is now Italy with Africa. The present North African region was then much less elevated than it now is, while beyond it, to the south, was an extensive shallow sea connected on the West with the Atlantic. The destruction of the Mediterranean civilization is said to have been due to a terrible earthquake which caused the isthmus at Gibraltar to break in two and allow the waters of the Atlantic to pour in, flooding out the low valley. Simultaneously with this cataclysm, a large island to the Southwest, in the Atlantic, sank, and the Atlas Mountains and other North African ranges were raised to their present elevation. This was followed by a gradual drying up of the sea to the south, leaving a vast desert country which we now know as the Sahara.

This calamity split the nation into several fragments, each one of which became the parent of new and independent nations. Of these, the tradition of which I have had it related to me has little to say. It is concerned only with that section which retreated to the south and

established itself in Morocco. From there, offshoots spread all over Africa, and, it is claimed, established [political dominance] over almost all Black Africa, with the exception of the Equatorial forest region.

How much of this tradition is truth and how much fairy-tale I am not prepared to say, more than that my own extensive observation of native African life, and knowledge of native legends and traditions, inclines me to believe that it has a solid foundation of truth. There is the fact that all Nilotic and Bantu tribes, from the northwest to the extreme south-east of the continent, cherish a legend to the effect that their ancient rulers and great ancestors were white men from the North; and the other fact, already mentioned, that stories concerning a mysterious white African people are prevalent among all tribes, even to the fringes of the Hottentot and Bushman countries of the extreme south. The latter may be accounted for by the presence among the Black tribes of small communities of Berbers living their own life; but the former must, in my opinion, have some foundation since it is prevalent among tribes which until very recent times had no contact with Europeans.

How I came into possession of the information which I am giving here is a story which would need a good-sized volume to record in full detail, but a brief outline of certain portions may interest present readers.

More than a quarter of a century of my life was spent in Africa, in Government service of a kind which kept me constantly moving about among the natives, frequently in localities far removed from European influence. A peculiar aptitude for native languages, and the fact that, for some reason never clear to me, I found it easy to win the confidence of the real rulers of all tribes, namely, the people miscalled 'witch-doctors,' led me into this work.

From the first I grew accustomed to hearing from my 'witch-doctor' friends tales of mysterious white men, who were said to be powerful magicians, but such stories I regarded as fairy-tales, because the term used to designate those white men was 'amakosi,' and this is the name which the ordinary native applies to his ancestral spirits. It was not very long, however, before I found reason to amend my earlier conclusions, for in the year 1904, in a wild region, not far from the Limpopo River, I came upon a little community of about a dozen families who were undeniably white, though not of any European race. These people, as I learned later from their chief, were pure Berbers, although with the exception of the chief himself and one or two Elders, none had ever been within thousands of miles of the Atlas, nor had their forefathers, for generations. They lived exactly as the natives around them (a Zulu tribe) lived, spoke their language, obeyed their laws and customs but did not intermarry with them.

The chief, who went by the Zulu name of 'Mandhlalanga' (Spirit of the Sun) proved

to be a most extraordinary man. He was an Atlas Berber, but had travelled not only all over Africa, but over most of the world. He spoke English and several European languages perfectly, and exhibited an erudition far superior to my own. And yet he was living in this remote spot the life of an ordinary Bantu headman!

I cannot say that I have ever fully solved the mystery surrounding Mandhlalanga, but short of doing that I learned then, and in the years which have elapsed since then, much that was interesting and significant concerning him, and others like him, for he was not unique of his class. My first discovery was that his position was that of a teacher. Little groups of persons attended daily at his hut, "to get knowledge," so one of their number whom I questioned informed me. In these groups of pupils were individuals of many different tribes and races: in one group I was astonished to see two Rajput Indians, and in another an Arab. Arabs and Indians are numerous all along the East coast, but though Arabs travel far inland, Indians rarely venture away from the settled areas.

My interest in what I observed led me to request the chief's permission to sit and listen to the instruction he gave his pupils. He readily consented, but my listening gave me little enlightenment, for the language used, though suggestive of Zulu, was one which I could not follow. I was amazed to note that it was apparently a written language, for both teacher and pupils frequently read from sheets of parchment, made from the entrails of the hippopotamus, and from others which resembled Egyptian papyrus: no native African language known to philology possesses a written form.

I questioned Mandhlalanga regarding the language he used, asking him if he would teach it to me. His reply was, "Become a learner and I will teach you our secret tongue, and much more which one day you will find of profit to you."

I had a year to spend in that locality, and decided without hesitation that I could not fill the considerable amount of spare time I should have on hand in a more profitable way than by learning whatever this strange man could teach me.

I became one of a group of seven pupils just being formed. Three were Zulus, two were Berbers, one was a wandering European ivory-hunter, while I made the seventh. Three of my fellow pupils were women, or rather girls. For a beginning, we were placed under a vow not to reveal anything taught us without our teacher's permission. Next we were set to work learning the secret language. As I surmised, it had a kinship with Zulu, being, according to Mandhlalanga, neither more nor less than the archaic tongue from which all modern Bantu languages have sprung. It was written in two ways: one by means of symbols, was incalculably ancient; the other by means of an alphabet, was quite a modern invention. The first, I never mastered. The second, together with the spoken language, I mastered thor-

oughly in a couple of months.

As for the actual teachings, they were, in one word, THEOSOPHY. Not that I was aware of this fact then: I did not at that time, nor did I for twenty-odd years after, know what the word Theosophy meant, nor that any books existed in a European language dealing with such a subject.

The manner in which Mandhlalanga delivered his teachings was wholly unlike our European methods. His method was to discourse to us in poetic parables and allegories. Then he would dismiss us, telling us to think out the meaning of what we had heard, and bring back to him at our next meeting the 'wisdom' we had gained. Alternatively, he would read from his parchment and papyrus Mss. [manuscripts], or get us ourselves to do so.

The Mss. which we used formed part of a single volume of teachings (so our teacher informed us) called "The Teachings of the Ancient One." In form, these writings were poetry of a high order. The teaching they contained was subtle and paradoxical in the extreme, but, assisted by the significant questions and suggestions of our teacher it, bit by bit, began to set new ideas and conceptions stirring in my mind. The curious thing (I recall remarking it at the time) was that the things I found growing in my mind impressed me as being the truth as regards life, or at least as much of it as I could grasp with my imperfect intelligence.

Of the Mss. we were from time to time allowed to copy small portions to assist us in our private studies. One portion, all were compelled to copy, and were enjoined to study it unceasingly. I append to this article a translation of the copy which I then made. It conveys the essential substance of the original as well as English words can do it, which is but indifferently, but it gives little idea of the poetic beauty of the Bantu version.

My pupilship under Mandhlalanga lasted nearly a year. Then duty called me elsewhere. I did not lose touch with him, however, and met him from time to time in different parts of Africa, receiving his constant help and guidance. When I left Africa, and came to England in 1927, he ceased to give me direct instruction, and placed me under the guidance of one of his elder pupils, an Egyptian.

I had been some months in England when, seemingly by pure accident, I came in contact with the Adyar Theosophical Society. A friend and myself, taking refuge from a sudden shower, turned into an open door labeled "Reading Room, Theosophical Society: Open to All." While waiting I glanced casually over the bookshelves. Idly, I picked up a little book entitled *Light on the Path*, and turned over the pages. My astonishment may be imagined when I found myself reading precepts which to all intents and purposes were

identical with the 'Sayings of the Ancient One.' Present readers can judge of the resemblance for themselves. Next I picked up a book entitled *The Key to Theosophy*, and with the permission of the librarian, took it home to study. The teachings I found there also were simply those which had grown up in my own mind as a result of Mandhlalanga's teachings.

Since that time I have read many books on Theosophy. In some: the works of H.P. Blavatsky, and a few others, I find the truth as I have come to know it through the thinking to which Mandhlalanga's teachings stimulated me; and I find them leading me to wider truths -- to extensions of that which I already possess, but not to anything opposed to it. I have also read other books, a great many of them, which profess to teach Theosophy, but I do not find the truth in them as I have grown to know it. Under the influence of my first enthusiasm I became a member of the Adyar Society, but left it after a couple of months. I am now a member of the Point Loma Theosophical Society, having spent five years as an independent student.

Those who read what I have written will probably ask, Who, and what are Mandhlalanga and his fellows? The following is as much as I can tell. They say that they are members of a great Brotherhood which they call by various names: "Ubungoma obu fihliweyo" (Brothers of Secret Wisdom) is the term employed by Mandhlalanga. My Egyptian friend, and others whom I met from the northern half of Africa call their association 'Abadala abase Khemu' (Elders of Ethiopia). They have no organization such as is found in a Western society. One becomes a member by virtue of a certain development of mind and in no other way. There are many members, they say, who are unaware that they are such. Members are of every grade of attainment, from pupils such as I was, up to men known vaguely as 'Abangoma' (Those who know); but neither Mandhlalanga, nor any of his fellows whom I have met, claim to know anything of those higher Brothers. But above the 'Abangoma' there is said to be 'The Ancient One,' but who or what he is I do not know. Apparently he is a man, for I have heard it said that he lives somewhere in North Africa. Mandhlalanga, and others like him, are simple Brothers, and they declare themselves to be the pupils of Elder Brothers, and these in turn are pupils of 'Those who know.'

All this is merely what I have pieced together from isolated remarks by those whom I knew. I could of course put forward theories and speculations, but I prefer to leave it to those who read what I have written to do this for themselves.

The conclusion of the article "**Africa's White Race**" concerning the Sayings of the Ancient One will be included in the June Newsletter.

## HIGH COUNTRY THEOSOPHICAL LIBRARY

Three packages containing about 100 pounds of books arrived from the F.L. Kunz Memorial Library and Judy Modig is busy cataloging, arranging and getting them ready for use by the membership. We are most grateful to Austin Bee for making this possible. Dick Slusser has also contributed a number of books to the new library. Additional book contributions are welcome. Call Judy at 477-4788.

## SUBSCRIPTION TIME

This is the last issue on your present subscription. Because our circulation has increased to over 50, it is no longer practical to collate, fold staple, apply address labels and stamps at home -- we are now paying to have the collating and folding done and a mailing still takes 2 hours. This will fix the yearly subscription cost at \$6.50. We hope you think it is worth it and will re-subscribe. We would have to double circulation to 100 to qualify for a bulk mail permit which would cut postage from 25 to 14 cents per piece.

If you wish to continue to receive the High Country Newsletter, please re-subscribe by sending a check for \$6.50 payable to Richard Slusser to 140 S. 33rd St., Boulder, Colorado 80303. When subscribing, your comments on the newsletter content and suggestions for future topics are definitely welcomed. Which newsletters did you like to most? Which the least, and why?

HIGH COUNTRY  
Theosophical Study Center  
140 S. 33rd St.  
Boulder, Colo. 80303

05/89

# THE HIGH COUNTRY NEWSLETTER

VOL. 4 NO. 6

BOULDER COLORADO

JUNE, 1989

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## JUNE MEETING

WHERE: At the home of Judith Modig: 3502 Quitman St., Denver. Phone 477-4788.

- (a) From Speer Blvd., northbound [I-25 Exit 216-B]: Proceed northwest on Speer until it becomes Irving. Continue north on Irving to 35th, then turn left [west] on 35th to Quitman.
- (b) From West 38th [I-25 Exit at Regency Hotel]: Proceed west on 38th to Quitman [4100 W.], turn left [south] on Quitman to 35th. Parking available in Edison Grade school parking lot.

WHEN: Monday June 19th at 6:00 P.M.

TOPIC: **At the Feet of the Master.** Read Part IV: Chapter 5 - Confidence and Part V (Love): Chapter 1 - Liberation, Nirvana and Moksha; pages 331-376. David Blaschke will again lead the discussion.

## NEWS AND COMMENTARY

It has been suggested that some local people who might be interested in attending High Country Study Center meetings may have gained the impression from the content of the Newsletter that our meetings are all “scholarly discussion” and unrelated to our problems of everyday life and have therefore stayed away. On the contrary, the general topic we have been following is “Personal Transformation” -- the practical application of the spiritual principles outlined in **At the Feet of the Mas-**

**ter** to our personal day-to-day lives. To dispel this notion, I have promised to summarize the highlights of our discussions here in the hopes of encouraging new members and enquirers to come, get involved and become a part of our theosophical family.

In the last meeting of May 15th, we covered Chapters 3 and 4 -- Tolerance and Cheerfulness. Our meeting format follows the teachings of the Master K.H. and the commentaries thereon by Annie Besant and C.W. Leadbeater, summarized in printed handouts by David Blaschke.

Religious tolerance, we are to understand, arises from enlarging our understanding of the beliefs held by others and coming to realize that there are many spiritual paths -- and all lead to the summit of the mountain. To claim that one's own particular beliefs are the only true ones is bigotry and is a sin against love and brotherhood.

Even a truth can be a superstition if the person believing it has no good and rational reason for his belief. It is evident that we customarily accept without proof many beliefs, on the strength of trust in the knowledge of others. The Buddha said that the only right ground for belief is that it accords with our own reason and intuition. While many superstitions contain a fragment of truth, their error lies in an exaggeration or distortion of facts. We must, therefore, be constantly aware and willing to re-examine old beliefs, held to be true, in the light of new facts.

A lively discussion ensued on the subject of bearing one's karma cheerfully. As A.B. says:

“It is easy see that these things are true theoretically, as you hear or read them; but what you have to do is to remember them at the right moment. What people generally do is to admit them till the time comes for their practical realization and then to promptly forget them.”

This prompted discussion of how a person trying to apply these spiritual principles in his/her life is to deal with anger. To deny or repress anger when one is angry is to deny the truth -- but to “act out” one's frustration and anger creates new karma and makes the immediate situation worse. The sense of the group was to choose a strategy to release the energy of the anger in a way that avoids new karma

-- like going for a run, a walk or a bike ride -- then later when one's emotional body is calmed, returning to deal with the situation with the mind and intuition in control.

### **Stephan Hoeller speaks at Wyer Auditorium**

Stephan Hoeller addressed an enthusiastic audience at the Denver Public Library, Sunday May 21st, and spoke on "C.G. Jung and the Eastern Religions" and "The Magic of the Animal Powers."

In the latter talk he called attention to the important role of the Shamans in early hunting cultures. The Shamans, he said, attained their calling usually by undergoing a physical and usually psychological ordeal which conferred on them certain mystic or occult powers of divination -- of mediating with the animal spirits and thus becoming a channel of communication. Aboriginal peoples learned to live a harmonious co-dependent existence with the animals they depended upon for food, and developed pre-hunting rituals to express the people's gratitude for the animal's sacrifice.

Mystic and highly symbolic communications through the medium of various animal "messengers" are experienced even today by people who are sensitive to the significance of these occurrences which Carl Jung noted and labelled with the term "Synchronicity." Stephen took care to point out that "synchronicity" is far more than a mere psychological projection of a person's thought or desire upon the outside world -- for it is the occurrence of a definite external event which is significant to the observer, serving as some sort of a warning or message -- and yet bears no logical cause-effect relation to the import of the message to the observer.

A dramatic example of synchronicity was offered by a member of the audience during the question and answer period: The story was told to him by his father of a railroad engineer running his engine on a rainy night when he became aware that the light from the engine's headlamp was flickering. He finally became so disturbed by the flickering that he stopped the train to examine the headlight to see what was the matter and found a butterfly inside but when he turned to get back aboard he saw the he had stopped just short of a washed out bridge!

\* \* \* \* \*

As promised in the May newsletter, the conclusion of the article **Africa's White**

**Race**, which originally appeared in **The Theosophical Path** for October 1932, appears below. This teaching, said by P.G. Bowen to bear a striking similarity to **The Voice of the Silence**, is included in P.G.B.'s book **The Sayings of the Ancient One** in the chapter titled "The Path to Manhood" in slightly modified form. Of additional interest is another book by P.G. Bowen, entitled **The Occult Way**, containing further teachings of his Berber teacher. Both books are available from T.P.H.

It is noteworthy that P.G. Bowen offers these teachings without an author's commentary because, he says, the commentary interposes the author's interpretation between the teaching and the reader -- and in so doing interferes with the reader's intuitive understanding. So the reader is encouraged to read the passages slowly and deeply and to reflect on their deeper meaning.

Amazwi Wo Mamdala

## **THE SAYINGS OF THE ANCIENT ONE**

**Translated by Captain P.G.B. Bowen**

The Ancient One said:

The path of LIFE is narrow and steep and perilous. He who would tread it must be unto MANHOOD be grown. Its Gate is guarded by a TERRIBLE ONE, to conquer whom the courage of a Warrior is required.

The Learner said:

Tell me, O Ancient One, what are the signs which mark the MAN, and of what nature is the courage of the Warrior?

The Ancient One said:

The marks of the Man and the Warrior are four --

1. His eyes are more keen than those of the Bald Vulture though blind with tears because of Man's cruelty to Man.
2. His ear is more sensitive than that of the Brown Sandhawk though deaf to

the World's myriad-voiced roar.

3. His voice rings in the Council of the Ancients clear as the note of a Golden Trumpet, but it whispers no reply to the war-cry of his foes.

4. He fords the stream of his own Lifeblood and stands on the further shore naked and clean and fearless in the assembled Council of the Ancients.

The Learner said:

Tell me, O Ancient One, may I who am weak and fearful hope ever to attain to MANHOOD?

The Ancient One said:

My Son, you may hope. Do that which feeds your growth and cease to do that which makes you a Child, and Manhood will soon be yours.

The Learner said:

Tell me quickly, O my Father, what I must do and what I must leave undone, for Childhood is a weary burden and I long to be a Man.

The Ancient One said:

Hearken, then, to my words and forget them not, for in the way of which I shall tell and in no other will you find the Path to Manhood.

1. Labor for ever like one who toils for a Royal Reward; but seek not to end your labor, for your Reward dwells in the task and not in its completion.

2. Love Life, for Life is your Great Teacher: but love Death also, for he is Life's other self, and without the one the other can teach you nothing.

3. Rejoice if your lot be pleasant, but if it be miserable rejoice also: Joy and Sadness are your twin slaves joined from birth and neither can serve you apart from his brother.

Thus will you take the first steps on the Path to Manhood.

The Learner said:

O, Ancient One, I long to grow, but my Heart bids me turn from the Path towards which you point and flee to the ends of the earth.

The Ancient One said:

The Heart of Man is the wellspring of a fountain whose waters poison growth, which blinds the eyes to the Straight Way and turns the feet into the waste places of life. It brims up in the Patient Learner's heart as well as in the heart of the Heedless Child: while it flows it bars the way to the State of Manhood. If you would attain to that State, O Learner, you must drain this poison from your heart: you must see the heart wither, and your life become less than a handful of sand blown by the desert wind. This torment all must endure who would tread the Path to Manhood: therefore brace your courage to meet and overcome it.

The Learner said:

O my Father, when may I look to meet this fearful trial? If it be near me will it not destroy me in my weakness? If it be distant will not its shadow darken my days with terror and fill my nights with evil dreams?

The Ancient One said:

None can tell when the Trial may come. It may meet you at your first step, or it may lie in wait for you on the very Threshold of Manhood. Watch, therefore, and be ever prepared, fixing your whole mind upon strengthening your courage, but giving no thought at all to the Battle in which your own courage alone can bring you victory.

The Learner said:

I understand indeed that Growth is attained through Suffering, but is Suffering never to have an end?

The Ancient One said:

Suffering is a road which has extension behind you and also before you, but has no length at all at the spot whereon you stand. The Past lies behind you and the Future stretches before you: blot out the first and look not forward upon the second and Suffering exists no more for you.

The Learner said:

That is a fearful saying, for without Past to remember and Future to look forward to it seems that my life must cease to be.

The Ancient One said:

Most true, O Learner: by blotting out the Past, and by shutting out the vision of the Future you lose the Life of the World of Men; but when the Life of the World fades away, the Light of Eternity will dawn upon your eyes. O my Son, NOW is the Eternal. Fear and Suffering exist not in that State, nor can the miasma of the Fount of Poison pollute the air of Eternal Thought.

The Learner said:

Wondrous is your wisdom, my Father; let it continue to enlighten me I pray you.

The Ancient One said:

1. Look out upon the World of Men: in everything that exists you see, as in a mirror, some aspect or your own self, known or unknown, yet more your kin than any brother of the flesh; therefore you can never be alone. But also look inward upon yourself and know that in it and not outside it exist all things that are mirrored outwardly; therefore you are forever alone, without friend or foe, helper or teacher in all the worlds. Look upon Life and live it in those two ways and your feet will be upon the Path of Growth.

2. Consider the lessons placed before you by eyes, nostrils, ears, mouth and

hands, but learn from the falsehoods which you find in them to despise and distrust those teachers.

3. Rejoice that you are the Seed from which the Man will grow, but think not at all of the Tree which the Seed may become. Consider the seed which gives birth to the sky-towering palm: it does not, before it is yet a lusty plant, struggle to the surface of the ground where the desert sun will scorch it and the desert wind suck out its life-sap. It does not seek the upper air before its roots are bedded deep and firm. It hastens not and struggles not, but awaits the call of the circling seasons to grow, or to rest from growing, in accordance with the Law of Nature. Learn from the Palm and be glad to grow. Think not at all concerning the measure of your stature. Fix no limits to your growth. It has no limits except those within which you confine it by your own willing and thinking; therefore think ever of growing, but never of being full grown.

The Learner said:

Longing seems to be part of my life, O my Father. If I put it aside, will I not in so doing put aside my life also, or is there no one thing for which I may long and so preserve my life?

The Ancient One said:

One thing there is, and one only, which the Learner may seek with longing. It appears in six different forms, and in a seventh which combines in itself the other six:

The first is that LIGHT which lies hidden in the Caverns of the Mind, which is darkness to the eyes of men, but without which heart could not beat, nor men live, nor the eyes of the Learner behold the Path.

The second is that SELF which is not self and which is found only when self is slain.

The third is THAT which is buried in Self, which is approached in that Self which is not self, which can never be touched by self, but without which self

could not exist.

The fourth is that STRENGTH which slays strength and leaves the Learner a Newborn Babe.

The fifth is that PEACE which is found in the thick of battle, but never in avoidance of strife.

The sixth is that WEALTH which covets nothing great or small in all the worlds. He who possesses it possesses all Life and enriches it for he and Life are One.

The seventh which is also the six and the ONE is --

#### THE PATH TO MANHOOD.

Mark my words and observe them, O Learner, so will you find Wisdom. That which you must seek with longing is not Manhood, but is the WAY which leads towards that state.

Search for this WAY both within and without. It lies within you, for within yourself dwell all men and all things. It lies without you, for the Life which is YOURSELF dwells in all men and all things. It is in all things, but it is not to be found in any one thing.

You will seek it through many things and in many ways, but you will find it only when you have united all things and ways in your own self. Despise not your vain quests, because not until you have learned to know all that is false and imperfect can you come to know that which is true and perfect. Despise not your imperfections and grieve not for your failings.

By recognition of their nature you make them steps taking you forward into more perfect states. Yet beware of these: if you rest in them, calling them good, they cease to be steps and become snares holding you back. Now until you come to know them as imperfections do they in their turn become steps helping you onward.

Learn, my Son, that in your nature nothing is good and nothing is evil, except as it

stands beyond you, or as you stand beyond it. When you stand neither beyond anything nor yet behind anything in all your nature, but unite all things in your own self, there will be for you neither good nor evil, happiness nor misery, gain nor loss, nor any one thing which stands opposed to any other, but only PERFECTION.

When you have thus united your whole nature in your TRUE SELF you will have found the Way to Manhood; and the Way will be neither within you, nor without you, but will be YOURSELF, FOR YOU AND THE PATH ARE ONE.

The Learner said:

Is there a sign I may watch for that will assure me my feet are upon the Way of Growth?

The Ancient One said:

Look, O my Son, for THE STAR. The STAR, O Child who would be a Man, will gleam upon you when the night wanes and midnight's storm sinks into silence in the peace which presages the distant dawn. That STAR neither rises nor sets: it is ever there shining above the storm clouds in the speckless depths of heaven; but not until the thunders are hushed and cloud wreaths thin and part will its wondrous light break through and illumine the darkness of your night.

This Nature in which you live and move and labor is, as is the air which surrounds the mid-regions of The Mighty Mountains, the Playground and Battleground of The Gods of Storm.

Not until you have conquered those Angels of Strife, not until you hold them bound, still and obedient to your will, will the clouds which are their Breath of Fury break apart letting the rays of THE STAR stream through upon the Lower Earth. When you have thus conquered there will come unto you a PEACE, and in a deep SILENCE will happen that glorious thing which tells that the WAY has been found. Ask me not what its nature is, for I cannot tell it. Words cannot describe it, nor mind of man conceive it. It is not seen by the eye, nor heard by the ear, nor felt by the heart, nor yet perceived by the mind; it is KNOWN with a KNOWING which knows not doubt.

The Learner said:

Tell me, O Ancient One, will the shining of The Star bring me peace forever more?

The Ancient One said:

Not so, O my Son. Peace lasts while the STAR shines, but its shining may be may be but for a moment of time. Even though it shine through a period of many lives, yet at last its light must fade. Again will your slaves break their bonds. Again will they surround you with the clouds of their Breath of Wrath. Again, and yet again must you fight and conquer them, but while they live The Storm Gods cannot rest. But the memory of THE STAR will go with you into the battles which lie before you, and you will know that it is there ever shining beyond the storm clouds. Strong in this knowledge you will face the fight, and no matter how terrible the conflict will doubt your strength no more.

Ngiti kuwe salake kahleke.

(I say unto you be thou at peace.)

FINAL SUBSCRIPTION REMINDER

**Unless you have already sent in your subscription for the coming year, this will be your last issue.**

We try to print material of uncommon and lasting interest in the fields of theosophy -- religion, philosophy and science -- and intend to continue in this vein. Your comments on the newsletter content and suggestions for future topics are most welcome. Which newsletters did you like the most; which the least, and why? What topics would you like to see covered in future issues?

If you wish to continue to receive the High Country Newsletter, please re-subscribe by sending a check for \$6.50 payable to Richard Slusser to 140 S. 33rd St., Boulder, Colorado 80303.

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# THE HIGH COUNTRY NEWSLETTER



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VOL. 4 NO. 7

BOULDER COLORADO

JULY, 1989

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## JULY MEETING

### PLEASE NOTE: WE MEET AT DENVER PUBLIC LIBRARY AGAIN

**WHERE:** Denver Public Library, 1357 Broadway, in Room 305.  
Free parking at on-street meters after 6:00 pm, or park in off-street lots on Broadway or on 13th. Call 494-5482 for details.

**WHEN:** Monday July 10th at 6:00 P.M.

**TOPIC:** **At the Feet of the Master.** Read Part IV: Chapter 6 - Confidence and Part V (Love): Chapter 1 - Liberation, Nirvana and Moksha; pages 331-376. David Blaschke will again lead the discussion.

### NEWS AND COMMENTARY

#### **Monads and Group Souls**

There are a number of differences in theosophic viewpoint in which the teachings of the various lineages of the theosophical movement differ from one another. One which was pointed out previously was "The Mars-Mercury Controversy" [See June '88 Newsletter]. Another has to do with the degree of individuation said to be attained by Spirit, usually termed "Monadic Essence," as the life-wave evolves, descending from spirit into matter, through the kingdoms of nature; i.e. three elemental, mineral, vegetable, animal and human.

The idea of the 'group-soul' as distinct entity comprising a number of "life-

forms” is found in a number of “second-generation” theosophical texts; primarily those by Annie Besant and C.W. Leadbeater, but also including Clara Codd [The Ageless Wisdom of Life], A.E. Powell [The Etheric Double, The Mental Body, etc.], A. K. Winner [The Basic Ideas of Occult Wisdom] and others in the Adyar lineage.

The earliest text in my library dealing with the group-soul concept is “A Study in Consciousness” by Annie Besant, first published in 1897. As it is known that Besant and Leadbeater performed clairvoyant investigations as a team, i.e., Occult Chemistry and The Lives of Alcyone, it is a reasonable surmise that the group-soul concept was a result of such an investigation. One may well wonder whether I.K. Taimni, in 1967, was implicitly referring to the Besant-Leadbeater team in the quotation below.

According to I.K. Taimni [A Way to Self Discovery, T.P.H., pp. 12-13];

An important contribution which has been made by Occult Science to the problem of evolution in the mineral, vegetable and animal kingdoms is to elucidate the mechanism of such evolution. It has been found by means of clairvoyant researches on the higher planes that the mechanism of evolution in these lower stages differs in one fundamental aspect from that of human beings, in that each physical organism does not have a separate ‘soul’ as every human being has. Instead, a group of physical organisms of the same species are found to be attached to one ‘group-soul’ which thus becomes a repository of all the experiences undergone through all those organisms and also the informing and energizing life of those forms. This interesting fact of collective evolution throws light on many problems connected with the life of animals and plants and incidentally shows in a remarkable manner the ingenious methods adopted by Nature in gaining her ends.

G. de Purucker, and those of the W.Q. Judge lineage following the Purucker teachings -- Pasadena T.S. and perhaps Point Loma -- seem to reject the ‘group-soul’ concept, as pointed out to me by Eloise Hart of Pasadena headquarters. G. de Purucker’s comments on the ‘group-soul’ concept follow:

While ‘group souls’ is an unfortunate term, and not quite correct, it nevertheless contains a germ of truth. If we remember that

individualization proceeds steadily from the elementals up to the Dhyān-Chohans, and that all monads [see definition below] belong to or are affiliated with, one or the other of the seven or ten or twelve Solar Logoi, or what are called 'rays' by some, we at once see the real teaching behind this group-soul idea. Nevertheless any animal at any time is an expression of the indwelling monad just as much so as man is, just as much so as a plant is, just as much as a chemical atom is. But the farther back we go towards the chemical elements, the more closely are such monads bound together in families. We see this instanced, for example in the minerals, which are much more alike, although divided into different kinds of genera, families, species, etc., than are the beasts. And again the beasts, although divided into various races, are more alike each other than are human beings. Perhaps a better word than group-souls, or block souls, which was a term used in H.P. Blavatsky's time, would be kingdom.

The monads in the lower kingdoms are much more closely interlocked and more alike each other than are the more individualized monads in the higher kingdoms.

But it is entirely wrong, wholly erroneous to say that the monad of a beast, for instance, sinks back into an ocean of soul, or into a group-soul, and never again issues forth, but that merely new differentiations of the ocean issue forth, new droplets. Keep the monad traveling through time and space constantly in your mind, struggling ever to express itself more fully as its vehicle becomes more greatly individualized, and you will have the correct teaching.

But the monad is an individual from its earliest appearance in any manvantara as an unself-conscious god-spark, from our standpoint. The monad actually never is an elemental transforming into a mineral, transforming into a plant, transforming into a beast, and then transforming into a man.

This is wrong. But the monad manifests first in the mineral kingdom, and produces its own atomic vehicle. Then, when it has run through its seven rings in the mineral kingdom, it passes the borderline

and enters the vegetable kingdom. Running through its seven rings there, it then emerges and manifests as one of the lowest types of beasts, or rather animals, like a sponge for instance, or one of the similar half-animal half-plant creatures. And then, finally, it enters the animal kingdom, and so onwards.

Remember always, the statement that you will find in the Bhagavad-Gita, attributed to Krishna, where he says, in substance: "I establish all the Universe with a part of myself, and remain separate." Just so is it with the individual monads in all their incomputable numbers. Each one, from the time of its first appearance in a manvantara, establishes its own changing vehicle with portions of itself, and yet remains continually 'separate' from those vehicles through the ages, simply manifesting or working through them, until, finally, after even advanced Dhyan-Chohanship, the evolving soul rebecomes the monad again: the Buddha or Christ becomes once more its "Father in Heaven," which is the monad. [Studies in Occult Philosophy, G. de Purucker, pp. 591-92.]

Definition; Monad: The Unity, the one; in Occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad Atma-Buddhi, that immortal part of man that reincarnates in the lower kingdoms, and gradually progresses through them to man, and then to the final goal -- Nirvana. [Theosophical Glossary]

What, if anything, do the source teachings of Theosophy have to say about the individualization of the life-wave of spiritual (or monadic) essence as it descends through the denser kingdoms of nature, clothing itself in ever denser vehicles of matter?

Now the Monadic, or rather Cosmic Essence, ... in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short that the monad of a Humboldt dates back to the monad of an atom of hornblende. The atom, as represented in the ordinary scientific hypothesis, is not a particle of

something, animated by a psychic something, destined after aeons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monad.

The Ocean of matter does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. ... the Occultists ... distinguish the progressive stages of the Concrete from the Abstract by terms of which the “Mineral [Vegetable, Animal, etc.]” is one.

The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The “Monadic Essence” begins to imperceptibly differentiate towards individual consciousness in the vegetable kingdom.

[Secret Doctrine I, pp. 178-9]

Mineral, vegetable, animal-man, all of these have to run their seven rounds during the period of earth’s activity -- the Maha Yuga. ... On the descending arc -- whence he starts after the completion of the seventh round of animal life on his own individual seven rounds -- he has to enter every sphere not as a lower animal as you understand it but as a lower man, since during the cycle which preceded his round as a man he performed it as the highest type of animal.

[Mahatma Letter #13, p. 75, 3rd ed.]

QUESTIONS: What are the essential differences between the statements made by G. de P., Taimni and those of the Secret Doctrine?

What is the quality or factor that accounts for differentiation of the “monadic essence into separate and individual consciousnesses?”

Does differentiation proceed smoothly and imperceptibly with evolution through the kingdoms of nature or do groupings take place at some intermediate stage below the human kingdom?

## **S. Krishnamurthy plans Colorado tour**

Mr. S. Krishnamurthy (not related to J. Krishnamurti), formerly a national lecturer for the Indian Section of the [Adyar] Theosophical Society at Varanasi, presently is founder-director of the Meditation and Study Circle of Bangalore India is touring the U.S. in his second lecture tour.

“His evolving philosophy integrates wholistic spiritual growth with developments in modern science.”

He has presented lectures and workshops on a wide range of topics in India, the far East and the U.S.

His upcoming Colorado schedule includes:

August 4-6, a weekend intensive on “Meditation: Inner Transformation and Creativity,” at Sky ranch Lutheran Camp, west of Ft. Collins. (see page 4)

August 6th (Sunday), Temple of Harmony Church, 3375 S. Dahlia in Denver at 7:30 P.M. “Meditation and Spiritual Healing.” Free lecture.

August 25th (Friday); “Life: an Adventure of Being and Becoming.” Temple of Harmony Church at 7:30 P.M. Love offering requested.

August 26th (Saturday); an intensive at the Temple of Harmony Church - 9 A.M. - 12 Noon: Meditation and the Fear of Death. 2-5 P.M.: Meditation and Inner Creativity. Cost: \$15 either lecture, or \$25 both. For information/registration call Rev. Don Obland 771-8540 or 756-3326.

August 27th (Sunday) 9 A.M. High Country Study Center. Pot-luck breakfast at Barbara Ginsberg’s home (696-0794 for directions), a free talk on “The art of Teaching: Informative and Intuitive.”

## **High Country Library**

We have received a completely unexpected and deeply appreciated gift of books

from Mark Jaqua in Ohio as a result of our announcement in the April Newsletter of the establishment of the High Country Library.

The gift adds volumes VI - XIV of the Blavatsky Collected Writings, one volume of Old Diary Leaves by H.S. Olcott and Sanskrit Keys to the Wisdom Religion by Judith Tyberg to our growing library. Our most sincere thanks to Mark.

Mark edits PROTOGONOS, "supported, in part by free-will contributions." It contains articles, reprints, and opinion in the Blavatsky tradition -- and we highly recommend it. "To be placed on the mailing list, write PROTOGONOS, Box 470, 3137 West Central, Toledo, Ohio 43606."

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