

THE HIGH COUNTRY NEWSLETTER



Vol. 5B No.3-5

Boulder, Colorado

March-May, 1990

Contents

MARCH

From the Secret Doctrine: H.P.B.'s recapitulation of Vol. I; The six fundamental propositions.....	3
THE HIGH COUNTRY AUDIO TAPE ARCHIVES	7

APRIL

TIM BOYD TO VISIT THE HIGH COUNTRY	10
CYCLES, MANVANTARAS AND ROUNDS AND A TIME PARADOX	10

MAY

AN ESOTERIC LOOK AT THE 1980s

Channeled material by David Spangler of Scotland's Findhorn Community has proven to be prophetic. National dharmas of the Soviet Union, Islam, China and the U.S. "Folksouls" and "national identities.".....	21
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

THE HIGH COUNTRY NEWSLETTER



Vol. 5B No.3

Boulder, Colorado

March-, 1990

MARCH MEETING

WHERE NEW MEETING PLACE :Wyatt's Cafeteria in the Lakeside Mall
-- North Side Take I-70 to Harlan Street exit. 494-5482 for details

WHEN Monday March 19 at 5:00 P.M. to eat, meeting at 6:00 P.M.

TOPIC In the February meeting we covered "Recapitulation of Volume I of the Secret Doctrine," part 8 of John Algeo's GETTING ACQUAINTED WITH THE SECRET DOCTRINE.
Since this completes John's overview of Volume I of the S.D., we have decided to turn to Beverly Noia's AN INTUITIVE APPROACH TO THE SEVEN STANZAS OF DZYAN before proceeding with John's material relating to Volume II.

Up until now we have been studying using the familiar Western "rational mind" approach; reading passages, looking up and defining unfamiliar words and discussing and re-phrasing the material in our own words in a round table discussion.

Now we will be using a rather different approach in which we will try to focus on our intuitive faculty -- the way of direct feeling, knowing and perception. In this way we hope to reach a deeper, more direct personal understanding. This will involve some individual exercises in the group setting, followed by a sharing, comparing and integration of each person's contribution.

If you are planning to participate in this learning experience and don't have Bev Noia's AN INTUITIVE APPROACH TO THE SEVEN STANZAS OF DZYAN,

please call Barbara Ginsberg at 696-0794 for a copy.

NEWS AND COMMENTARY

The points covered in Part 8 of John Algeo's GETTING ACQUAINTED WITH THE SECRET DOCTRINE -- H.P.B.'s Recapitulation of Volume I, are so fundamental to the theosophical world-view that it seems worthwhile to summarize them here:

1."The Secret Doctrine is the accumulated Wisdom of the Ages."

"It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there For long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of the continents had passed their lives in learning, not teaching: ... by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts i.e., men who had developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was confirmed by the visions -- so obtained as to stand as independent evidence -- of other adepts, and by centuries of experiences."

2."The fundamental Law ... is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

"It is called 'Substance-Principle,' for it remains a 'principle' in the beginningless and endless abstract visible and invisible SPACE, and becomes 'substance' on the plane of the manifested Universe, an illusion. It is the omnipresent Reality: impersonal because it contains all and everything. It is latent in every atom in the Universe, and is the Universe itself."

3."The Universe is the periodical manifestation of this unknown Absolute Essence."

“IT cannot be identified with a being of any kind, that can be conceived by human intellect. IT is best described as neither Spirit (Parabrahman) nor matter (Mulaprakriti), but both. Parabrahman and Mulaprakriti are One, in reality, yet two in the Universal conception of the manifested.”

4.”The Universe is called, with everything in it, MAYA (illusionary), because all is temporary therein.”

“Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its ever-changing forms, must be ... no better than a will-o-the-wisp.”

5.”Everything in the Universe, throughout all its kingdoms, is CONSCIOUS.

“All is endowed with a consciousness of its own kind and on its own plane of perception. Just because we perceive no signs of consciousness -- that we can recognize -- say, in stones, we have no right to say that no consciousness exists there. There is no such thing as `dead' matter.”

6.”The Universe is worked and guided from within outwards.”

“As it is above, so it is below, as in heaven so on earth. Man, the microcosm, is the miniature copy of the macrocosm. Every external motion, act and gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought and mind. As no outward motion or change in man's external body can take place unless provoked by an inward impulse -- so [also] with the external or manifested Universe. The whole Kosmos is guided, controlled and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who ... are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence ... For each of these Beings either was, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara).”

Those “perfected” Beings [Divine Spirits] who were formerly men of a previous Manvantara have transcended the feelings of personality and the human emotional nature that was characteristic of their incarnations in physical bodies, while those not yet having advanced to the stage of human incarnation [Nature Spirits or

Elementals] are unconsciously impersonal and devoid of Ego-ism.

“In sober truth ... every “Spirit” so-called is either a disembodied or a future man. As from the highest Archangel (Dhyan-Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are men, having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals -- are all future men. That fact alone -- that a Spirit is endowed with intelligence -- is a proof to the Occultist that that Being must have been a man, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE”

“The whole order of nature evinces a progressive march towards a higher life. Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis.” [*Secret Doctrine* I, pp. 272-77. Slightly paraphrased]

The reader’s attention is called to note here a difference in this fundamental teaching from H.P.B. and her Adept Teachers from that given by C.W. Leadbeater and his followers (Annie Besant, A.E. Powell, C. Jinarajadasa et al.) with regard to the Angelic kingdoms. The underlined portion, above, clearly states that all the spiritual Hierarchies either have been previously or will in the future become [I take H.P.B. to mean physically incarnated] men in the human kingdom. Yet C.W.L., in *A TEXTBOOK OF THEOSOPHY* [p. 85] says:

“We are neither the only nor even the principal inhabitants of our solar system; there are other lines of evolution running parallel with our own which do not pass through humanity at all, though they must pass through a level corresponding to that of humanity. On one of these other lines of evolution are the nature spirits above described, and at a higher level of that line comes this great kingdom of the angels.”

The question of whether all elementals must pass through the human kingdom, or whether there is a parallel line of evolution by which some elementals bypass the human kingdom has been brought up before. In the **Eastern School of Theosophy** of which W.Q. Judge was the head in America, and which later became known as The Esoteric Section, the question was raised [*Echoes of the Orient*, Vol. III, pp. 412-13]:

Ques. 37. Mystic Group. -- Do elementals ever become men? In *Isis*, Vol I, p. 311, it seems to say that some classes of elementals, never become men and in *Secret Doctrine*, Vol. I, p. 277 [see above quotation underlined], that every spirit is either a disembodied or a future man.

[Note: The statement by H.P.B. in *Isis Unveiled*, referenced above, says: “The third class are the `elementals’ proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others.”]

Ans. Both statements are right. In every Manvantara there are elementals that never will be in the human stage in that period, and some that will not come to man’s estate until many Manvantaras afterwards. Hence -- the period being so enormous - - the word “never” is used in the sense of “never in that period of evolution,” just in the same way as the Hindus call an enormous and incomprehensible period an “eternity.” But when the question has reference to the immeasurably distant future then the quotation from the *Secret Doctrine* answers it correctly. When *Isis* was written the author was dealing with this earth’s evolution and not with subsequent periods and possibilities. If she had gone into the subject raised by the above question, her answer would be not only that elementals became men at some future time, but that further that every atom concerned in this globe will also one day be raised to humanity. But these events are so far off that the human mind cannot grasp the years involved; and even if the Adepts should set the figures down on paper they would form a long string but be no clearer.

These views must result from the Theosophical philosophy. For since it teaches the object of evolution to be the raising up of all things to self-consciousness, the lowest and grossest form of matter cannot be left out of the scheme. All must be included. And that perfecting is brought about through man, who must at last work to that end with intention. The process of its accomplishment is through his thoughts and acts affecting the matter which enters into his complex nature.

Would it not appear likely that C.W.L. read the passage in *Isis*, quoted above and took the statement at face value, without having seen or digested the passages in the *Secret Doctrine*, quoted above? As theosophists, we are free to reach our own conclusions.

THE HIGH COUNTRY AUDIO TAPE ARCHIVES

As mentioned in the November 1989 Newsletter, we inherited a large number of audio tapes from the former lodge of The Theosophical Society in Denver.

In response to our appeal for access to a reel-to-reel audio tape player, Renata Kasper, one of our members has kindly loaned hers and we have reviewed the contents of three cardboard boxes -- about 58 tapes. Over half were of no particular interest, containing Light Classical and mood music of the 1950s and 60s. The remainder, covering a period from 1957 to 1975, contained some real treasures which may well be unique and exist nowhere else in the theosophical world. These have been copied on to a total of fifteen 90 minute cassettes. A summary of those tapes transcribed is listed below.

Lecturer	Title	Date
Bendit, Dr. Lawrence	Health, Healing and Self Responsibility	1957
	Psychology, Science and Religion	1957
	London Theosophical Research Center - Its Work	1957
Bendit, Phoebe	Our Private World - The Human Aura	1957
Coats, John	Glimpses of the Paranormal - Personal Experiences	1959
	The Theosophical Spirit	1959
Codd, Clara	Memories of C.W. Leadbeater and Annie Besant	1959
	How We Create Our Destinies	1959
Hall, Manly P.	Approach to Pre-Consciousness	1960
	Introduction to Zen	1960
	Sub-Conscious States in Nature and Man	1960
	Super-Conscious Cognition	1960

Hanson, Virginia		
	The Masters (Side 1 of Kaufman tape)	1975
Kaufman, Olga		
	Theosophy and Evolution (Side 2 of Hanson tape)	--
Mills, Joy		
	The Noble Eight-Fold Path (2 Cassettes)	1975

The above tapes are offered to readers of the High Country Newsletter for \$3.50 (U.S.A.) or \$4.50 (Foreign) per Cassette, including postage and handling. Any profits will go to the High Country Study Center Treasury. Following receipt of orders and necessary duplication, the tapes will be available locally for loan from the High Country Library. Deadline for tape orders is May 1, 1990. Payment by check or M.O. payable to Richard Slusser must accompany order.

HIGH COUNTRY
Theosophical Study Center
03/90
140 S. 33rd St.
Boulder, Colo. 80303
(303) 494-5482

ADDRESS CORRECTION REQUESTED

THE HIGH COUNTRY NEWSLETTER



Vol. 5B No.4

Boulder, Colorado

April, 1990

APRIL MEETINGS

WHERE: Barbara Ginsberg's home in S.E. Denver. Brsunch meeting. Bring food to share. Call 696-0794 for directions.

WHEN: Sunday April 8 at 9:30 A.M.

TOPIC: Angela Kooros, vice-president of the Sai Baba Center of Littleton will present a talk on "Sai Baba - Life of the Avatar." A video on "Sai Baba and his miracles" will also be shown.

WHERE: Wyatt's Cafeteria in the Lakeside Mall. Take I-70 to Harlan Street exit, turn south on Harlan and watch for Wyatt's sign. 494-5482 for details.

WHEN: Monday April 16. If you wish to eat, plan to arrive no later than 5:00 P.M. while the cafeteria line is still short. There was a 15 minute wait at 5:15. We dine and meet in the private dining room. Meeting begins at 6:00.

TOPIC: AN INTUITIVE APPROACH TO THE SEVEN STANZAS OF DZYAN. This radically different approach was well received at the March meeting when we shared our intuitive insights to a reading of the seven stanzas. To continue our study along this line we agreed to follow the instructions of Lesson II - Exercise 2 (pp. 5-8) as homework and to present the results of our work at the next meeting. In this exercise we are confronted with a dozen or so 'things to do.' Some of these may seem natural to us -- others difficult or even 'ridiculous.'

We are asked to do at least one of each kind. Copies of THE SECRET DOCTRINE can be purchased at The Metaphysical Bookstore at 9511 E. Colfax in Aurora.

UPCOMING

TIM BOYD TO VISIT THE HIGH COUNTRY

Timothy Boyd will be visiting us on Monday Evening May 7th at 7:00 P.M. in the Wyer Auditorium of the Denver Public Library at 1357 Broadway. Tim will present a talk on LINKS WITH THE NEW AGE and will discuss how the Ancient Wisdom that is Theosophy is finding its expression in “New Age” thought and social change.

Tim is a Life Member of the Theosophical Society and an honors graduate of the University of Chicago in Urban Studies. For the past 15 years he has been putting his training into practice in the on-going development of a spiritual community founded by Bill Lawrence, committed to the living application of theosophical principles in Chicago’s inner city.

As a member of this community, Tim has been actively involved in an essentially altruistic, real estate venture devoted to the acquisition, renovation and management of formerly abandoned and derelict buildings. To date, this project has provided homes for approximately 100 families and is entirely self-supporting and independent of government support.

NEWS AND COMMENTARY

CYCLES, MANVANTARAS AND ROUNDS AND A TIME PARADOX

Your editor has been pursuing his own theosophical studies by correspondence course with the Pasadena T.S. since 1984. The current lesson in chapter 14 of THE OCEAN OF THEOSOPHY by W.Q. Judge contains a question relating to a definition of the Yugas, and in looking up the required definition I became involved in exploring the relationship between the Yugas versus Rounds and Root Races. If you want to check these figures, get out your electronic calculator.

In Hindu cosmology there are four Yugas, which together form a repeating cycle called a Maha-Yuga (or 'great'-Yuga). In terms of Earth-years, a Maha-Yuga begins with the Sat-Yuga of 1,728,000 years, followed by the Treta-Yuga of 1,296,000 years, Dvapara-Yuga of 864,000 years and finally the Kali-Yuga of 432,000 years. These figures are related by an arithmetic progression; 4:3:2:1 respectively. Added together, the four Yugas total 4,320,000 years for the Maha-Yuga. So far, so good.

We are further told that 71 Maha-Yugas make a total of 306,720,000 years (71 x 4,320,000 years), and that at the end of the 71st Maha-Yuga and additional Sat-Yuga 'twilight' period of 1,728,000 years is added to make a total of 308,448,000 which is a Manvantara.

Building our time scale further yet, 14 Manvantaras of 308,448,000 years plus another 1,728,000 years of twilight at the beginning yields $1,728,000 + (14 \times 308,448,000) = 4,320,000,000$ years which is a Kalpa or 'day of Brahma.' This figure is given as the life of the earth-chain of seven globes. (See Secret Doctrine I, p. 153 for diagram)

But it is given that each Manvantara consists of a period of activity followed by an equal period of Pralaya or rest. Thus we can consider the 14 Manvantaras as seven periods of activity alternating with seven equal periods of rest or Pralaya. This model then fits with the idea of seven rounds in the life of the earth chain, with each of seven Manus presiding over a respective round of evolution followed by the inter-round pralaya. [See Isis Unveiled II, pp. 31-32 and Secret Doctrine II, pp. 68-69].

So much for the relationship of the Yugas to Manvantaras and the day of Brahma.

Beyond this point we encounter a paradox, but bear with us while we develop some more figures.

Quoting from THE PEOPLING OF THE EARTH by Geoffery Barborka [T.P.H. Wheaton, 1975]; on p. 206 et seq., Barborka quotes the Secret Doctrine:

“The number that elapsed since the `Vaivasvata-Manvantara' - or the human period - up to the year 1887, is just 18,618,728 years.” [S.D. II, p. 69]

He goes on to say:

“As to the specified number of years, one wonders how this figure was obtained. This information was not supplied in THE SECRET DOCTRINE, nor were the time periods given in regard to the Root Races which preceded our present Fifth Root Race. Is the figure of 18 million odd years to be divided equally between the preceding races? And what about the subraces which existed prior to the present subrace? Of greater importance would seem the length of time that the human race will have to carry on its activity on this sphere (Globe D). This figure is obtainable. It was given in an article written by H.P. Blavatsky although not published during her lifetime.”

[Note: The article, above referred to, was found in the Adyar archives and was originally published in the ADYAR THEOSOPHIST of March 1958 and is now included in BLAVATSKY COLLECTED WRITINGS, Vol. 13, p. 301.]

“Her document supplied the information needed to solve the above mentioned problems. ... The following statement from H.P.B.’s article determines how the figures of the time periods are calculated. It should be borne in mind that at the time the article was penned, H.P.B. used the term “planet” for each one of the spheres (or members) of the Earth planetary system. In THE SECRET DOCTRINE the seven members are referred to as Globes A, B, C, D (Our Earth), E, F, and G.”

“Till now, the exoteric works gave only the period of the day of Brahma, without either noting the other periods which might help toward the discovery of the secret, or giving that key itself which might provide the results now shown. But if we have the period of the Day of Brahma and if we know that there are seven rounds, that each round covers seven planets [globes of the septenary earth-chain], that on each planet there are seven races, that the period of rest of a planet in every round equals that of its activity and if to all this knowledge we apply the key of the septenary arithmetical progression series, then we get the numbers as given ... The duration of the existence of humanity during the Seven Rounds is 1:2:3:4:5:6:7. In each Round, the duration of the existence of humanity on the seven planets of our chain is 1:2:3:4:5:6:7. The period

of human existence in seven races on one planet is, again, 1:2:3:4:5:6:7. Now, as the planet evolves the 7 Races in succession, before the humanity can pass on to the next planet the interval between the disappearance of humanity from one planet and its reappearance on the next, is equal to its existence of the planet it has just left. Take then, 4,320 millions as the day of Brahma, and calculate according to the above explanation and you will arrive at the given results.”

“The process for the calculation of the figures was outlined above. Attention is first directed to the figures which give the total length of time required for humanity to accomplish its seven stages of evolutionary development - or seven Root Races - on our Earth (Globe D), here termed “the Human Period of Activity” in this Fourth Round.” It is stated in this manner”:

“Now, it will be seen that 44,081,632 years is the Human Period of Activity of our Planet in this Round.” [B.C.W. 13, p. 304]

“Since the Human Period of Activity on this Globe has occupied 18,618,816 years (up to 1975), it can be seen that the halfway mark of the Human Period of Activity has not been reached, for there are still 25,462,816 years to be experienced on the Earth before the Human Life-Wave moves on to Globe E. This shows also that the time-periods of the early Root-Races were considerably shorter than will be those of the last three Root-Races. Here are the time periods of the first four stages of evolutionary development - termed the Four Root-Races - on our Earth:

Duration of the	
First Root-Race	1,574,344 years
Second Root-Race	3,148,688
Third Root-Race	4,723,032
Fourth Root-Race	6,297,376
Duration of the Four Root-Races up to the Fifth:	15,743,440 years
Number of years “lived” by the Fifth Root-Race	
(up to 1884):	2,875,285 years
	<hr/>
	18,618,725

years

- the number of years elapsed since the beginning of the Vaivasvata Manvantara.”

“Following is the tabulation of [all] the Seven root-Races, representing seven stages of evolutionary development which will be accomplished by humanity during its period of activity on this Earth:

Duration of the	[Ratio]	
First Root-Race	1:	1,574,344 years
Second Root-Race	2:	3,148,688
Third Root-Race	3:	4,723,032
Fourth Root-Race	4:	6,297,376
Fifth Root-Race	5:	7,871,720
Sixth Root-Race	6:	9,446,064
Seventh Root-Race	7:	11,020,048
	years on Globe	<hr/> 44,081,632

In addition to the length of time required for the evolution of the Seven Root-Races on Globe D, the number of years required for the human period of activity on each one of the seven Globes of the Earth Planetary System is tabulated. The figures represent the accomplishment of seven stages of evolutionary development on each one of the Globes of the planetary system, comparable to the evolution of Seven Root-Races in process on Globe D. At the present time, the Fifth Root-Race represents the fifth stage of evolutionary development. Here is the tabulation:

Duration of Humanity on	Globe A	1:	11,020,048 years
	Globe B	2:	22,040,816
	Globe C	3:	33,061,224
	Globe D	4:	44,081,632
	Globe E	5:	55,102,040
	Globe F	6:	66,122,448
	Globe G	7:	77,142,856

The next time period to be considered is that which deals with the passage of humanity on the circuit of all the members of the Earth planetary system, which is referred to as the passage on the seven Globes. One complete circuit of the seven globes has been termed One Round, for it represents the passage of the human Life-Wave on each one of the seven globes in serial order.

Duration of the	First Round	1:	154,285,714 years
	Second Round	2:	308,571,428
	Third Round	3:	462,857,142
	Fourth Round	4:	617,142,856
	Fifth Round	5:	771,428,570
	Sixth Round	6:	925,714,824
	Seventh Round	7:	1,079,999,998
			<hr/> 4,319,999,992 years

“It is noticeable here that the total figure here given for the Seven Rounds is 8 years less than the Brahmanical period of 4,320,000,000 years for the Day of Brahma. H.P. Blavatsky explained the reason for this in a footnote:

‘It will be obvious that for the purpose of having round numbers, we have, in our calculations, omitted fractions. Thus on the whole “Day of Brahma” we have left off a period of eight years. It should also be noted that each “Round” period in the above table signifies both the period of planetary Activity and interplanetary Rest.’” [Ibid]

“The interplanetary rest signifies that during the process of humanity’s passage from globe to globe of the Earth system, after the human Life-wave has completed its seven stages of evolutionary development on one globe, a period of rest takes place before it passes on to the next globe.”

“Attention is directed to the fact that in the tabulation of the time-periods of the Seven Rounds, the Fourth Round is listed as lasting for 617,142,856 years, whereas in the tabulation of the time-periods of humanity on each globe of the system for the Fourth Round, the total figure in that tabulation was given as 308,571,414 years. This is but half the total figures in the Round tabulation. This difference is explained by H.P.B.

when referring to the Round tabulation. In the quotation which follows, the period of a Kalpa refers to a Day of Brahma. Then, too, the time period of a Satyayuga is 1,728,000 years.

‘We have, thus, 617,142,856 years as the period of our Fourth Round. And as the “Night of Brahma” or period of rest, is always equal to the “Day of Brahma” or the period of activity on each planet, - the period of activity in this Fourth Round equals 308,571,428 years. It thus exceeds the period of duration given for our Manvantara (308,448,000 years), only by 123,428 years; and this would be made away with, if in making this calculation we had deducted from it the overlapping of the period of Kalpa which is equivalent to one Satyayuga and which the Brahmins for purposes of esoteric secrecy have added to the “Day of Brahma.”’ [Ibid. p. 303]

“There is yet another item to take into consideration. It is the difference in the figures of the Fourth Round just quoted in the above paragraph, which were given as 308,571,428 years. In the tabulation of the time period of activity on each globe of the system the total figure is listed as 308,571,428 years - a difference of 14 years. Again H.P.B. explained the difference.

‘For the sake of having round numbers, we are again obliged to leave off fractions and hence there is a slight difference. This figure when doubled, will give [617,842,856]. Here in the period of activity we have a difference of only fourteen years.’ [Ibid.]

“This concludes the presentation of the time-periods supplied in this significant document unpublished during H.P. Blavatsky’s lifetime; but her closing words should be read at this point:

‘It is noteworthy that in the Hindu exoteric works the period of the Manvantara (One Round) is given at 308 millions, to speak in round numbers. Now two reasons may be assigned for the adoption of that course.

In the first place, the duration of the 4th Round according to the above calculations is 617 millions again, to use a round figure. Now, we have already stated that the period of activity of the planetary chain in one round is equal to its period of rest during the same round, while humanity rests in its passage from planet to planet. Thus divide the period of the 4th round into two equal parts; and you have 308 millions and odd as the Manvantaric period of our Round. Thus our Round period may have been in the first instance taken as the

Manvantaric period.

The second reason may be this: Our planet being the exactly middle period and we being in the middle of the seven rounds, our round period may have been taken to denote the average Manvantaric period, thus at the same time giving a key in a veiled form to the mystery of the geometrical [sic, this is apparently a misprint -- for we have been dealing with an arithmetical -- (ed.)] progression.

We have already stated that the above figures are exact, if the exoteric calculations of the Brahmins about the day of Brahma are correct. But we may again state here that the figure is not correctly given out in exoteric numbers. We may, however, add that the explanations given by us about the progressions, etc., are facts and can be faithfully utilized when any one of the above described figures is correctly known - in calculating the rest of the figures. And these processes we have explained because we know that not one of the exact numbers will ever be given out, as they pertain to the Mysteries of Initiations and to the Secrets of the occult influence of Numbers.” [Ibid, p. 306]

Now to the paradox previously mentioned. Recall that definite periods of time in terms of Earth years have been given for the four Yugas in the Maha-Yuga cycle, and that definite numbers of Maha-Yugas were said to make up a Manvantara, and a Kalpa or day of Brahma. Based on these statements, we can then say that the number of Earth years that comprise a day of Brahma (4,320,000,000), is both finite and fixed.

But from the same source -- H.P.B.'s Teachers via her posthumously published article in B.C.W. 13, p. 305 (I am assuming that when she wrote on subjects of occult significance her statements were sanctioned by her Teachers.) -- we are told that the time durations of human activity during the seven Rounds or Manvantaras of the Earth chain, as well as, the period of human evolution on each of the seven Globes of the Earth chain and the duration of the seven Root-Races on each of the seven Globes, -- all of these periods vary according to a law of arithmetic progression i.e., 1:2:3:4:5:6:7. But, if the number of years which comprise the Manvantaras is a definite and fixed number, then the time scale by which duration is measured must also be continuously changing in an arithmetic fashion in both the past and in the future from the eternal “Now” moment!

It is strange that Geoffery Barborka makes no mention of this paradox in THE PEOPLING OF THE EARTH!

One might consider the following analogy as a way to appreciate the paradox: Imagine “time” to be represented by an elastic woven fabric consisting of a regular pattern of

threads which covers a surface which represents “duration.” Because the “time” fabric covers and hides “duration,” we cannot measure duration directly. Consider further, that due to a force field, the fabric is stretched so that the distance between the threads varies continuously in both directions from where ever we start counting. We can not, therefore, rely on counting threads as a way of measuring duration. Duration, we might say, is the noumenal reality behind the phenomenon of time.

How, indeed, do we measure time? We measure time by the swing of a pendulum, the vibration of a piezo-electric quartz crystal, the rising and setting of the sun, the phases of the moon, the vibration of a Cesium atom and so on. In every case, without exception, time is reckoned and measured by the counting of some kind of cyclic phenomena in the objective world.

Stanza I, Slokas 1 and 2 of Dzyan, carry the same implication of the difference between time the phenomenon, and duration the noumenon:

1. “THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.
2. “TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.”

The problem was not, however, overlooked by H.P. Blavatsky, for in her commentary to Stanza I of Dzyan there is a hint which seems to support the concept of “elastic” time. [SECRET DOCTRINE I, pp. 35-37]:

“... The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods of a Manvantara, and extending throughout the Maha-Kalpa or the `Great Age’ -- 100 years of Brahma -- making a total of 311,040,000,000,000 of years; ... and a `Day of Brahma’ consisting of 4,320,000,000 of mortal years. These `Eternities’ belong to the most secret calculations, which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest -- in the objective or unreal world must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculations it has no sense.” ...

“Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but `lies asleep.’ The present is only a math-

emational line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change -- or the same -- for the billionth part of a second; and the sensation we have of the actuality of the division of `time' known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we call the past.”

The implication here seems to be that the very fabric of time as we experience it in the objective universe is not the constant flow of events as we assume it to be, but rather a parameter which is undergoing constant change with respect to “duration.” A number of questions arise: What implications might this have for the reliability of radio-active dating methods? How could the validity of this hypothesis be objectively tested? Might this be another dimension to the Einsteinian Theory of Relativity?

HIGH COUNTRY
Theosophical Study Center
140 S. 33rd St.
Boulder, Colo. 80303
(303) 494-5482

04/90

ADDRESS CORRECTION REQUESTED

THE HIGH COUNTRY NEWSLETTER



Vol. 5B No.5

Boulder, Colorado

May, 1990

MAY MEETINGS

WHERE: Wyer Auditorium, Denver Public Library, 1357 Broadway

WHEN: Monday May 7th at 7:00 P.M.

TOPIC: Timothy Boyd will present a talk on "Links with the New Age." What is new about the "New Age?" A look into this newest expression of the of the ageless teachings.

Tim is a Life Member of the Theosophical Society and an honors graduate of the University of Chicago in Urban Studies. For the past 15 years he has been putting his training into practice in the on-going development of a spiritual community founded by Bill Lawrence, committed to the living application of theosophical principles in Chicago's inner city. As a part of this community Tim is engaged in an ongoing project to reclaim derelict and abandoned buildings for the poor people there.

WHERE: Wyatt's Cafeteria in the Lakeside Mall. Take I-70 to Harlan Street exit, turn south on Harlan and watch for Wyatt's sign. 494-5482 for details.

WHEN: Monday May 21st. If you wish to eat, plan to arrive no later than 5:00 P.M. while the cafeteria line is still short. There was a 15 minute wait at 5:15. We dine and meet in the private dining room. Meeting begins at 6:00.

TOPIC: We continue with our study of the first seven stanzas of Dzyan in Volume I of THE SECRET DOCTRINE using Beverley Noia's AN INTUITIVE APPROACH TO THE SEVEN STANZAS ...",

Lesson III. Review the suggested exercises in Lesson III and choose one to do and to share with the group.

NEWS AND COMMENTARY

AN ESOTERIC LOOK AT THE 1980S

The following material is excerpted from a booklet entitled “Conversations with John” by David Spangler, a prominent early figure in the Findhorn spiritual community in Scotland. It was published by the Lorian Press in 1980 and contains analysis and predictions regarding “the general drift of the world’s cosmic relations.” As the decade of the 1980s has now become history, a careful reading of this material from the vantage point of hindsight will reveal that the material contained an amazing and prophetic insight and serves to grant it a measure of proven credibility. Given this measure of credibility, the general observations concerning the karma and dharma of the national and cultural entities should be of value in understanding the role and potential destiny of the players in the drama of world affairs.

By way of explanation regarding the source of the material, Spangler says in the Introduction; “... John is a friend and co-worker who inhabits a non-physical dimension of life. He is a being of spirit. ... Since (the) first contact (in 1965) John has worked with us as any friend would, offering advice, perspectives, and suggestions when appropriate, as well as being a mirror to reflect back to us from his level of being, observations about what we were doing on ours. ... John has always insisted that the responsibility and authority for making decisions rests with us. Like any friend, he encourages us to develop and use our own powers of intuition and reasoning; to explore, to challenge, and to avoid any dependency on him or anyone like him. ... The contact with him is through a blending of thoughts and perspectives. In order to accomplish it, I must enter into meditation and align with my own high self, my inner spirit, for it is with that level that John can communicate most effectively. What he says, though, I must translate into appropriate words, which limits the transmission to my vocabulary and, sometimes, to my state of mind and attunement in that moment. For this reason, any unclarity that may result comes from my side of the contact.”

Conversations with John

“In the year now beginning (1980), the pattern of planetary relationships will go through considerable realignment and readjustment. This will manifest primarily on the inner levels of thought and feeling and in the larger realm of international affairs. There will be some physical manifestation of instability within the world which will increase until about the mid-point of the decade. This will be challenging to live with but will not become

all-consuming, for with it emerges a spirit of greater solidarity and stability based on new vision and values. It is the responsibility of the spiritual disciples of the world to recognize and give embodiment to this vision and these values through the strength of their own lives and activities. From this will come a clearer vision of a foundation on which a new planetary culture can be based. The emergence of this vision -- and the actions based upon it -- will do much to counterbalance the instability within the world by the middle of this decade. It is important to understand, to align with, and to give expression to this foundation of order, and not to the currents of fear and instability. It is important that the order to which you give allegiance is truly born of a new vision that can open humanity to its new potentials and is not a pattern of order born of fear and rejection.

There will be conflicts in the world but they will be contained; though they will project the shadow and fear of a larger conflict, they will not in fact escalate into it. Indeed, though the use of military force will continue and even increase in various ways around the world, the true dimensions and arenas of planetary conflict will not be military but psychological and spiritual. Ultimately it is not with each other that you struggle, but with fear -- the fear of each other and to some extent the fear of yourselves and of spirit. Every conquest you make over fear through your understanding and your love brings you closer to the new age you seek, and is a victory for yourself, for humanity and for your world.

The Soviet Union will find itself embroiled in a pattern which will be beyond its capacity to deal with, and the seeds of instability within that country will begin to emerge in ways that are not now anticipated.

[Comment: This has been dramatically evidenced by the ethnic struggle and rioting between Azerbhajanis and Armenians in Soviet Armenia, the powerful drive for self determination and independence in Poland, Latvia and Lithuania, the dismantling of the Berlin Wall, the ousting of the Communist government in East Germany and subsequent drive for German reunification as well as the successful popular revolt in Roumania. It would appear, however, that the outward manifestation of these inner causes has taken somewhat longer than anticipated.]

It is possible that the signs of this will appear before the year is out. This will begin to alter the Soviet governmental patterns and policies, leading to inner changes by the mid-point of this decade which will then begin to work out into manifestation as you move towards the next century. The spiritual entity that is the soul of the Soviet Union is now asserting itself, and there is considerable uneasiness and conflict within that country over its future direction and policy. The Soviet Union has a destiny to fulfill in bringing about the well-being of humanity: a spiritual light will emerge out of that country. Its current flirtations with force and power are only a way-station towards that end, and even now a more mature and aligned planetary force seeks to emerge.

This is not to say that the Soviet Union will not continue to be a source of planetary

agitation, of tension, and even of danger for some time to come. The Soviet Union is involved in working out karma within itself and with the nations upon its borders. It has an unintegrated nature, which makes it vulnerable to being an instrument through which forces and trends inimical to human evolution can manifest, forces of repression born of fear. These will have to be wisely confronted and transmuted, but even their appearance can fulfill a purpose in the transformation process. I should add that there are vulnerabilities within the collective and institutional energies of the United States to the manifestation of such anti-evolutionary forces as well. There is no one villain upon the world stage. The villain lies in states of mind and of attunement that are universally experienced, just as the heroic force of love and goodwill is also not the exclusive property of any one race or nation. Those countries that would challenge the negativities of the Soviet Union must look as well to challenging and resolving negativities within their own borders.

That which is taking place within the Islamic countries is also divinely ordained and, in the limits of human consciousness and attunement and wisdom, is spiritually guided. A new contribution from the spiritual impulse that is Islam is emerging to add its gift to the new world seeking birth but for various reasons -- some of them related to past history -- it is emerging in an extreme and violent fashion. Nevertheless, underneath the violence, a powerful spiritual sensibility and vision seeks to discover and renew itself in relationship to the world at large. It is a vision that calls to the world to reawaken to the spiritual nature of human beings and of human society. It awakens the need for society to be deeply anchored within and reflective of a spiritual impulse, though not necessarily within a religious framework. Here too, there is a struggle between the pure impulse which aligns itself with a spiritual principle and the religious and institutional framework within which it is emerging and which seeks to impose its form upon the spirit.

Within all patterns of instability, forces wrestle to achieve dominance. Thus, from time to time, events and individuals emerge that are perceived as being good or bad, depending on your point of view. Yet underneath it all, a profound planetary spirit of love and goodwill is at work using the instability and the individuals that emerge from it as a farmer uses a plow, to turn the soil and prepare it for new seed and a new harvest.

The need to be aware of a larger spirit will continually confront the world this decade, bringing a need to achieve a deeper understanding of the spiritual impulses behind the nations. It is the separateness of humanity that will be challenged, often by being highlighted.

[Comment: The pain and suffering attendant on “separateness of humanity” has been dramatically forced upon the world’s attention by the continued imposition of Apartheid in South Africa and has stimulated a global awareness of the evils of racial injustice that has motivated a world wide movement for racial equity. Nelson Mandela, freed after years as a political prisoner has emerged as a heroic figure.]

For while organized religious patterns may be used in various instances as a means of that highlighting, the importance and presence of the spirit that unites you, from which all religions ultimately come, will also be perceived as a reality of human affairs.

The United states has particular responsibility to “be about its Father’s business” and to honor the spiritual sources and visions that gave it birth. It is a planetary nation, emerging not from a particular race or people but from the efforts, hopes, and dreams of men and women of all races and nations. It is the site of a great planetary experiment, a human experiment; the United States emerged with a destiny to serve humanity in ways no other country has ever done before.

Having now placed its sense of power upon what is fundamentally a non-spiritual base -- an economic base with too narrow a view of human nature and potential -- the United States is being especially challenged by the events of this decade and the arising of the spirit, as within Islam. The United States will also be challenged by elements within its own population and institutions, arising from its economic perspectives, that are fundamentally totalitarian in essence. These may, unwittingly, or in some instances with knowledge and intent, limit the freedoms of its people and work against the planetary experiment occurring within its borders. This internal enemy is not a conspiracy from other countries, but the result of attitudes, thoughtforms, prejudices, and unintegrated, misunderstood, and untransmuted glammers of power which are part of its karma and of its historical development. It will need to learn certain lessons and to realign with its deeper spiritual heritage and potential; otherwise, its future as a country will be limited and will not reflect the promise of its soul.

Everything happening in the world now represents a cry from humanity for transformation; a cry for help in achieving another step toward its destiny. The United States came into being to meet this need and, from our perspective, it will do so. We have confidence in its future. However, there is a quality within it that does not understand the need nor the apparent sacrifices it may be called upon to make in order to meet its own transformation and transcendence.

[Comment: Most Americans fail to realize that in living the “good life” they have accustomed themselves to; in so doing they are in fact depriving three-fourths of the world’s population of what they themselves consider the basic necessities of life: adequate food, shelter and freedom from fear of exploitation by the powerful, both political and economic. One can easily educate themself to this fact by visiting a “third world” country such as India or Mexico or getting acquainted with the plight of America’s own “homeless.”]

This force seeks to embody itself as power and to respond to the cry of humanity with exercises of power. Power is not in itself a bad thing; it also is a divine quality. Truly great is the individual or the country who can learn to embody and to use power with grace and wisdom, free from fear and with an understanding of the roots of power in self-mastery

rather than in mastery over others. The United States must meet the challenge of its power as a country and learn how to use it in service and with integrity. To simply respond with force and power to the needs of humanity will not be successful; the lesson of this decade will be to discover that there are true limits to power.

Depending on the choices the United States makes, it will have either a smooth or difficult period of transition into the midpoint of this decade and beyond. The real danger is not the Soviet Union, but rather the growing force of invocation and demand for justice and balance within the world, particularly within those peoples who suffer because of lack. If this demand is not understood and not met in visionary and inspired ways, there will arise upon the earth a force of anger and rejection that will sweep much before it. This force will leave the United States more impoverished than would otherwise be the case because it was ordained to be the trustee of hope and service for humanity in this time. The United States can lose much unnecessarily if it fails in this test of its national alignment and will. It has from four to five years to begin making a clear response to this need; otherwise, before the end of the decade, this storm will have spread upon the earth. It may not take the form of a military war, as many people fear -- though military conflict will definitely be part of it -- but will be fought primarily on economic, ideological and psychic levels. Those who have little to lose, who are desperate and who perceive no hope, can become vessels through which terror, destruction and despair can enter your world.

Thus, the cry goes out. Above any other, the United States is the one to which the cry is directed and the country that can best respond. Over the next four years, many people and collective energies will emerge within the United States to help make and direct that response; it is for each person to discern how he or she can align with this response and to do so.”

In the following passages, John looks at the inner or esoteric aspects of relationships between the Soviet Union, the United States, and China, using the concepts of the “folksoul” and the “national entity.” The former is like the collective unconscious or oversoul of a group of people -- generally an ethnic or racial group -- while the latter is the oversoul of a nation, a state or political entity. Each represents an image or a thoughtform upon the inner planes.

“The entity that is Russia is very ancient and is the folksoul or collective unconscious of the land itself and of the diverse peoples who are a part of it. On the other hand, the entity that is the Soviet Union is very young and is the national identity and government. These two entities are in conflict, for there are elements within the folksoul of Russia which the national entity of the Soviet Union finds threatening and incompatible with its sense of self. These elements would challenge and change the national entity, for there are karmic responsibilities lodged there which the national entity must now take on. Depending on how these responsibilities are worked out, the national identity could be threatened. Being

insecure within its own internal nature, it is insecure toward its own people as well as toward the peoples of the world. It has a sense of fear and anxiety born from this insecurity and consequently it has a sense of powerlessness.

The national identity seeks to compensate for these inner feelings by projecting an image into the world, and onto itself, of power and strength. Its image, or what others think of it, is still very important to this entity, not unlike a child struggling for a greater maturity. In some cases, image is more important than substance. On the other hand, if it feels itself threatened in areas it feels to be karmic or internal weaknesses, it will not hesitate to project itself powerfully and even threateningly out into the world, regardless of the effect upon its image. This is a substitution for actually achieving a deeper integration and wholeness within itself and with its environment. Nonetheless, this integration will be forced upon it by internal and external factors over the next decade.

The national identity feels that it can be engulfed by the tides of its past and the consequences of its karma. It finds itself surrounded by other folksouls and national entities with which it has had inimical relationships in the past and with which it therefore shares certain karmic links. It fears that the consequences of these past associations could lead to its demise either through military action or simply through ideological and psychological invasion. It even fears the arising of a spiritual force from within itself to which the folksoul is attuned but which the national entity does not know how to embrace and views as illogical. It fears that these things could happen before it has a chance to establish itself.

The national identity of the Soviet Union is attempting to graft a sophisticated and ultimately complex soul purpose onto a highly diverse and unintegrated mass consciousness. It is confronted with tribal ties to its land that are deep and profound and which place it in a vulnerable position with respect to instinctual energies arising from nature and tribal habits. Within this condition it is attempting to incarnate a field of energy and consciousness that is transplanetary. It is seeking to mediate a giant step forward in the evolution of consciousness. To do this, it has abandoned the instinctual levels and has sought to channel itself in powerful ways through the mind, the concrete mentality, and through the technology that the mind creates, using repression, rather than integration, as a tool. It is like an individual who fears what is in the unconscious and puts energy into erecting barriers against that domain to suppress whatever is there. It seeks to establish a powerful and protective focus within the rational, logical mind and yet against this beats the equally powerful currents and tides of the unconscious, the intuitive, the a-rational, and the mystical, which are very powerful among the peoples of that land.

It is also true that, at its birth, the incoming energies of the national entity, the soul force that was taking a step forward, were neither received nor integrated properly. This set an initial pattern of repression and fear and invoked negative elements from the mass consciousness and distortion from what was being born. The result was an "elemental," a partial incarnation of the national entity coupled with a partial emergence from the folksoul -- an incomplete and distorting union. This elemental obscures the spiritual force of both

the national entity and the folksoul which often places them at odds with each other. The Soviet Union you experience in your world is not yet the Soviet Union that was seeking to emerge or was intended to emerge by the spiritual guides of your world. Human free will altered the hoped-for outcome in this, as in many other things in your world. It should be considered as a delay, not a defeat of a spiritual objective, for in time the true Russian spirit will emerge as has been prophesied to be a force of great good upon the world.

This lack of self-integration is the direct cause of the Soviet Union's outer aggressiveness. It is not world domination that it seeks, as you would understand that term, though there may be individuals in power who would project that as a goal. It does seek to establish for itself a sphere of influence and protection within which it can feel safe.

Part of the karma which it has with its neighbors is taking a specific form through the revitalization, on a planetary level, of the soul force that is Islam, which itself has a karma with tribal thoughtforms and limitations. Islam's challenge is to express the universal qualities of its soul's mission through a persona or folksoul that is greatly influenced by tribal qualities. It is not so much the reemergence of Islam you are witnessing as it is of these tribal folksouls using Islam as their vehicle. The challenge is that one of the qualities of these more ancient tribal entities is an exclusivity that is out of context with the planetary needs and directions at this time. It also represents an element of the unconscious, of the intuitive and the a-rational, by which the Soviet Union feels more threatened by than the Christian pattern. This emergence has triggered fears on a very basic level within the national entity of the Soviet Union, which has its own tribal elements that are not well integrated and which could erupt in disruptive ways. It is these fears, as much as anything, that have prompted recent Soviet military actions in the Middle East [i.e., Afghanistan ed.] . In doing so, however, it is over-reaching itself and will find world opinion moving against it. It will find that in its attempts to create security, it will only generate more insecurity for itself.

The leadership of the Soviet Union is composed of individuals drawn into positions of power because elements in them resonated with the need of the national entity for security, power, and repression of undesirable elements. There is another aspect of the Soviet entity, however, that is seeking to invoke and embody its spiritual destiny; this part, too has its adherents. Yet, often these adherents, influenced by the need of the entity to shield itself from the irrationality, channel their spiritual work in very mental ways. They are creating a complex higher mind for the country, but one which does not always understand or consciously align with spirit. However, this will begin to change over time, for there are those in Russia who are truly attuned to the soul destiny of its people and who work on several levels to bring this destiny about. The national soul seeks to resolve its internal stresses, and this will bring about significant changes in governmental policy over the next two decades. We see this as an alteration in the soul force that is patterning and organizing the internal and external life of the country and which will create a movement away from insecurity and toward greater integration. This will not have an immediate

observable effect upon what you see as the political government but it will affect the kind of overlighting and inspirational force which influences those in government, as well as those who will be attracted to enter government. Over time, it will move out those who were attracted to the older needs of the national entity and bring in those who resonate to the new qualities of integration, security and wisdom. [i.e., Gorbachev, ed.] What effect this will have upon the outer government is difficult for us to project with clarity, since it involves the realm of human choice and free will.

* * * * *

There is a good deal more of interest regarding the esoteric affairs of the world cultures in the decade of the 1980s. We shall continue with Part II of CONVERSATIONS WITH JOHN in June.

SUBSCRIPTION TIME

This is the last issue on your present subscription. The content of the newsletters over the past year has been running to 6 pages, typically. Since reproduction costs are 4 1/2 cents a page, this represents an additional \$1.08 for 12 issues. We therefore must ask for an increase to \$7.50 for 1990. Although the Postal Service has proposed an increase in first-class rates to 30 cents, we will not base an increase on that expectation this year and be prepared to absorb the cost if the increase is approved.

If you wish to continue to receive the High Country Newsletter, please re-subscribe by sending a check for \$7.50 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
(303) 494-5482

05/90

ADDRESS CORRECTION REQUESTED

