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I was invited here to talk on brotherhood. We will first explore the dictionary definition of brotherhood.

Brotherhood is a common word in the English language and it has a wide spectrum of meanings: a bond between brothers; a feeling of brother for brother; an association of men with some common name, characteristic, belief, or profession and members of a certain religious order collectively. The word brother yields some additional meanings. They are: son of the same parents; a close friend, companion or countryman; (in the U.S.A.) a soul brother such as a fellow Negro or one closely identified with Negro interests; in the Bible a kinsman; a male member of the same church, union or club; a male member of a religious order who is not a priest such as a lay brother; a novice preparing for the priesthood and a member of any certain Christian sects calling themselves brothers.

Most of these definitions are exclusive in nature. I will now discuss brotherhood that is all-inclusive in its nature. What has been called Ancient Wisdom teaches that there exists a principle called "the one life." The one life postulates that there is no inanimate matter and that every atom is in a sense "alive." This aliveness is of the quality of consciousness appropriate to its stage of evolution. We, who



study the Ancient Wisdom, find it helpful to attribute the stage of consciousness developed according to its kingdom. In the mineral kingdom, consciousness would be represented by chemical valence. In the vegetable kingdom, consciousness would be represented by tropism. Tropism is the tendency of the plant roots to seek water and the leaves to seek sunlight. In the animal kingdom, consciousness is manifested as instinct.

As life enters the higher evolved kingdoms, consciousness unfolds and manifests more complex interaction ways to its environment. Thus, as we enter the human kingdom there is a giant leap in consciousness enfoldment. Human consciousness is characterized by qualities known as free will. Free will is both a great gift and a heavy responsibility.

In the kingdoms below the human, evolution proceeds by natural law. In the human kingdom, free will bestows the freedom to make choices that may or may not be in harmony with the natural law. Free will choice and its consequences bring the law of karma into play. Universal Brotherhood is free will choices made in harmony with this natural law.

A talk delivered by Dick Slusser at Metro State College, on Wednesday, March 6, 2003

The Story:

Dick had been asked by an unknown (to us) professor at Metro State College to give a

talk on Brotherhood to his Political Science Class. Dick had no idea how this professor obtained his name and phone number, but we, nevertheless, agreed to do the talk. Marty was concerned as Dick's advanced stages of Parkinson's can often leave him with no voice. The previous weekend we started to write a very short introductory talk (above) before other duties called us off. Dick found some old copies of the June 2001 *HCT* where Brotherhood was addressed including a discussion with an inmate who had filled in some holes by discussing how an 'exclusive Brotherhood' was formed within the prisons. Thank God for that piece.

It wasn't easy finding the building where the class was to be held. Dick had forgotten to bring the directions. We knew it was off of Osage Street and Colfax. What we didn't realize was that this street would be Osage Street on the left side of a four-lane highway and 7th Street on the right. We had to turn right. This was complicated by the fact that Dick couldn't remember the name of the building nor the room number. Fortunately, we found the students and staff on campus very helpful. We wandered from room to room in the wrong buildings clear across the campus from where we should have been. One student who offered to help, looked from the waist down like a male as well as sounded like one, but facially he/she looked female. It turns out the student was a cross gender and was going to give a talk on cross genderism the very next week to the same class. How our times have changed! This student was most kind, took us downstairs and showed us the direction of the building we should have been in. The instructor of this student's class

offered to arrange for a golf cart to drive us to the King Building. This cart never came so after waiting we finally started walking eventually finding the correct building. Now where is the room? Marty was hoping to find some sign of activity. It was akin to her looking for a school sign when she can't find the school she is to substitute in. It worked! The professor was a Black magistrate who teaches part time. There were about forty-five students in the class. Pizza and pop cluttered the room to one side and the blackboard was full of cryptic notes. Marty had to laugh.

Dick handed out the *HCT* June 2001 reprints while Marty introduced Dick and herself. She also gave a brief introduction on the problem that she had with the prison systems. What Dick and Marty didn't know was that this professor and his class was expecting members of an exclusive Brotherhood to give a talk on their Brotherhood.

Dick started his ten-minute speech stressing Universal Brotherhood. He had good voice at the moment, but part way through the speech, he had to take his bottom set of teeth out. Marty did not know this as she was sitting behind Dick watching the group. All, including the instructor, were reading the *HCT*. Mental images appeared when Marty and Dick would be sitting at Theosophical meetings listening to some old codger talk about 'Oneness' to a sleeping audience. However, this audience was not asleep! As soon as Dick finished, there was a barrage of questions of which the first was: "You are not that exclusive Brotherhood are you?" From there the questions were more

appropriate: Who is this H.P.B? What does Aryan mean? Why do you have a swastika on your emblem of the magazine? Who are these 'Masters?' The toughest question for Marty was trying to explain what the Maha Chohan meant when he said: "The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised [Blacks] brothers."

Here was a true group of thinkers. These people were not just sitting and waiting for the bell to ring as Marty so often encounters in her substitute teaching. They made us probe deeply into what our philosophy is really about.

We are living in a time when racism or any thoughts of it, including extending a compassionate hand to another poor despised race is politically incorrect. We must now think in terms of equality. The mere discussion of a hierarchy *predisposes* a concept of something lower to higher. We Theosophists, still think of a rank, an order: ordinary common folk, lay chela, chela, adept, master, and then chohan. Yes, we preach about Oneness and Universal Brotherhood, but how can we get these true concepts across with the paradoxes of our teachings of hierarchies, or adhering to a language written in a time when White supremacy was the norm? This will be the challenge for those Theosophists who are young of heart.

The times of our "Masters" language has moved on. In the Revolutionary days of our American forefathers, it was acceptable to own Black slaves. It was acceptable that

women were not allowed to vote, could not own land nor work at meaningful jobs. The language of those time periods was riddled with these no longer acceptable concepts. Even the Bible, the Bhagavad Gita, and other major works are spoken using these concepts.

So, we ask you what is our role and position now? Do we simply dismiss these concepts as part of the Ancient Wisdom or do we change the words to fit “our times” and needs? This is why new religions must always be formed and why we will always have new teachers. Do not expect the new teachers to be attracted to a `society’ that is rigid to the old archaic words even if it is spoken from a master or chohan. No master wanted that. They didn’t even want their words to be written down.

It will be our policy to reflect on and change what is necessary to meet the challenges of our time. It is our duty. I will end with the questions that one of our readers made in the June *HCT* issue on Brotherhood and quote from the *Rig Veda*.

“I wonder how this will manifest as the racial issues emerge? What will we, Theosophists, do about the Theosophical terms tagged as pejorative by others?”

Another very pertinent question to us is who is the *HCT* written for, just other Theosophists or all people?

The Ancient Hindu *Rig Veda* says:

May you awaken like the sun at daybreak,

Ready to make your sacred offering.

Set forth with delight, like a pilgrim on his journey.

O heroic one, move forward with resolve

to make this sacred offering of yourself to life.

May you plant the banner of victory

In the service of humankind.

I included this piece of the Rig Veda because it shows that, yes; the Ancient Wisdom can be appropriate for our times. It must be used, spoken and taught with discrimination though.

Comment please.

Dear Dick,

Thanks for sharing! What an interesting evening you had! Thanks for taking the message of “Universal” Brotherhood to your audience. I agree with you that we should adapt words to the understandings and needs of the times. It is the Idea behind the words that is important. Why should we create misunderstanding and especially with new people who have little frame of reference and especially when we know certain words will generate a negative reaction from them. Better to paraphrase and put the teachings into words that the new student can understand and be in rapport with. Also using words appropriate to the type of person we’re talking to can be helpful. i.e. speaking about theosophy in scientific terms when speaking to the scientist, or religious terms

when speaking to a religiously oriented person, etc. Truth can be packaged in many ways — but it remains Truth.

Hope you are doing well — and sending you lots of good thoughts!

With Love and Brotherhood,
Olivia (CO.)

Dear Marty:

I'm one who does not believe you need to change the words of Theosophical books, or the Masters to explain the true meaning of Brotherhood. As you innocently learned from your startling experience, the students quickly fathomed that you, as Theosophists were not of the excluded camp. You were able by your understanding of the meaning behind the words to convey to others the true concept. We can equally explain the swastika symbol as stemming from ancient Hindu metaphysical teaching. The Gita teaches that man could change castes in ancient times, as we learn from Judge. The idea of Hierarchies is to be understood within the context of a Compassionate Being, multiple classes within its embrace; each ego having a seed of the qualities within himself to bring to flower. It is not an exclusive hierarchy, any more than is the range of lay chelas to Adepts or Gurus to Maha-Chohans. Each ego has an equal opportunity to strive for the highest perfection, though not always immediately recognized because of the numerous Karmic impediments to be met with first.

I hope you will re-consider the idea

that the ageless wisdom needs restructuring. In your own lives you can restate it in your own words for any number of persons, as you meet them in life. The written teachings of Theosophy do not have to be recouched in today's lingo, as long as you understand that they were the best form H.P.B. and others could adopt for the age they entered into. It does not follow that because so few understand those words and the concepts behind them, that Theosophy is in any way exclusive of the struggling egos met with in daily life. One just learns to perceive when a hand is outstretched for help, while never forcing our ideas on others.

Anyway that my humble opinion.

Looks like a good Theosophical issue this time for HCT.

All Best,

Dara (California)

Dear Marty,

I thank you so much for sharing your thoughts with me, which I have always considered as a rare privilege and an honor.

It goes without saying that when one tries to explain abstruse metaphysical concepts, such as the fundamental propositions of the Secret Doctrine for example, one should be using not only one's own words but, more importantly, words that others can readily understand. Otherwise, repeating someone else's words like a mantra is nothing higher than parroting. However,

explaining Theosophy is an immensely arduous task particularly for those of us who are not as fortunate as to have developed a direct perception of the Eternal Verities. Confucius once said that if you don't speak to people who understand words you lose the people; if you speak to people who don't understand words you lose your words; and, if you are wise, you lose neither. One could further add that though words are many, Word is One.

I find these debates most instructive and enlightening to the extent where I am handing anonymous copies to my fellow theosophists in Liverpool. But, whatever the merits of our individual (and, hence, partial) perceptions might be, you must always take into account that we all love you very much. Is this not what brotherhood in action is first and foremost about?

Your friend, as ever,

Chris (UK)

Dear Marty and Dick,

You say you are asking for responses from fellow theosophists; you say that you will use discrimination on what you print and that if you insist on printing verbatim what the masters have said, during a white supremacist era, then you would lose all equality minded people. You state that this is why new religions must and will always be formed. Your course of action is the action of all religions, which, in departing from the "masters" or "prophets" (avatars') teachings result in the fracturing of the doctrines and

hence the creation of sects which will be at war with each other, i.e. look at Christianity, Islam, Buddhism etc. You must remember that the so-called masters, who disseminated their doctrines to the world via H.P.B. during the rule of India by the British, were actually Asians and not white or European and, indeed, the vast majority of people who were white and mostly Christian rejected these doctrines.

If equality minded people do not understand this, then they are not equality minded, and quite frankly, ignorant. The white brotherhood were literally, Asians practicing the right hand path and the equality minded folks, who condemn a term, simply because of the term "White Brotherhood" are clearly not equality minded. If the term was Black Brotherhood, do you think they would reject it? Of course not! They would claim some political rationale to justify their stance but in their ignorance they would be endorsing a term that literally means Black Magic, Dugpas and etc. This has nothing to do with race, ethnicity etc. It is the true duty of a Theosophist to educate the equality minded people and their racial biases, committing injustices in the name of justice, which has resulted in the ever-deepening racial divisions in the U.S.A. and around the world.

I will not support this hypocrisy, nor pay lip service to it. I will call it "like it is," straight up and if it creates hoopla, then good. It is when issues are stirred up the most, that they are examined deeply, debated, and lead to the evolution of the human mind and consciousness eliminating injustices and

imbalances.

Satchidananda, Pilupakananda,
(U.S.A.)

Our Response:

We will probably take a middle road on this issue. We are spending far too much time defending what our forefathers said. If we are addressing the public then we need to change the terms to suit the needs of the audience, but if we are chit chatting with other Theosophists then, yes, we can use the language of their times. Racial issues can become most confusing when you are addressing an audience that contains members who are a mixture of both Black and White parentage.

We would never think of rewriting the books. We will leave that to the scholars. However, it is our feeling that we will lose the youth of our times if we insist on speaking in terms that are pejorative *in these times*. Our position is that we must use our intuitive discrimination. Perhaps as an example instead of quoting, "The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised [Blacks] brothers," we could have said: Our Masters have said, "We the people blessed by blind fortune with wealth and power must be the first to stretch out the hand of fellowship to those less fortunate brothers]"

Hierarchical structures are embedded in the world of Maya. It helps us to understand this in order to stretch out a compassionate hand. From the point of view of 'Oneness' we are the Chohans, expressing the Self (Oneness) in its many varied forms.

His Holiness the Dalai Lama's views
on war and Iraq conflict

The following is the English translation of His Holiness the Dalai Lama's views on war and Iraq conflict shared with Buddhist devotees and others on the first day of the Great Prayer Festival

11 March 2003, in Dharamsala

The Iraq issue is becoming very critical now. War, or the kind of organized fighting, is something that came with the development of human civilization. It seems to have become part and parcel of human history or human temperament. At the same time, the world is changing dramatically.

We have seen that we cannot solve human problems by fighting. Problems resulting from differences in opinion must be resolved through the gradual process of dialogue.

Undoubtedly, wars produce victors and losers; but only temporarily. Victory or defeat resulting from wars cannot be long-lasting.

Secondly, our world has become so interdependent that the defeat of one country must impact the rest of the world,

or cause all of us to suffer losses either directly or indirectly.

Today, the world is so small and so interdependent that the concept of war has become anachronistic, an outmoded approach. As a rule, we always talk about reform and changes. Among the old traditions, there are many aspects that are either ill-suited to our present reality or are counterproductive due to their shortsightedness. These, we have consigned to the dustbin of history. War, too, should be relegated to the dustbin of history.

Unfortunately, although we are in the 21st century, we still have not been able to get rid of the habit of our older generations. I am talking about the belief or confidence that we can solve our problems with arms. It is because of this notion that the world continues to be dogged by all kinds of problems.

But what can we do? What can we do when big powers have already made up their minds? All we can do is to pray for a gradual end to the tradition of wars. Of course, the militaristic tradition may not end easily. But, let us think of this.

If there were bloodshed, people in positions of power, or those who are responsible, will find safe places; they will escape the consequent hardship. They will find safety for themselves, one way or

the other.
But what about the poor people, the defenseless people, the children, the old and infirm. They are the ones who will have to bear the brunt of devastation.

When weapons are fired, the result will be death and destruction. Weapons will not discriminate between the innocent and guilty. A missile, once fired, will show no respect to the innocent, poor, defenseless, or those worthy of compassion. Therefore, the real losers will be the poor and defenseless, ones who are completely innocent, and those who lead a hand-to-mouth existence.

On the positive side, we now have people volunteering medical care, aid, and other humanitarian assistance in war-torn regions. This is a heart-winning development of the modern age.

Okay, now, let us pray that there be no war at all, if possible. However, if a war does break out, let us pray that there be a minimum bloodshed and hardship. I don't know whether our prayers will be of any practical help. But this is all we can do for the moment.

*Translated and issued by:
The Department of Information and
International Relations
Central Tibetan Administration
Dharamsala INDIA*

Dear Friends of Plenty,

When Plenty was founded in 1974 we really didn't have a clue about what kinds of projects we would be doing, how or where. But after working with the poor in Guatemala, Bangladesh and Africa whose lives were often worsened or even threatened by U.S. government actions we started to realize that one of the things we wanted to do was offer some alternatives to U.S. foreign policy.

We began to examine the government's actions from the perspective of the world outside the U.S., and it was not encouraging. Without that broader, objective viewpoint, government foreign policy can be driven by narrow political and financial interests, oblivious to the real-life, often-disastrous impacts on the people at the other end.

As we were assembling the Spring Bulletin, we were struck by the photo of the Mafredi Village school kids with their cucumbers. They could easily be from a rural village in southern Iraq, a country where half of the people are less than 18 years old. Nobody in their right mind would start a war that will destroy kids like these. There are things we should do for those kids. Bombing them is not one of them.

We have been inspired to see that the most common theme driving the massive international peace movement is concern for the innocent victims of a war on Iraq, and that includes the kids in the military who really don't know any better.

In an article in Newsweek about the

American troops in Kuwait a Marine Lieut. Colonel is quoted: "We're building them up to the point where they are emotionally ready to kill." The commanders expressed the worry that if you "let a 19-year-old sit around for too long, he'll start to think about what killing means." "Military leaders," the reporter continues, "want to avoid that."

Plenty is a bunch of peace loving, bleeding heart, tree huggers who have lived and worked around the globe and see ourselves as global citizens.

Everyone should be able to live without fear of hunger or oppression, but war only creates more hunger and more oppression. It's more gratifying to feed people than kill them. That's pretty elementary. People who haven't figured that out aren't leaders. They're lost souls.

At Plenty we often talk about "peace through development." It is our mission to promote trust between different cultures by working cooperatively to improve the lives of everyone.

This is not about charity. This is about basic humanity. This is all we want to do, but when those tired, discordant war drums start to pound, they must be challenged.

Last week our Board Secretary/Treasurer Carol Nelson, a midwife and grandmother, went to Washington and joined the thousands of "Code Pink" protestors and got arrested in front of the White House. She was in handcuffs for four hours.

Plenty is a member and supporter of the Farm Community-based PeaceRoots Alliance (www.peaceroots.org) and its More Than Warmth project, which is sending quilts, made by schoolchildren in the U.S. to kids in Afghanistan and Iraq and Africa. PeaceRoots Alliance has been putting up billboards around the country that say, "Peace is Patriotic."

Plenty is patriotic. We love the Constitution and the Bill of Rights, but we have always felt that being an American is an accident of birth that carries responsibility to share our good fortune. We also know Americans are essentially very generous people and, when they see someone hurting, there is nothing they wouldn't do to help.

We named it Plenty because we believed that we would always find the resources to do the work we needed to do. War destroys the chemistry and the balance of that good and natural system, creates terror and fuels hatred.

Modern instruments of war are accurately called "weapons of mass destruction." We have reached the point where if we want to see life continue on this small planet, war is no longer an option.

Today, with spring bursting out of every thawing nook and cranny in the earth outside our office in the Tennessee woods, we give thanks for the consciousness we all share, take a deep breath and pray for peace.

Sincerely,
Peter Schweitzer
Executive Director

SECRET DOCTRINE QUESTION AND ANSWER SECTION CONDUCTED BY GEOFFREY A. BARBORKA

Question. In *The Secret Doctrine*, Vol II, p. 249, speaking of primeval races is said: "The evolution of these races, . . . went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates on these zones."

Can you explain how the colour of complexion might be derived from geologic strata?

Answer. This question can hardly be answered with complete satisfaction because of these reasons:

(1) the scientific factor with regard to the geological strata have not as yet been definitely assigned to particular eras.

(2) The strata under consideration might very possibly be under water in which case it would be difficult correlate to specific races.

(3) While the colour of the soil might be equated to the colour of a race, it might be a different color *outwardly* (*i.e.* of the skin) because of the complexity of the chemistry involved.

(4) The co-ordinating factor which may be supplied by the Esoteric Philosophy in connection with the assignment of the three primeval races referred to and the geological strata has not been given. It is true that the question did not inquire into these four aspects, so that the omission of these factors in the answer does not indicate that they have

been overlooked. Therefore, attention will be directed to the specific question as to the 'how' of the problem.

It was not so long ago that researchers in the field of the physiology of the human body came up with the pronouncements that the pigmentation of the skin (or melanism) is brought about by means of the action of the intermediate portion of the pituitary gland which is responsible for the secretion of a hormone, to which the name of Melanocyte-stimulating-hormone is given or abbreviated to the MSH. It is asserted that the melanocytes govern the pigmentation.

Inasmuch as the pineal gland was a functioning organ during the era which is being referred to in the question (i.e. during Third Race and early Fourth Race periods), one may safely answer that both the pineal and pituitary glands were more active "in those early days" than they are today. Therefore they were more responsive to the vibrational effects of sunlight upon the "coloured" geological strata - RedYellow, Black and Brown-White - referred to in the next sentence of the paragraph from which the citation above was made. Because of the greater responsiveness, the melanocytes were accordingly stimulated to greater activity corresponding to the appropriate geological stratum. Here is a passage which states the position of the Esoteric Philosophy:

"It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation and development of three geological strata namely, the *Black*,

the *Red-Yellow*, and *Brown-White Races*." (*H. P. Blavatsky Collected Writings*, Vol. V, p. 213)

The Secret Doctrine continues in this manner:

"The Aryan races, for example varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy color are yet all of one and the same stock-the Fifth Root-Race . . . The light yellow is the colour of the first *solid* human race which appeared after the middle of the Third Root-Race . . . bringing on the final changes. For, it is only at that period that the last transformation took place which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; 'Siva' gradually transforming that portion of Humanity which became 'black with sin' into *red-yellow* (the red Indians and the Mongolians being the descendants of these) and finally into Brown-white races - which now, together with the yellow Races, form the great bulk of Humanity." (II, 249-250)

There is yet another aspect to be considered in connection with this question. It has to do with the colour of the "inner man" - something which was not mentioned in *The Secret Doctrine* citation. It shows that there is more to this subject than "meets the eye." It amounts to this: the Occultists possess a faculty enabling them to distinguish the colours of the "inner man," and by this means are able to categorize human beings by colours. This is best explained by adding another citation:

"The Occultist follows the ethno-

logic affinities and their divergencies in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradation of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also, to what particular human respective group, and even small sub-group of the latter belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any 'inner-man' theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom Clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves . . . Besides this easily discernible - psychological and *astral* differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three *geological*, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our *Book of Numbers*, and other volumes." (*H. P. Blavatsky Collected Writings*, V, 212-4)

From *The Canadian Theosophist* Vol. 46 No. 1, March, 1965.

THE YOGA SUTRAS OF PATANJALI

"*The Book of the Spiritual Man!*" An Interpretation by Charles Johnston

19. *The Mind is not self-luminous, since it can be seen as an object.*

This is a further step toward overthrowing the tyranny of the "mind": the psychic nature of emotion and mental measuring. This psychic self, the personality, claims to be absolute, asserting that life is for it and through it; it seeks to impose on the whole being of man its narrow, materialistic, faithless view of life and the universe; it would clip the wings of the soaring Soul. But the Soul dethrones the tyrant, by perceiving and steadily affirming that the psychic self is no true self at all, not self-luminous, but only an object of observation, watched by the serene eyes of the Spiritual Man.

20. *Nor could the Mind at the same time know itself and things external to it.*

The truth is that the "mind" knows neither external things nor itself. Its measuring and analyzing, its hoping and fearing, hating and desiring, never give it a true measure of life, nor any sense of real values. Ceaselessly active, it never really attains to knowledge; or, if we admit its knowledge, it ever falls short of wisdom, which comes only through intuition, the vision of the Spiritual Man.

Life cannot be known by the "mind," its secrets cannot be learned through the "mind."

The proof is, the ceaseless strife and contradiction of opinion among those who trust in the mind. Much less can the “mind” know itself, the more so, because it is pervaded by the illusion that, it truly knows, truly is.

True knowledge of the “mind” comes, first when the Spiritual Man, arising, stands detached, regarding the “mind” from above, with quiet eyes, and seeing it for the tangled web of psychic forces that it truly is. But the truth is divined long before it is clearly seen, and then begins the long battle of the “mind” against the Real, the “mind” fighting doggedly, craftily, for its supremacy.

21. If the Mind be thought of as seen by another more inward Mind, then there would be an endless series of perceiving Minds, and a confusion of memories.

One of the expedients by which the “mind” seeks to deny and thwart the Soul, when it feels that it is beginning to be circumvented and seen through, is to assert that this seeing is the work of a part of itself, one part observing the other, and thus leaving no need nor place for the Spiritual Man.

To this strategy the argument is opposed by our philosopher, that this would be no true solution, but only a postponement of the solution. For we should have to find yet another part of the mind to view the first observing part, and then another to observe this, and so on, endlessly.

The true solution is, that the Spiritual

Man looks down upon the psychic nature, and observes it; when he views the psychic picture-gallery, this is “memory,” which would be a hopeless, inextricable confusion, if we thought of one part of the “mind,” with its memories, viewing another part, with memories of its own.

The solution of the mystery lies not in the “mind” but beyond it, in the luminous life of the risen Lord, the Spiritual Man.

22. Then the psychical nature takes on the form of the spiritual intelligence, by reflecting it, then the Self becomes conscious of its own spiritual intelligence.

We are considering a stage of spiritual life at which the psychical nature has been cleansed and purified. Formerly, it reflected in its plastic substance the images of the earthy; purified now, it reflects the image of the heavenly, giving the spiritual intelligence a visible form. The Self, beholding that visible form, in which its spiritual intelligence has, as it were, taken palpable shape, thereby reaches self-recognition, self-comprehension. The Self sees itself in this mirror, and thus becomes not only conscious, but self-conscious. This is, from one point of view, the purpose of the whole evolutionary process.

23. The psychic nature, taking on the colour of the Seer and of things seen, leads to the perception of all objects.

In the unregenerate man, the psychic nature is saturated with images of material things; of things seen; or heard, or tasted, or felt; and this web of dynamic images forms the

ordinary material and driving power of life. The sensation of sweet things tasted clamours to be renewed, and drives the man into effort to obtain its renewal; so he adds image to image, each dynamic and importunate, piling up sin's intolerable burden.

Then comes regeneration, and the washing away of sin, through the fiery, creative power of the Soul, which burns out the stains of the psychic vesture, purifying it as gold is refined in the furnace. The suffering of regeneration springs from this indispensable purifying.

Then the psychic vesture begins to take on the colour of the Soul, no longer stained, but suffused with golden light; and the man regenerate gleams with the radiance of eternity. Thus the Spiritual Man puts on fair raiment; for of this cleansing it is said: Though your sins be as scarlet, they shall be white as snow; though they be as crimson, they shall be as wool.

24. The psychic nature, which has been printed with mind-images of innumerable material things, exists now for the Spiritual Man, building for him.

The "mind," once the tyrant, is now the slave, recognized as outward, separate, not-Self, a well-trained instrument of the Spiritual Man.

For it is not ordained for the Spiritual Man that, finding his high realm, he shall enter altogether there, and pass out of the vision of mankind. It is true that he dwells in heaven, but he also dwells on earth. He has angels and archangels, the hosts of the just made perfect

for his familiar friends, but he has at the same time found a new kinship with the prone children of men, who stumble and sin in the dark. Finding sinlessness, he finds also that the world's sin and shame are his, not to share, but to atone; finding kinship with angels, he likewise finds his part in the toil of angels, the toil for the redemption of the world.

For this work, he, who now stands in the heavenly realm, needs his instrument on earth; and this instrument he finds, ready to his hand, and fitted and perfected by the very struggles he has waged against it, in the personality, the "mind" of the personal man.

This once tyrant is now his servant and perfect ambassador, bearing witness, before men, of heavenly things and even in this present world doing the will and working the works of the Father.

25. For him who discerns between the Mind and the Spiritual Man, there comes perfect fruition of the longing after the real being of the Self.

How many times in the long struggle have the Soul's aspirations seemed but a hopeless, impossible dream, a madman's counsel of perfection. Yet every finest, most impossible aspiration shall be realized, and ten times more than realized, once the long arduous fight against the "mind," and the mind's world-view, is won. And then it will be seen that unfaith and despair were but weapons of the "mind," to daunt the Soul, and put off the day when the neck of the "mind" shall be put under the foot of the Soul.

Have you aspired, well-nigh hopeless; after immortality? You shall be paid by entering the immortality of God.

Have you aspired in misery and pain, after consoling, healing love? You shall be made a dispenser of the divine love of God Himself to weary souls.

Have you sought ardently, in your day of feebleness, after power? You shall wield power immortal, infinite, with God working the works of God.

Have you, in lonely darkness, longed for companionship and consolation? You shall have angels and archangels for your friends, and all the immortal hosts of the Dawn.

These are the fruits of victory. Therefore overcome. These are the prizes of regeneration. Therefore die to self, that you may rise again to God.

26. Therefore, the whole personal being bends toward illumination, toward Eternal Life.

This is part of the secret of the Soul, that salvation means, not merely that a soul shall be cleansed and raised to heaven, but that the whole realm of the natural powers shall be redeemed, building up, even in this present world, the kingly figure of the Spiritual Man.

The traditions of the ages are full of his footsteps; majestic, uncomprehended shadows, myths, demi-gods, fill the memories of all the nobler peoples. But the time cometh,

when he shall be known, no longer demi-god, nor myth; nor shadow, but the ever-present Redeemer, working amid men for the life and cleansing of all souls.

27. In the intervals of the battle, other thoughts will arise, through the impressions of the dynamic mind-images.

The battle is long and arduous. Let there be no mistake as to that. Go not forth to this battle without counting the cost. Ages have gone to the strengthening of the foe. Ages of conflict must be spent, ere the foe, wholly conquered, becomes the servant, the Soul's minister to mankind.

And from these long past ages, in hours when the contest flags, will come new foes, mind born children springing up to fight for mind, reinforcements coming from forgotten years, forgotten lives. For once this conflict is begun, it can be ended only by sweeping victory, and unconditional, unreserved surrender of the vanquished.

28. These are to be overcome as it was taught that hindrances should be overcome.

These new enemies and fears are to be overcome by ceaselessly renewing the fight by a steadfast, dogged persistence, whether in victory or defeat, which shall put the stubbornness of the rocks to shame. For the Soul is older than all things, and invincible; it is of the very nature of the Soul to be unconquerable.

Therefore fight on, undaunted; knowing that the spiritual will, once awakened shall,

through the effort of the contest come to its full strength; that ground gained can be held permanently; that great as is the dead-weight of the adversary, it is yet measurable, while the Warrior who fights for you, for whom you fight, is, in might, immeasurable, invincible, everlasting.

29. He who, after he has attained, is wholly free from self, reaches the essence of all that can be known, gathered together like a cloud. This is the true spiritual consciousness.

It has been said that, at the beginning of the way, we must kill out ambition, the great curse, the giant weed which grows as strongly in the heart of the devoted disciple as in the man of desire. The remedy is sacrifice of self, obedience, humility; that purity of heart which gives the vision of God. Thereafter, he who has attained is wrapt about with the essence of all that can be, then sorrow ceases, and he who has grown into obedience, thereby enters into joy.

31. When all veils are rent, all stains washed away, his knowledge becomes infinite; little remains for him to know.

The first veil is the delusion that thy soul is in some permanent way separate from the great Soul, the divine Eternal. When that veil is rent, thou shalt discern thy oneness with everlasting Life. The second veil is the delusion of enduring separateness from thy other selves, whereas in truth the soul that is in them is one with the soul that is in thee. The world's sin and shame are thy sin and shame: its joy also.

These veils rent, thou shalt enter into knowledge of divine things and human things.

Little will remain unknown to thee.

32. Thereafter comes the completion of the series of transformations of the three nature-potencies, since their purpose is attained.

It is a part of the beauty and wisdom of the great Indian teachings, the Vedanta and the Yoga alike, to hold that all life exists for the purposes of Soul, for the making of the spiritual man. They teach that all nature is an orderly process of evolution, leading up to this, designed for this end, existing only for this: to bring forth and perfect the Spiritual Man. He is the crown of evolution; at his coming, the goal of all development is attained.

33. The series of transformations is divided into moments. When the series is completed, time gives place to duration.

There are two kinds of eternity, says the commentary: the eternity of immortal life, which belongs to the Spirit, and the eternity of change, which inheres in Nature, in all that is not Spirit. While we are content to live in and, for Nature, in the Circle of Necessity, Samsara, we doom ourselves to perpetual change. That which is born must die, and that which dies must be reborn. It is change evermore, a ceaseless series of transformations.

But the Spiritual Man enters a new order; for him, there is no longer eternal change, but eternal Being. He has entered into the joy of his Lord. This spiritual birth, which makes him heir of the Everlasting, sets a term to change; it is the culmination, the crowning transformation, of the whole realm of change.

34. *Pure spiritual life is, therefore, the inverse resolution of the potencies of Nature, which have emptied themselves of their value for the Spiritual man; or it is the return of the power of pure Consciousness to its essential form.*

Here we have a splendid generalization, in which our wise philosopher finally reconciles the naturalists and the idealists, expressing the crown and end of his teaching, first in the terms of the naturalist, and then in the terms of the idealist.

The birth and growth of the Spiritual Man, and his entry into his immortal heritage, may be regarded, says our philosopher, either as the culmination of the whole process of natural evolution and involution, where “that which flowed from out the boundless deep, turns again home”; or it may be looked at as the Vedantins look at it, as the restoration of pure spiritual Consciousness to its pristine and essential form.

There is no discrepancy or conflict between these two views, which are but two accounts of the same thing. Therefore those who study the wise philosopher, be they naturalist or idealist, have no excuse to linger over dialectic subtleties or disputes. These things are lifted from their path, lest they should be tempted to delay over them, and they are left facing the path itself, stretching upward and onward from their feet to the everlasting hills, radiant with infinite Light.

THE END.

From *The Canadian Theosophist* Vol. 13, No. 12 Feb. 15, 1933

Story:

A Lesson In Freeing the Mind

I am seeing a vision. I am going back in time. I am sitting on a low stone bench by a small pond. It is part of a temple garden. The temple itself stands a short distance behind us. It is a Buddhist temple in Asia, central or southern China. The pond is stocked with large gold and white carp, typical of decorative garden ponds. The Asian Master is sitting with me. He is old and wise. He begins to talk about consciousness.

See the fish as he is. Does the fish know he is a fish? Is he aware of that which he is? Is he aware of the world that extends beyond the boundaries of his small pond? To him it may seem that the idea of something beyond his pond is a foolish notion, for he has experienced his pond fully, swum to all corners. For him, he has proven unequivocally that this is the world. This pond is all that exists and he is part of it.

But you and I are sitting on the bench and we see this fish from another vantage, do we not? And we may conclude that this fish is a bit naïve, simple in his assumptions, for we know the world expands much beyond his little pond. It includes many different terrains, many different gardens, and many different species. But how can you tell the fish that this is so? Will he listen?

Well, a fish such as this one needs to learn on his own. He needs to see and experience the boundaries for himself. And so the appropriate wisdom to share with this fish would be

to ask him to just consider entertaining the possibility of an existence beyond his preconceived boundaries. From our vantage point, the fish is living an illusion but he sees it as reality. So our role, in order to help the fish, would be to help him to look within himself to find the reality of his existence, his place in creation.

We are getting up, going to take a walk down a small path by the temple. A lot of the teachings of the temple are conducted on impromptu walks such as this one. I like walking in this place. I am very happy here. We walk toward the far end of the pond and we are stopping here. There is a frog on a large lily pad. He jumps to the bank and sits there content. Master continues. ...

See the frog as he begins to explore life outside the pond. He has taken the first steps toward the realization of the world that exists beyond himself. His growth has surpassed that of the fish, for his reality, his consciousness, has expanded beyond the self-imposed boundaries of the fish. The frog is exploring the edge of the pond. He is journeying into areas that constitute a new and different type of reality, more solid and stable, able to support other kinds of creatures and beings. And out of his exploration, he gains a new understanding of reality for, now, having seen much more of what exists, he can look back and see that his pond is but a fleeting reality with neither substance nor solidity.

The pond is reality that ebbs and flows, dynamic and ever changing. But when the frog jumps out of his pond onto solid earth, he will find a reality that is substantially different, one

that does not shift but provides a stable footing. On this new ground he may feel more balanced, more secure, more content. But still, he does not know all.

We walk further, stopping at a marshy area. I am really enjoying this. There is a large white crane standing in the water.

See the crane standing in the pond there. Now he is a different creature altogether, for though he stands in the water, he has a completely different concept of both the water and the land, for he is a beast of the skies. He has traveled in realms that go far beyond either the fish's world of the pond or the frog's world of pond and earth. He exists in a world devoid of substance and solidity, yet it surrounds all else, a world composed of an abundance of tiny particles; one that carries the illusion of nothing yet contains everything.

Although the crane cannot see them himself, I am seeing the tiny particles in the air that support his flight.

Now this crane still spends a great deal of time in the pond for, at this point in his life, it is a natural environment. But the crane is different because he knows about life beyond the pond. He has a much deeper understanding of the real world. He knows the pond, the earth, and beyond that, the sky. And because he can travel in each, he experiences a wider awareness and greater comprehension of the absolute truth. To the crane we have nothing to teach, for he has seen reality. He has gained an appreciation and an understanding of his place and role in the world.

So, we may see the fish as a creature of the mind, for he has created his own illusion of the world and he lives in that dream. We may see the frog as going beyond the boundaries of the mind so that he begins to see his being and his connection to all that is around him. He has glimpsed an expanded world yet he still does not have the complete picture. The frog represents man on the spiritual path as he begins to explore the world beyond his illusion. The crane serves as a Spirit. His expanded consciousness enables him to naturally live in all three worlds but also to have the proper perspective on them all.

On this day, let your spirit soar like a dove. Let it feel the warmth of the sun on its wings and the lightness of the wind through its feathers. Let it soar high and free and let no one interfere with its travels. Let others see its beauty in flight and may they, too, fly up and celebrate their spiritual freedom. God's blessings to our spirits on this day, and may we all find the freedom, which we seek.

Kristi and Adri
Box 1166
Westminster, CO 80030

Adri is an autistic child who communicates with her mother Kristi through facilitated communication. Facilitated communication is where a facilitator steadies the arms of an autistic child on a typewriter. The facilitator steadies body movements allowing the autistic person to communicate.

No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. ... The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship.

K.H.

Be tolerant to others, respect the religious views of others if you would have your own respected.

K.H.

As it was our wish then, to signify to you that one could be both an active and useful member of the Society without inscribing himself our follower or co-religionist, so is it now.

K.H.

If every fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with B.K. 'I am a theosophist before I am an Englishman,' no foe could ever upset your Society.

K.H.

Every western Theosophist should learn and remember, especially those of them who would be our followers, that in our Brotherhood, all personalities sink into one idea - abstract right and absolute practical justice for all.

K.H.

Katherine A. Beechey. Daily Meditations.

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EDITORIAL

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

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

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

OBJECTIVES

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

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

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