

THE HIGH COUNTRY THEOSOPHIST



Vol. 13 No. 9

Boulder, Colorado

September, 1998

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AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS

By FRANZ HARTMAN, M.D.

A POSTSCRIPT TO HIS REMINISCENCES”
TRANSLATED BY FRITZ HAHN

THE CHRISTIAN AND HINDU FORM OF MYSTICISM

Listen to the illuminated soul

“If the inner motive power to reunite with God is overcome by a nature corrupted by indulgence we observe that our will and our love follows these attractions of nature. If something among things created attracts us very much, we feel only a meagre attraction towards God and spiritual experience. When our love absents itself from its divine origin it follows the corruption of nature, and the will of this love is strengthened therein. Thus the will revolts against God and love becomes dissolute in pernicious desires.

“If the soul’s inclination towards God gain the upper hand, and it tears itself away from the darkness of error and falsehood, then love inclines towards God, and by this inclination increases its effective activity. Then the soul begins to be illuminated by the universal light, the light of the truth of Jesus Christ whose light came into the world to illuminate all



mankind. At first, and for a long time afterwards, it is as the shadow of night upon us--a gloomy and dreary clay lasting as long as we allow this inclination to rob us of our time. Then Jesus Christ rises in our soul as the sun rises above our globe. In proportion as the sunlight increases, the darkness of the night necessarily disperses, and Jesus Christ illuminates us.” -(De la Mothe Guyon’s “*The Inner Life*,” vol. ii, p. 128).

Of course such mystic teachings are unintelligible to unbelievers and the superstitious, and therefore such writings are mistaken by many for pious enthusiasm and imagination, while they are diametrically opposed to such enthusiasm and deal with living realities.

Spiritual life in man with its currents is, for him who understands it, just as real and essential, as material life is for the everyday man. But for the one who has not experienced it, it is only a dream.

The ordinary man does not realize that his personal consciousness is only a reflection of his inner Self, and this, in turn a reflected image of the Godman. In his imagination lie fancies himself equal to being a master of the world, and after all he is but a plaything in the hand of nature. He imagines that he possesses a free will and does not understand that his will is dependent upon and is guided by all possible external circumstances.

The vain and pious one is no better off than the unbelieving fool. Their desires and acts alike originate from the illusion of selfhood. Out of the delusion of this imaginary “Ego” arises self-morality, self-sufficiency,

self-consciousness, pig-headedness, self-glorification, and selfishness in its various forms. These must be overcome and must decay, so that the true Self, the Master and Redeemer in man, can rise and become manifest.

The devil is God reversed--the imagined ego a caricature of the real Ego, and consequently also the religion having its source in self-conceit an illusion composed of vanity, fear and greed, resulting in hypocrisy, intolerance, cruelty and crime.

No man can have true religion if he be without understanding of the mystical, since religion is the relation of the mortal man to his higher immortal self, and this relationship is not visible externally, but mystically, that is to say occultly. It cannot be demonstrated tangibly and proven, but must be felt internally and perceived by man himself in his own innermost being as is not otherwise possible.

It is not a matter of analytical research by the intellect, but of abandonment of that method; not of verifying a theory, but of inner experience; not of logical conclusions, but a revelation of the truth within.

Worldly wisdom is blind, and therefore dependent upon proofs. Wisdom Deceives and knows itself. Truth is always exterior observation, opinions and logical conclusions. Self-knowledge of truth in the heart of man has no other source but the truth. Therefore all sacred writing are inspired by God--not by an alien God but by the One who dwells in the heart of all. Worldly wisdom is limited to this or that appearance. The Wisdom of God embraces within itself the whole of the

universe and the innermost essence of things.

God in external things.

“Come to Jesus,” cries the Christian parrot, and does not understand what he says, if he does not know Jesus. “I seek refuge in Buddha,” says the Buddhist, and it would often be difficult to explain how he accomplished it. “Know thyself,” preaches the philosopher, but whoever is not on the road of this self-knowledge does not know what it is about.

“Tat tvam asi,” says the Hindu, “I am you,” and if he does not know the “you”, he does not know the “I” any better.

All these expressions are mystical and incomprehensible for those who are not mystics. They all have the self-same intention, and mean to tell you: “Try to comprehend that you are in your inmost essence one with Divinity. Fasten this highest ideal in your consciousness and cling steadfastly to it.

This is not that slave-religion that reigns in churches and schools, but the religion of the free-of him who perceives God within himself and in everything.

He who does not seek God interiorly, but only in exterior forms, consumes his own vitality outside of himself. He exists externally, in the sphere of imagination, and cannot reach true self-consciousness. He who does not know God and imagines that he is a god himself, is an egotist and cannot find God, for the hard shell with which his heart is surrounded does not let the divine light penetrate. The mysticism of all generations teaches that God is the essence and centre of everything; he who does not find him at his own centre cannot perceive the Spirit of

In all exoteric systems of religion there exist a lot of proscriptions, rules and directions as to what one should and should not do.

Who can remember them all? And if one does, what good is it for a man to live after a formula if he cannot overcome the greatest of errors out of which all other errors proceed, the illusion of his selfhood and separateness from God?

How could he reach real God-consciousness while he holds on to his self-conceit, which is the greatest impediment to the understanding of the true Self?

To those who cannot distinguish between the real and the transitory “Ego” these teachings form an insurmountable contradiction.

The born mystic sees that the perception of God is neither attained by searching the external world, nor in his self-conceit, which also belongs to the outer man, but only in the innermost of the Soul. This absorption in the actual innermost is at the same time an exaltation. It is like the rays of the sun concentrated on a focuspoint, from which point the light is diffused.

The memorizing of formulas and rules is more apt to lead one to exterior dispersion than to inner concentration; they are as guides to the blind, but he who knows the way does not need them. The light illuminates the man who is on the way to truth, and he does not

need a lantern. Whoever finds the real higher Self, the Master within, will be guided by Him, and whoever is willing to be lead by this Master does not err, for he only does that which becomes possible for him in the inner world by the consent of the Master. He lives in the Spirit of God” and the Spirit of God is his inner Life.

This is the Christian doctrine, and to possess a clear conception of its significance we will contemplate a symbol from the Hindu teaching. It is an accordance of four existences, or states of consciousness in the Unity of the Great Whole, of which always the lower one is the reflection, the reflex as it were, the Son of the one nearest above. These four states or conditions are designated in the Hindu philosophy as follows

I. Parabrahm, or the Absolute, the Super-Divinity of the Christian Mysteries.

II. Brahma, God, as the original Source or Creator of everything; the Logos of the Christians.

III. The Inner Self-consciousness; the soul or the human-divine individuality; the heavenly man.

IV. The personal consciousness; the earthly mortal man. His exterior material appearance is not here taken into consideration, as it is the house only in which man dwells.

(To be concluded.)

From *The Canadian Theosophist*

Vol. II No.8 October 15, 1921

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED By GEOFFREY A.
BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. Please clarify the meaning of this passage: the monad starts out on its journey as an un-self-conscious god-spark in the lowest of the elemental kingdoms and attains self-consciousness in the Human Kingdom.

Answer. This question has its origin in that very important pronouncement which is known as the third fundamental proposition of *The Secret Doctrine*.

Since these three propositions are “fundamental conceptions which underlie and pervade the entire system of thought” known as the Esoteric Philosophy, therefore this portion of the proposition is deserving of careful consideration.

Specific reference is here made to that portion which describes “the obligatory pilgrimage for every Soul” a spark of the Universal Over-Soul, “through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law’

during the whole term.” (S.D. 1, 17; 1, 82 6 vol. ed.; 1. 45 3rd ed.)

The phrase “the Cycle of Incarnation (or ‘Necessity’)” here signifies the passage of the monad through Seven Cycles of Manifestation, which is the equivalent of 7 Rounds. This in turn signifies “the whole term” of the Earth’s planetary life-cycle, or planetary manvantara, which again means the full period of a planetary period of activity, or manifestation.

Continuing the clarification of the term: 1 Round signifies the passage of the monad through 7 Globes of the Earth-Chain (of which our Earth is the fourth in the chain of seven globes), accomplishing 7 cycles of manifestation on each one of the 7 Globes, These 7 cycles of manifestation are termed 7 Root-Races. (It may be noted that in its turn each RootRace is divisible into 7 Sub-Races; and into 7 Sub-sub-races, etc.) Before defining the term “un-self-conscious god-spark,” let us consider the clarification of “the lowest of the elemental kingdoms.”

The kingdoms of Nature, or the hierarchies of Nature, which perform the obligatory pilgrimage through the Cycle of Necessity upon the Earth are divisible into 10 Classes.

Six of these are invisible-because our eyes are not geared to see them-and four are visible. The four visible Classes or

Kingdoms are enumerated in this manner (in descending order-describing their evolutionary status in descending scale): the Human Kingdom, the Animal Kingdom, the Plant Kingdom, the Mineral Kingdom. Superior to the Human Kingdom are three Classes of the Dhyani-Chohanik Kingdoms. Inferior to the Mineral Kingdom (in evolutionary degree or status) are three Classes of the Elemental Kingdoms, which may be listed in descending order as the 1st, the 2nd, and the 3rd Elemental Kingdoms.

The obligatory pilgrimage which the monad pursues in compliance with Cyclic Law, requires it to undertake an ascending journey through the hierarchies of nature. Therefore it becomes necessary that the monad must pass through “every elemental form of the phenomenal world of that Manvantara.” These words of the proposition signify the passage through the three Kingdoms or Classes of Elementals, commencing with the lowest class of the Elemental Kingdoms.

It is doubtful whether a person reared in the Western world would consider the possibility that a mineral would possess consciousness, or a plant, for that matter. Nevertheless, the following significant statement is made in The Secret Doctrine: “Every atom in the Universe has the potentiality of self-consciousness in it 1. 107; 1, 167 6-vol. ed.; 1, 132, 3rd

However, since the three Elemental Kingdoms are lower in evolutionary status than is the Mineral Kingdom, the term that is applied to the monad when passing through the Elemental Kingdoms is “un-self-conscious.”

Then, too, when the monad passes through the three manifested kingdoms below the Human Kingdom, it is still in a non-self-conscious state, albeit possessing the potentiality of self-consciousness.

In further clarification of the term “Elemental,” it is to be noted that while the Mineral Kingdom represents the lowest stage of consciousness in the manifested kingdoms of nature, it nevertheless is representative of an entity that has a permanent or fixed form.

The kingdoms below the Mineral Kingdom represent entities still lower in the scale of evolution than the first of the manifested kingdoms. Hence the kingdoms below the Mineral Kingdom are termed Elemental, of which there are three grades or classes.

Such entities do not have a fixed or stationary rupa (to use the technical term-which signifies a “form” rather than a “body.”).

Because of the basic urge to attain a fixed form an elemental assumes a form, although it is unable to retain its assumed

shape. Eventually its evolutionary urge will be fulfilled, when it ascends into the first of the manifested hierarchies of nature.

The significance of the term “monad” should likewise be clarified. It is used in two ways:

(a) as equivalent to the dual principles Atma-Buddhi, i.e., Atman, when manifesting with its upadhi, Buddhi;

(b) as an equivalent to “the Spark” which issues from its Source.

To illustrate the point, two passages from *The Secret Doctrine* may be cited:

(a) “ ‘Pilgrim’ is the appellation given to our Monad (the two in one) during its cycle of incarnations.”

(b) “The fundamental identity of all Souls with the Universal Over-Soul, and the obligatory pilgrimage for every Soul - a spark of the former.” (Statements in connection with the fundamental propositions: S.D. 1, 16-17; 1, 82, 6-vol. ed.; 1, 45, 3rd ed.)

In (a) the Monad is clearly defined as the dual Principles Atman and Buddhi; in (b) the “Spark” or Atman is rendered “Soul”, while Paramatman (the Source of Atman) is rendered the “Universal Over-Soul.”

In later passages the Spark is further clarified by being referred to as the

Monadic Essence, in contradistinction to the Spark when united with its upadhi, Buddhi, which is termed the Monad.

Following its emission as a Spark, its journeyings through the illimitable reaches of Space are brushed aside and it lands in the dense regions of form, where it is defined as an “un-self-conscious god-spark” because at its issuance the spark is regarded as being unaware of the consciousness of self, for the reason that it is not associated with a vahana (a vehicle), nor is it linked with an upadhi (here using this term in its literal significance: “a substitute” or, veil of spirit”).

Please note that a distinction is made between an upadhi and a vahana. Although in common usage, both Sanskrit words may be translated-and are usually so rendered --by the English word “vehicle,” nevertheless there is a distinction.

For the sake of clarity, then, to repeat: an upadhi is a ‘veil of spirit’, in the sense of a “principle” (Of man’s sevenfold constitution), whereas the vahana is the vehicle of the six higher Principles: the Sthula-sarira, generally rendered the physical body, or the physical vehicle for the manifested kingdoms. The vahana is also referred to as the “vesture.

Each of the ten Kingdoms of Nature, or the hierarchies of nature, has its appropriate vahana or vesture, which is also its rupa.

At the time of its issuance the Spark is not aware of its identity with its Source, although it ever retains its primal urge of attaining the evolutional status of its Source. To express it by a figure of speech: the spark seeks to rebecome the Flame. It is this urge which impels it to pursue the obligatory pilgrimage through the Circle of Necessity.

In pursuing its obligatory pilgrimage of ascending the Ladder of Life-each one of the ten Classes or Kingdoms of Nature representing one of the rungs or rods of the Ladder of Life-the monad does not become identified with, or involved in the habiliments of the hierarchies of nature or the vestures pertaining to each Class or Kingdom.

It remains apart, so to speak. It dons the vesture pertaining to each Kingdom, at the time that the vahana undergoes the evolutional activity appropriate to its status on the Ladder of Life.

The Spark (Atman) remains linked with its Source (Paramatman) even though unaware of, or unconscious of, its linkage.

Since the Monadic Essence is only able to function on its own plane, in order to make contact with lower planes it must do so by means of upadhis. It therefore emanates an upadhi.

This “veil of spirit” is Buddhi This dual is inseparable during the period of the cycle of manifestation: it is termed the Monad. But even the Monad is unable to function on the lower planes without an upadhi. Therefore, the Monad emanates its upadhi-Manas.

Yet even this “three in-one” is not able to function consciously on the physical plane without an appropriate vehicle.

Therefore, it becomes necessary to acquire an appropriate vehicle in order that the Monad may contact the physical plane by means of its upadhis through its vahana. The appropriate vehicle is prepared during the Great Cycles of Manifestation, through the Round-development of the principles of the human constitution.

The question arises: Since the monad does not become involved in the evolutionary status of its vestures during its ascent of the Ladder of Life and does not obtain consciousness of its status, how is self-consciousness attained?

This is the magnificent theme which *The Secret Doctrine* develops in its second volume. Therefore only a brief answer may be given here. The lower kingdoms do not have the appropriate vehicle, nor is the vahana evolved by means of evolutionary activity in the kingdoms below the Human.

Herein lies the great difference between

the Animal Kingdom and the Human Kingdom. But the Human Kingdom is able to provide the appropriate vehicle: by means of the developmental processes of the principles of the sevenfold human constitution, in connection with the upadhis.

However, it was not until the Fourth Great Cycle of Manifestation (namely the Fourth Round) upon the fourth globe of the seven spheres and during the Third great Root-Race, that the consciousness of self was awakened from dormancy.

Yet even this awakening would not have taken place during the present Fourth Round had it not been effected by the Great Benefactors of the human race.

These Benefactors are the Solar Pitris, known as the Manasaputras. Because of their superior development of the Manas principle (which accounts for their being named “the Sons of Manas”-the Mind principle), they were able to activate the human vehicle so that they brought about the awakening of the Manas-principle within the human rupa.

In this manner was awareness of self, or self-consciousness, conveyed to the Human Kingdom.

From *The Canadian Theosophist*
Vol. 46 No. 5, Nov. 1965
(To be continued)

The Book of Hopi

Creation Mythology

(continued)

Tokpa: The Second world

So the First People kept multiplying and spreading over the face of the land and were happy. Although they were of different colors and spoke different languages, they felt as one and understood one another without talking. It was the same with the birds and animals. They all suckled at the breast of their Mother Earth, who gave them her milk of grass, seeds, fruit, and corn, and they all felt as one, people and animals.

But gradually there were those who forgot the commands of Sótuknang and the Spider Woman to respect their Creator. More and more they used the vibratory centers of their bodies solely for earthly purposes, forgetting that their primary purpose was to carry out the plan of Creation.

There then came among them Lavañhoya, the Talker. He came in the form of a bird called Mochni [bird like a mocking bird], and the more he kept talking the more he convinced them of the differences between them: the difference between people and animals, and the differences between the people themselves by reason of the colors of their skins, their speech, and belief in the plan of the Creator.

. It was then that animals drew away from people. The guardian spirit of animals laid his hands on their hind legs just below the tail, making them become wild and scatter from the people in fear. You can see this slightly oily spot today on deer and antelope-on the sides of their back legs as they throw up their tails to run away.

In the same way, people began to divide and draw away from one another-those of different races and languages, then those who remembered the plan of Creation and those who did not.

There came among them a handsome one, Káto'ya, in the form of a snake with a big head. He led the people still farther away from one another and their pristine wisdom. They became suspicious of one another and accused one another wrongfully until they became fierce and warlike and began to fight one another.

All the time Mochni kept talking and Káto'ya became more beguiling. There was no rest, no peace.

But among all the people of different races and languages there were a few in every group who still lived by the laws of Creation. To them came Sótuknang. He came with the Sound as of a mighty wind and suddenly appeared before them. He said, "I have observed this state of affairs. It is not good. It is so bad I talked to my

Uncle, Taiowa, about it. We have decided this world must be destroyed and another one created so you people can start over again. You are the ones we have chosen.”

They listened carefully to their instructions.

Said Sótuknang, “You will go to a certain place. Your kópavi [vibratory center on top of the head] will lead you. This inner wisdom will give you the sight to see a certain cloud, which you will follow by day, and a certain star, which you will follow by night. Take nothing with you. Your journey will not end until the cloud stops and the star stops.”

So all over the world these chosen people suddenly disappeared from their homes and people and began following the cloud by day and the star by night. Many other people asked them where they were going and, when they were told, laughed at them. “We don’t see any cloud or any star either!” they said. This was because they had lost the inner vision of the kópavi on the crown of their head; the door was closed to them. Still there were a very few who went along anyway because they believed the people who did see the cloud and the star. This was all right.

After many days and nights the first people arrived at the certain place. Soon others came and asked, “What are you doing here?” And they said, “We were told

by Sótuknang to come here.” The other people said, “We too were led here by the vapor and the star!” They were all happy together because they were of the same mind and understanding even though they were of different races and languages.

When the last ones arrived Sótuknang appeared. “Well, you are all here, you people I have chosen to save from the destruction of this world. Now come with me.”

He led them to a big mound where the Ant People lived, stamped on the roof, and commanded the Ant People to open up their home. When an opening was made on top of the anthill, Sótuknang said to the people, “Now you will enter this Ant kiva, where you will be safe when I destroy the world. While you are here I want you to learn a lesson from these Ant People. They are industrious. They gather food in the summer for the winter. They keep cool when it is hot and warm when it is cool. They live peacefully with one another. They obey the plan of Creation.”

So the people went down to live with the Ant People. When they were all safe and settled Taiowa commanded Sótuknang to destroy the world. Sótuknang destroyed it by fire because the Fire Clan had been its leaders. He rained fire upon it. He opened up the volcanoes. Fire came from above and below and all around until the earth, the waters, the air, all was one element, fire,

and there was nothing left except the people safe inside the womb of the earth.,

This was the end of Tokpela, the First World.

EMERGENCE TO THE SECOND WORLD

While this was going on the people lived happily underground with the Ant People. Their homes were just like the people's homes on the earth-surface being destroyed. There were rooms to live in and rooms where they stored their food. There was light to see by, too. The tiny bits of crystal in the sand of the anthill had absorbed the light of the sun, and by using the inner vision of the center behind their eyes they could see by its reflection very well.

Only one thing troubled them. The food began to run short. It had not taken Sótuknang long to destroy the world, nor would it take him long to create another one. But it was taking a long time for the First World to cool off before the Second World could be created. That was why the food was running short.

“Do not give us so much of the food you have worked so hard to gather and store,” the people said.

“Yes, you are our guests,” the Ant People told them. “What we have is yours

also.” So the Ant People continued to deprive themselves of food in order to supply their guests. Every day they tied their belts tighter and tighter. That is why ants today are so small around the waist.

Finally that which had been the First World cooled off. Sótuknang purified it. Then he began to create the Second World. He changed its form completely, putting the land where the water was and water where the land had been, so the people upon their Emergence would have nothing to remind them of the previous wicked world.

When all was ready he came to the roof of the Ant kiva, stamped on it, and gave his call. Immediately the Chief of the Ant People went up to the opening and rolled back the núta.* “Yung-ai! Come in! You are welcome!” he called.

Sótuknang spoke first to the Ant People. “I am thanking you for doing your part in helping to save these people. It will always be remembered, this you have done. The time will come when another world will be destroyed; and when wicked people know their last day on earth has come, they will sit by an anthill and cry for the ants to save them. Now, having fulfilled your duty, you may go forth to this Second World I have created and take your place as ants.”

Then Sótuknang said to the people, “Make your Emergence now to this Second World I have created. It is not quite so

beautiful as the First World, but it is beautiful just the same. You will like it. So multiply and be happy. But remember your Creator and the laws he gave you. When I hear you singing joyful praises to him I will know you are my children, and you will be close to me in your hearts.”

So the people emerged to the Second World. Its name was Tokpa (Dark Midnight). Its direction was south, its color blue, its mineral göchásiva, silver. Chiefs upon it were salavi, the spruce; kwáhu, the eagle; and kolichiyaw, the skunk.

It was a big land, and the people multiplied rapidly, spreading over it to all directions, even to the other side of the world. This did not matter, for they were so close together in spirit they could see and talk to each other from the center on top of the head. Because this door was still open, they felt close to Sótuknang and they sang joyful praises to the Creator, Taiowa.

They did not have the privilege of living with the animals though, for the animals were wild and kept apart. Being separated from the animals, the people tended to their own affairs. They built homes, then villages and trails between them. They made things with their hands and stored food like the Ant People. Then they began to trade and barter with one another.

This was when the trouble started. Everything they needed was on this Second

World, but they began to want more. More and more they traded for things they didn't need, and the more goods they got, the more they wanted. This was very serious. For they did not realize they were drawing away, step by step, from the good life given them. They just forgot to sing joyful praises to the Creator and soon began to sing praises for the goods they bartered and stored. Before long it happened as it had to happen. The people began to quarrel and fight, and then wars between villages began.

Still there were a few people in every village who sang the song of their Creation. But the wicked people laughed at them until they could sing it only in their hearts. Even so, Sótuknang heard it through their centers and the centers of the earth. Suddenly one day he appeared before them.

“Spider Woman tells me your thread is running out on this world,” he said. “That is too bad. The Spider Clan was your leader, and you were making good progress until this state of affairs began. Now my Uncle, Taiowa, and I have decided we must do something about it. We are going to destroy this Second World just as soon as we put you people who still have the song in your hearts in a safe place.”

So again, as on the First World, Sótuknang called on the Ant People to open up their underground world for the chosen people. When they were safely

underground, Sótuknang commanded the twins, Pöqánghoya and Palöngawhoya, to leave their posts at the north and south ends of the world's axis, where they were stationed to keep the earth properly rotating.

The twins had hardly abandoned their stations when the world, with no one to control it, teetered off balance, spun around crazily, then rolled over twice. Mountains plunged into seas with a great splash, seas and lakes sloshed over the land; and as the world spun through cold and lifeless space it froze into solid ice.

This was the end of Tokpa, the Second World.

EMERGENCE TO THE THIRD WORLD

For many years all the elements that had comprised the Second World were frozen into a motionless and lifeless lump of ice. But the people were happy and warm with the Ant People in their underground world. They watched their food carefully, although the ants' waists became still smaller. They wove sashes and blankets together and told stories.

Eventually Sótuknang ordered Pöqánghoya and Palöngawhoya back to their stations at the poles of the world axis. With a great shudder and a splintering of ice the planet began rotating again. When it was revolving smoothly about its own axis and stately moving in its universal

orbit, the ice began to melt and the world began to warm to life. Sótuknang set about creating the Third World: arranging earths and seas, planting mountains and plains with their proper coverings, and creating all forms of life.

When the earth was ready for occupancy, he came to the Ant kiva with the proper approach as before and said, "Open the door. It is time for you to come out."

Once again when the núta was rolled back he gave the people their instructions. "I have saved you so you can be planted again on this new Third World. But you must always remember the two things I am saying to you now. First, respect me and one another. And second, sing in harmony from the tops of the hills. When I do not hear you singing praises to your Creator I will know you have gone back to evil again."

So the people climbed up the ladder from the Ant kiva, making their Emergence to the Third World.

END NOTES

1. * The núta is the straw thatch over the ladder-opening of modern Hopi kivas. This is the ritual procedure followed when a *kachina* enters a kiva.

From *Book of the Hopi*
by Frank Waters

SLEEP AND DREAMS

ALMOST. one-third of our life is spent in sleeping. Yet, it is surprising that we go through this state each day with little or no interest in finding out what happens during it, or even what causes sleep. Why do we fall asleep every night?

The general belief is that when the body becomes tired and depleted of vitality, sleep overpowers us. Theosophy, however, says that we are more full of life-energy when we fall asleep than in the morning when we wake up.

For, this life-energy exists around us like an ocean, and when we are awake the life waves rush into the body with greater intensity every hour. Our power to throw it off or resist is limited, and so we fall asleep. During sleep, the equilibrium is restored, and so we wake up.

The actual number of hours for which we sleep, varies from person to person, but sleep we must. One can survive without food for up to three weeks, but one cannot remain sleepless that long. Experiments have shown that when people are deprived of sleep, not only is their physical health affected, but their mental fitness and power of concentration also suffer.

Explaining the necessity for sleep,
H.P.B. states:

It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi* As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. (*Transactions*, pp. 70-71)

Patanjali defines sleep as “that modification of the mind which ensues upon the quitting of all objects by the mind, by reason of all the waking senses and faculties sinking into abeyance.” (*The Yoga Aphorisms*, p. 5)

This shows that in sleep we are at a different level of consciousness, and that the senses and faculties which we use during waking life are paralysed and at rest.

In waking life it is the cerebrum that is active, while during sleep the cerebellum, which controls the unconscious activities, takes over. So sleep is not all unconsciousness.

Certain centres in the brain are awake and act as guard; so that a mother may sleep like

a log through a thunderstorm, but is awakened by her baby's crying.

In sleep, a different set of senses, i.e., the astral senses, are at work. Thus, in the case of people who suffer from somnambulism or sleep-walking, the astral has taken over full control, and the astral body drags the physical along. Its judgment is so accurate that we find somnambulists walking over the narrowest of ledges without falling-something which in their waking state they would never dare to do.

In sleep, we are at a different level of consciousness. There is one consciousness, functioning at several levels.

Theosophy talks about four states of consciousness, viz., *Jagrat*, *Swapna*, *Sushupti* and *Turiya*. The Higher *Manas*, a ray of *Atma-Buddhi*, is the reincarnating Principle or Ego in man.

Every incarnation a fresh ray projects itself and is called the incarnated *Manas*. On incarnation, *Manas* becomes dual, i.e., it can gravitate towards the desire principle or levitate towards *Buddhi*.

An aspect of this incarnated *Manas* is absorbed in desires and in the affairs of the world, but there is that higher aspect of *Manas* which feels imprisoned while it has to work through the personality. It is this aspect of *Manas* which gets the

opportunity, during sleep, to make contact with the higher principles, *Buddhi* and *Atma*, which are entirely inactive during the waking state.

The four states of consciousness can be looked upon as concentric circles. *Turiya* is the highest state, a state of high spiritual consciousness, and is at the centre, closest to *Atma*. This is the state into which only sages and seers can enter at will. *Jagrat*, the waking state, is at the other end, farthest from the centre. One cannot reach *Sushupti*, the deep sleep state, directly from *Jagrat*, because there is the intervening state of dreaming-*Swapna*.

As we fall asleep, we enter *Swapna* or the dream state. But this dream state-as we go from *Jagrat* to *Sushupti*-is quite different from the dream state we enter while coming back from *Sushupti* to *Jagrat*.

These dreams are produced by the combined action of *Kama*-desire and the "animal soul," which action is purely mechanical. It is instinct, not reason, which is active in the dreamer, and even animals have this kind of dreams. Freud's theory covers only these dreams. As per' his theory, the rational and irrational desires which we try to 'repress and push back into the "unconscious," find their expression in dreams.

From' the dream state we pass into

Sushupti, or dreamless sleep. In this state, our lower nature, which includes the lower emotions and intellect, is paralysed.

Here, that aspect of *Manas* which is all wrapped up in the personality-the jailer-falls asleep, and the inner man who was held prisoner in waking life becomes free to unite with *Buddhi-Manas*. The jailer is half asleep, and catches only occasional glimpses, as through a window, of the acts and thoughts of the inner man.

In *Sushupti*, we exist as our true individuality, unhindered by personality. As the Upanishads say, "Here the father is father no more; nor the mother a mother; nor the worlds, worlds"

Even the most hardened criminal passes through this state of dreamless sleep, however fleetingly. Mr. Judge calls it a great spiritual reservoir "by means of which the momentum toward evil living is held in check."

In fact, it has been shown experimentally that a person deprived of this state of sleep gets up all tired. Here our Ego acts on its own plane and is fully conscious and omniscient, and it can communicate with other Egos on the same plane if there is spiritual rapport between them.

It is in this state that we can contact our dear departed ones; one may have no clear

recollection of it upon waking, but a vague feeling of having made the contact gives us solace.

Then from the dreamless state we once again enter the dream state. It is in these dreams that the ideas and experiences of the inner man are reflected. In *Sushupti*, we find the solution to our problems. So many artists and inventors have found inspiration in dreams, or the solution of a problem which they were struggling to find while awake. Kekulé, the German chemist, for instance, dreamt of a serpent biting its own tail, and was able to arrive at the closed ring structure of the benzene molecule.

The solution obtained in dreams is in the symbolic form. The language used by our Ego on its own plane is quite different from any that we know of waking life. So when the Ego resumes its life in the body, it has difficulty in conveying its experiences to our brain. It communicates in the form of pictures and images.

Sometimes, as we enter the waking consciousness, our dream experiences get distorted, and appear to be a meaningless jumble of pictures. These are called confused dreams.

At times, a dream is a prophetic nature, and a future event is seen as a clear picture. History is replete with instances of prophetic dreams. Buddha's mother, for instance, dreamt that a shining six-rayed

star from heaven, whose token was a white elephant, entered her womb, and she woke up with a happy feeling. The dream-readers said it signified that she would give birth to a boy, “a holy child wondrous wisdom, profiting all flesh,” as Edwin Arnold puts in *The Light of Asia*.

Sometimes in dreams we get warnings. In waking life, we not always able to foresee the danger we are going to get into, as our mind is involved in a multiplicity of thoughts and desires.

These are called warning dreams. Either the person himself may get warning-e.g., Abraham Lincoln had a premonition of his own death-or if that person cannot easily be impressed, someone may get the warning dream for him. There are instances of someone close to a person dreaming about, say, a plane crash, and warning him not to board the plane-and the plane really crashes.

Then there are retrospective dreams. These are flashes of memory from our past lives, and are generally stray pictures picked up from the astral light. As the astral light is a universal register, therein impressed all events, past, present and future.

There are allegorical dreams, and dreams sent by good or adepts or mesmerizers who may want us to do something according to their will. There

are also chaotic dreams and nightmares, which may be caused by some physical factor-such as indigestion or by mental trouble.

Then, again, there is the dream that often comes to those who are striving to live the higher life and to develop their inner faculties. In this, one is often apparently attacked and pursued. It is the struggle between the higher and lower nature If the aspiration towards a higher life is kept up, but a corresponding change in daily thought and act does not take place, the dream will be repeated, varying perhaps in detail, and cease to come only when the fight is given up and one re-plunges into the lower sort of conduct, or when the battle is won by the opposite course of life and thought. (Letters That Have Helped Me, Book III, p. 149, 1996 ed.)

We see from the analysis of different kinds of dreams that it is very important (a) to bring the experiences of *Sushupti* to the waking state, and (b) to interpret these dreams. It is said that a dream that is not understood is like a letter that is not opened. We are the only ones who can interpret our dreams. No one else, nor any dream book, can do this.

To bring back the experiences of the dreamless state, the channel of communication from *Jagrat* to *Sushupti*

and back should be clear. What and how much our brain can remember of these dreams depends upon how porous the brain is. For our brain to become porous, we should lead a virtuous life, have fewer personal desires, give up materialistic pursuits.

The state of mind immediately before going to sleep also affects the sleep state. So it is recommended that we practise self-examination every night. Our motives, methods, habits, dealings with others through the day, all need to be examined. Even the repetition of a verse from *The Voice of the Silence*, the *Gita*, or any other sacred text, might help to calm the mind.

Dreams play an important role in our evolution, so it is necessary for us to learn to interpret them.

These nightly visions are like a storehouse of accumulated wisdom. Just as our link with our higher nature in the waking state is through the voice of conscience, which checks us from doing wrong, so in sleep there is one more link with our higher nature. We must learn to take advantage of these nightly visions.

From *The Theosophical Movement*,
Vol. 68 No. 3 January 1998
THEOSOPHY COMPANY,
40 New Marine Lines,
Mumbai 400 020 India

Service to Humanity
7/384, Malviya Nagar
Jaipur (Raj.) - 302017
India
Dear Mr. Slusser,

August 4, 1998

I have received a notice with the April 98 H.C.T. and request kindly that you renew my subscription from July 98 forward. This is a request for a free subscription due to financial hardship. Kindly accept our humble request. Thanks.

We are all retired people who are very anxious to study the Ancient Wisdom. It is very difficult to know how to reach God Realization and the more we read the more we puzzle. We therefore, request that you comment on some issues pertaining to the Wisdom Masters. Photo's of them would also be appreciated along with their main ideas.

If you know of any societies in India, U.S.A., Canada and etc which could give this information, it would help a lot to those who are seekers of the Truth. Do this when you find time.

We would appreciate any articles on God Realization. There is no end in the Theosophical literature. Man comes and he will go with a heavy burden on his head. Is it right to live calmly in the world and go without a worry? By the way what are the longings of the worldly man and woman as man comes into this world alone and he leaves\dies alone?

At thy feet,

Avtar K. Pandit

Dick Slusser and Marty Lyman
Editors of the *H.C.T.*

Dear Avtar and fellow students,

To reach God Realization is a long and arduous process. There are many new organizations which will help steer one in the right direction.

As for Ancient Wisdom (Theosophical) we would recommend you study the set of twelve manuals entitled: *The Esoteric Teachings* by G. de Purucker (Point Loma Publications, P.O. Box 6507 San Diego, Ca. U.S.A. 92166) or the condensed version *Fountain Source of Occultism* (Theosophical University Press).

We would also recommend *Studies in Occult Philosophy*, *Fundamentals of the Esoteric Philosophy*, and *Dialogues of G. de Purucker* (three volumes). All these texts contain the teachings of G.de Purucker and are available from Theosophical University Press, P. O. bin C, Pasadena, Ca. U.S.A. 91109. We use these texts frequently in the *H.C.T.*

We are sending the 12 vol. set *The Esoteric Teachings*, via surface mail, as our gift to your library. We hope this will be helpful.
Fraternally, d.s. and m.l. Eds., HCT

July 6, 1998

Letter from Greg Storey

Hey, I got my H.C.T. last night and thanks for a good layout on my poem. I also, like G. de Purucker's Opportunity in the Kali-yuga.

As I have said before, most people don't realize how good the bad times can be. I look at my bad times and see what I have received from them.

If it were not for the times I would have never studied Theosophy, never meditated nor met you and Dick. But most important I would have never realized that there was so much more to me, esoterically speaking.

[Greg Storey is an inmate subscriber at the ADX Federal Prison in Florence Colorado and a contributor of poetry and insights to the HCT. Ed.]

Before the eyes can see they must be incapable of tears.

Before the ear can hear it must have lost its sensitiveness.

Before the voice can speak in the presence of the Masters it must have lost the power to wound.

Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Light on the Path

Submission Guidelines

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3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.

By hard copy

Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

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EDITORIAL

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

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

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

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

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

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