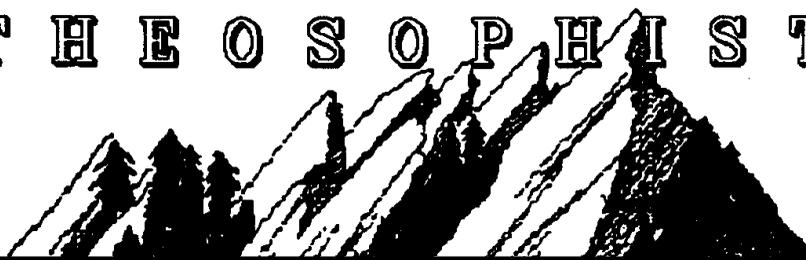


THE HIGH COUNTRY THEOSOPHIST



Vol. 15 No. 11

Boulder, Colorado

November, 2000

Contents

Mantra.....1

Mantras For Everyday Life.....3

Book Review.....5

Origin & Evolution Of Man... 6

Be Still And Know That
You Am God.....7

What Is A Mantram?.....9

A German Mystic's Teachings.11

Ssecret Doctrine Question
and Answer Section.....13

Letters Received.....16

Jose Ramon Sordo Writes.....19

A True Story.....27

Mantra

Editor Dick Slusser and Marty Lyman decided to rent a car a few weeks ago upon arriving in L.A., California. Marty placed her smaller belongings on the back seat, then both went to pick up their few remaining luggage items. In a matter of a few seconds and within two feet from the surveillance camera some professional robbers stole all of Marty's money, credit cards and I.D. (SHIT!)

Shit is the common response to loss and a well known mantra in America. Upon return to Colorado, Dick came across Bo Lozoff's new book *Its A Meaningful Life - it just takes practice*. Some mantra practices for everyday life are contained therein.

In the beginning was the Word. There was spirit and from spirit came matter. 'Words' were used to differentiate the various forms of matter as matter evolved and manas was developed. Adam Warcup points out that Humanity lost its spiritual identification when it became engrossed in matter.

A mantra is a series of sounds which can bring man back to a point of stillness. On a more subtle field, mantras are nothing more than a collection of sounds to produce a certain effect. Shit, the common American mantra of loss is a fine example. It is a release of frustration or anger.

Sound has enormous power; in fact, it has the power to



create an entire universe. Theosophy calls this sound Aum (Vach). Some mantras are letters and syllables that come together to form words. Each word has its own power and produces its own reaction.

An analogy:

Once a saint was giving a lecture on the power of mantra. He was saying, "Mantra has the power to take us to God." As soon as he heard this, a skeptic in the audience stood up and shouted, "That's nonsense! How can repeating a word take us to God? If we keep repeating 'bread, bread, bread,' will that manifest a loaf of bread?"

The saint snapped, "Sit down you bastard!" The man began to tremble and his face turned red. "How dare you speak to me like that?" he cried. "You call yourself a holy man and yet you go around insulting others! What kind of person are you?"

"Sir, I am very sorry if I offended you," the saint said. "But tell me, what are you feeling at this moment?"

"Can't you tell what I am feeling?" the man shouted. "I am outraged!"

"Oh, sir," said the saint, "I used just one abusive word, and it had such a powerful effect on you!" When this is the case, why shouldn't the name of God have the power to change you?" Swami Muktananda: *Where Are You Going*, page 89.

Using the name of God or even Emptiness is the highest level of mantra, but there are

many intermediate steps. Some examples might be contemplation, chanting, japa practice (saying a particular name or phrase over and over) or simply counting.

There are two kinds of contemplation. When Marty noticed that her belongings were missing, the phrase: "You don't take bacon into Bear Country. You no longer have your bacon: "You are Free!" kept coming to mind. No, it was not Shit nor was it her mantra So'Ham, although that mantra did sneak in between breaths. A contemplation can be just a simple set of words which sets one free of feelings given in the moment. The other kind of contemplation is done with reading. Books like the *Secret Doctrine* are not meant to be read in one setting and forty pages a day. Take maybe one paragraph and read it over and over - think about it.

Chanting is simply repeating the name of God or in Buddhism certain phrases, to a melodic sound. Chanting can take a mantra to a deeper level or as in the case of a fast chant to a faster fevered pitch. Try being angry while chanting; it is an experience. What happens to the anger?

The purpose of Japa practice is to remind you of God - to remind you of God's name in a crisis. It is the ultimate when Yama (God of Death) comes knocking. Japa is a higher method of releasing anger and frustration and more.

A Practice: MANTRAS FOR EVERYDAY LIFE

We may wish to maintain presence of mind when we are faced with a crisis or trauma, but how can we actually ensure it? How can we become people whose instantaneous reflexes turn to the spiritual rather than to fear, rage, or denial? One thing is for sure: we cannot wait until we are in times of crisis to develop a good crisis response. We must practice a spiritual focusing technique during ordinary times, so that when a crisis comes, it is almost second nature to respond from a centered place.

The Sanskrit word mantra is a combination of root words that together mean “mind protector.” Mantra can be practiced on many different levels. A person may take one of the names of God as a mantra, for example, and try to repeat it silently throughout the day. This type of mantra practice can steady the mind in a devotional way.

Over a long period of time, mantra can strengthen one’s focus to an extraordinary degree. Mahatma Gandhi used perhaps the most common Hindu mantra, Ram (God), for many years. When an assassin fatally shot him point-blank, the only thing he uttered as he crumpled to the ground was “Jai Ram!” Not “How could you?” or “No, no!” Just “Hail God.” Imagine such unshakable presence of mind.

We can also use mantras as a practical tool for reminding ourselves of changes we’re trying to make in our lives. They can help us break through old habits and limited ways of seeing things. The practice is separated into two parts: investment and repetition.

Sit quietly with one of the following mantras in the morning and repeat it to yourself for at least ten minutes (longer if you can), letting the shades of meaning sink in deeper and deeper until you feel connected to what the mantra is saying to you personally. This is called investing a mantra. After having invested the mantra, bring it to mind as often as you can throughout the day, especially as you get caught up in the conflicts or dramas of what’s going on around you. Let the mantra remind you of your deeper view, your cosmic humor, or the depth you may have felt during the investment period. Let it help change your view right in the middle of all the action. It will if you stick with it.

Here are a few mantras to try, both classic and contemporary: The most traditional form of mantra is to repeat one of the names of God, or a sacred phrase containing holy words. The sages tell us that the sounds of such words alone, especially in ancient languages such as Arabic, Hebrew, and Sanskrit, cause vibrations that affect our bodies, minds, and spirits.

You can see if one of the following mantras calls to you, or just try one anyway for a month or so, and see how it feels. These classic mantras, as well as many others, can be repeated dozens or even thousands of times daily—waiting for a plane, at the grocery store, in a traffic jam, in times of fear or stress, and so on.

- Jai Ram or Hare Krishna. Both mean “Hail God” in Hindi. Longer versions of both, which are also used widely, are Sri Ram Jai Ram Jai Jai Ram and Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare.

- Lord Jesus Christ, Son of God, have mercy upon me, a sinner. This is called the

“Jesus Prayer.”

- Om mani padme hum. Tibet’s mantra of compassion. Each of the six syllables is said to purify different levels of our being and to grant strong protection from negative influences and illnesses.

- Baruch ata Adonai Eloheinu melech ha’olom. “Blessed are You, oh Lord our God,” in Hebrew.

- La ilaha ill Allah. From the Muslim Koran, it means “None has the right to be worshipped but God.”

CONTEMPORARY MANTRAS

It’s good to be alive. This is not so elementary as it may seem. To be alive, to be breathing, is good. Before anything is added that causes pleasure or pain, harmony or conflicts, comfort or fear, success or failure; before we are old or young, black or white, rich or poor, man or woman, imprisoned or free, it’s good to be alive. In and of itself. For itself. Don’t overlook it. Be grateful. If we let that most basic appreciation slide from our awareness, we will be endlessly batted back and forth like a Ping-Pong ball between happiness and sadness, loss and gain, pleasure and pain, constant change. The most effective way to deal with the world is to be firmly centered in life’s free, basic, unchanging goodness.

In the investment period, repeat It’s good to be alive, and gradually deepen your direct, gentle experience of being alive. Feel grateful. Bring a soft smile of wisdom into your heart to start the day, knowing that today will bring ups and downs like every other day, but you will try

not to be a PingPong ball.

One God. Sita and I often invoke this mantra, as do other members of our community. When things do not go as they are supposed to go, it is useful to remember that there are not two Gods—one who sees your flat tire, and a different one who knows you are due at a meeting in ten minutes. One God. Whenever we feel torn between two apparently opposing forces or conditions, this mantra can help us accept the conflict and deal with it.

No hard feelings. This mantra has been powerful for a lot of people. During the investment period, as you repeat it to yourself, see how many different types of hard feelings come to mind, from the minor ego bruises of yesterday at the supermarket, to the most serious grudges you have been holding since your childhood. Let them all go. Let even your enemies off the hook. Soften and depersonalize any emotional states that have caused you pain for so many years. Understand your past conflicts as though each one were a Superbowl game that you fought hard and lost. Let the opposing players off the hook; the game is over. Move on.

The more you see the truth of things, the easier it is to do whatever you need to do, but without self-righteousness, anger, or bitterness. Every time you feel a harsh feeling, a bitter edge, bring the mantra to mind. No hard feelings. It’s tough sometimes, but it works.

Untouched. During the investment period, while silently repeating Untouched, try to feel that central part of you that has always been the same, through every experience of your life—that inner, unchanging witness of every moment. That is the one true, immortal Self. Take a few

moments to realize that this Pure Awareness has been exactly the same during the best and worst events of your life.

Especially when you feel extremely caught, negative, or frightened, the mantra Untouched can help you remember that it is only the character you are playing who is caught or frightened, not the Actor.

The Actor, Pure Awareness, remains untouched. This is a very good mantra for people who wish to be less touchy and temperamental. Your Real Self is beyond attack. As the Course in Miracles reminds us, “Nothing real can be threatened, nothing unreal exists.”

Mantra practice may take some time to get used to. That’s why it’s called practice. You may look back on your day and realize that you forgot to use your mantra at all. Feel free to use any tricks you can think of to do better tomorrow. A rubber band around the wrist, a watch that beeps on the hour, whatever. Your ability to remember your mantra during the craziness of the day will strengthen greatly if you put in the effort.

I have practiced the mantra Ram for many years, and I am very comforted to see that even during dreams and nightmares, as well as real-life calamities, my mantra is right here, immediately reminding me to keep breathing, keep my faith strong, keep my mind clear and my heart open.

Do not make the mistake of thinking that the purpose of mantra is to tune yourself to a “higher plane” or in any other way remove you from the situation at hand. It is really the

opposite: mantra helps you stay right here, with no need to run away; it helps you not waste time by resisting reality while also helping you respond deliberately with some degree of equanimity and gracefulness. Mantra is also a great substitute for unwanted stray thoughts and general noise of the mind. It is a very powerful life companion.

It’s a Meaningful Life, Bo Lozoff, Viking Penguin, 2000

Book Review

It’s A Meaningful Life -It Just Takes Practice by Bo Lozoff is Bo’s latest edition of a series of spiritual books he has written. In this book, Bo addresses our modern times with all its technological trappings. He gives practical spiritual advice for the average family person in how to cope within these times. Much of the advice comes from actual experiences and his daily practices. In part one of the book, he deals with the American Dream coupled with all the advances in modern technology. He teaches you how to cope with a highly stressful society. In part two, he address practicing service in the community. His experience comes from thirty years of working with Interfaith groups, in prisons, and now running a co-operative house. He is confounder of the Human Kindness Foundation. The book is prefaced by a statement from His Holiness, The Dalai Lama.

The book may be obtained through www.amazon.com or by writing Penguin Putnam Inc. 375 Hudson St. New York, New York 10014, U.S.A. Price: U.S. \$23.95.

Dick was an active contributor to Bo Lozoff's works in the early 1980's. We still maintain contact and use his books and articles frequently in the *H.C.T.*. We highly recommend *It's A Meaningful Life - it just takes practice.*

The Origin and Evolution of Man **By** **Adam Warcup**

Just as the master endowed the chela with more faculty, the dhyani has endowed the human being with self consciousness and they are karmically tied, but much like the master leaving the chela to make his own decisions so too must the dhyani allow the human being to weave its own karmic web for himself. The human being is set to make his own path of evolution.

As the human being is drawn down the involutory arc so too the dhyani is taken with him. One can not distinguish the two. This downward cycle moves into a more concrete and actual form of substance. It is not only physical but emotional and psychic. The personality is becoming more dense, more concrete and more restrictive as time passes. This downward arc is what the Christian religion refers to as the "Fall of Man."

This is where it will make a difference as to which class of entities we follow: the class in which the dhyani's entered or the class where only a spark was projected. In the natural course of evolution, the entity which was born "spiritual" travels downward as part of

Nature's processes. It is destined to become enmeshed in the psychic and physical. Humanity must go through the process of separateness in order to understand who they are and experience a sense of spiritual Self Consciousness. The beings born of the action of the dhyanis had but a weak spark of self consciousness. Their sense of self separateness would compare very unfavorably with us now. It is because of this weak sense that they are drawn into the involutory cycle.

The involutory cycle draws out the first element which is of a psychic nature. It can be thought of as our thoughts and feelings. Our perception of the world is brought out through our five senses, our memories of previous times, and our immediate faculties of thinking, feeling, remembering and imagining. This perception has woven about us a shell of experience which is so complete that we are unaware of anything outside of it. Anything that is outside of it, is thought of as abstract or even non existent. This perception gradually has taken place since the Third Root Race. The more the entities began to use these faculties, the more the entity lost its consciousness of its oneness within. Remember that while all this is going on, so too the physical form is becoming more consolidated. This gives the impression that the information given through the physical senses is more and more definite, positive and compelling. The result being that the more quiet and gentle perceptions of its inner nature were gradually becoming overwhelmed by the flood of information arriving through its senses.

As a good analogy, imagine that you are standing at the doorway of a party. You know

what is going on inside but you are also aware of your own inner peace. You arrive in a very quiet and contemplative state but as you stand in the doorway, you are drawn into the party. The door gradually closes but you don't notice it because you are meeting so many people. The noise and the excitement of the party becomes so overwhelming that you totally forget your quiet inner state when you entered.

These spiritual entities are much like that. Originally they were aware of their inner nature but they had woven this shell (party) around them and the noise of their senses made them forget their quiet inner, contemplative divine nature.

We are now in that party and we have even forgotten the door from which we came, and we must find that door. We must step outside that party. The *Mahatma Letters* advise fasting, meditating and silence. This will happen when we come to terms with it. Nature intended for us to arrive in this noisy party. It is from this turmoil that we will find out who we are.

To be continued:

Bo Lozoff follows with practical advice on how to find that inner quiet place.

BE STILL AND KNOW THAT YOU AM GOD

[from HKF newsletter, Spring, 1990, condensed from tapes of a talk at Unity Center in Arden, N. C., 4/1/90.]

It's interesting to notice the line in the Bible, *Be still and know that I am God* There are so many other words that would seem more appropriate from our usual attitudes about religion: "Be holy and know that I am God," "Be good and know that I am God," "Be giving and know that I am God," "Be righteous and know that I am God," "Be truthful and know that I am God."

What's the big deal about being Still? That's wasting time, isn't it? How does that help us or help the world?

BE STILL AND KNOW THAT I AM GOD. There's no way philosophically, psychologically or culturally to resolve why the word "Still" is used there. If you want to find out what it's like to get wet, you've got to go in the water.

There is a Stillness at the center of who we are. When we try to remember or contact that Stillness, it's useful to find a quiet place, or take the phone off the hook, or wake up before everybody else, or go to sleep later. It's useful to learn how to sit perfectly straight, how to sit in such a way that you can put the body in park and turn the key off, so there's no attending to

the body.

That's why I sit this way. The body is balanced. There's nothing to tense up or or fall over if I were to lose awareness of my body. It's like setting a vase on the floor.

So when we practice, when we're trying to get in touch with the Stillness, it makes sense to find a quiet place, but ultimately it won't matter whether we're running the Boston marathon or in a crowded cellblock or sitting in a cave. There's that Stillness always, because the Stillness is the infinite space, the Big Emptiness, in which everything else exists -- noise, people, confusion, all of it.

If it intrigues us enough, we practice Stillness a little bit every day, with no help; no group support; no external aids. Like Jesus said, "praying in a closet." We sit down. We figure out what to do with our bodies. And we begin turning inward to find the key to this Mystery that bugs us. We begin the classic, most honorable pursuit of human beings: learning to sit still and shut up.

Isn't that great? It's nothing that any of us idiots can't understand, no matter what capacity we have of grasping anything .theological or philosophical. "How do you find God?" "Sit still and shut up." "Oh, I can dig that. I can't even read and I can dig that. Thanks." We just sit still and shut up.

When we discover our Stillness, it begins to awaken in us the spiritual power we've always heard and read about. But first we have to quiet the mind and open the heart. To do that, we have to reduce the amount of noise that we

carry around with us in the form of identities and fears and desires and greed and ambition, and self-reproach, the constant self-monitoring: "Oh, can I get some of that, can I avoid this, was I friendly enough, did I do it right, did I say it wrong, am I sitting in his seat . . ." All of that.

What I have to share with you, beyond all the words, is a taste of Stillness. Your own Stillness. It's not mine that you're going to catch, it's your own. And if you catch even a smidgen of it, it may entice you inward to catch a little more and a little more and a little more. We're all in the process of garbage removal. That's it. It's not *acquiring* anything, just removing obstacles to our Stillness. ...

[The affirmations] ... "I am incomplete, I am not Godly" and "I *am* complete, *I am* Godly" are noise of the mind. That approach stems from the basic fear that if there is *no* affirming, *no* self-monitoring, *no* ego, *no* making sure, *no* caution; if we surrender into the Spontaneous Genius of being alive, that it won't be enough.

That's a lack of faith, no matter how constructive or attractive its packaging. We just have to remove the garbage which covers our Godliness. We don't have to create it, strengthen it, or supervise it. ...

But my God, there's no faith that that is how we relate when we get quiet. When we open up to our Stillness and surrender. ..."

Just Another Spiritual Book, Bo Lozoff,
Human Kindness Foundation

What is a mantram?

Sage.-A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.-Are the words taken at haphazard?

Sage.-Only by those who, knowing nothing of mantrams yet use them

Student.-May they, then, be used according to- rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.-The “common people “ in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.-You do not now infer that they are used by Europeans for the controlling of elementals.

Sage.-No. I refer to their effect in ordinary intercourse between human beings.

And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.-Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.-Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.-Under what head should we put this unconscious exercise of power?

Sage.-Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within

its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the colour of his money.”

There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before.

A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished.

To the occultist of powerful sight this is seen to be a “ringing” of the words coupled with the whole chain of feelings, interests,

aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result.

A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. “Peace with honour” was one; “a scientific frontier” was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was “Empress of India.” King Henry of England also tried it without himself knowing why, when he added to his titles, “Defender of the Faith.” With these hints numerous illustrations will occur to you.

Student.-These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the sound so much as upon words bringing up ideas.

Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the Akasa by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.-You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to.

It is to be doubted whether they can be found in modern Western languages, --espe-

cially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.-Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.-He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.-Is there no way in which we might, as it were, imitate those adepts in this?

Sage.-Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.-I thank you for your instruction.

Sage.-May the Brahmamantram guide you to the everlasting truth.-OM.

B.C.W. IX 118-121

A German Mystic's Teachings

[*The Path*, Vol. III, October, 1888, pp. 224-26]

In the last three numbers of *The Path* we have given a story by the German Mystic Kernning of the experiences of a sensitive. The story is called advisedly "From Sensitive to Initiate." We did not think that it was intended to show what the final initiation is, but only one of the many initiations we have to undergo in our passage through matter. The trials of Catherine illustrate those we all have, whether we know them as such or not. She had a presence to annoy her; we, although not sensitive as she was, have within us influences and potential presences that affect us just as much; they cause us to have bias this way or that, to be at times clouded in our estimate of what is the true course or the true view to take, and, like her, so long as we do not recognize the cause of the clouds, we will be unable to dissipate them. But Kernning was a theosophist, and one of those men who knew the truth in theory and at the same time were able to make a practical application of what they knew. There are many cases today in which sensitive people do just what Caroline did and have "presences" to annoy them; but how many of our theosophists or spiritualists would be able to cast the supposed obsessor out, as Mohrland did in the story? They can be counted on one hand. The simplicity with which Kernning wrote should not blind us to the value of his work. In the preceding articles by him which we have from time to time given, there is much to be learned by those who look below the surface. We therefore add the

following as a note to the last story in order to try to show its theosophic meaning.

The conversation about “Mantras” between the Sage and the Student in *The Path* for August involves an occult truth so important that it is worth while to recall that the power of mantras is recognized by the school of German occultists represented by Kernning. Readers of *The Path* who have attentively read “Some Teachings of a German Mystic” have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the “spiritual rebirth,” by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantras, given her by the Adept Mohrland, to restore her selfcontrol and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. Every hapless “medium” who is obsessed by elementals and elementaries that make life a torment and who is compelled to do the bidding of these forces generated by personal vitality, and whose conflict obscures the true self - like a spring whose waters, finding no adequate channel, rise to the level of their source and thus drown it-, has it in his or her power, by

intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, “right motive” must be kept constantly in view; care must be exercised to keep absolutely free from all mercenary or other selfish considerations, else one will become a black magician. The condition known as “mediumship” has been the subject of too much indiscriminate condemnation; it can be made a blessing as well as a curse, and the aim should be, not to suppress it, but to develop it in the right direction. The psychic powers, like all other natural forces, can be made either a good servant or a terrible master, and, in proportion to their subtlety as compared with other forces, so much greater is their power for good or for evil.

In psychic work the power of united endeavor has often been emphasized, and it is easy to see that the power is developed whether consciously or unconsciously exercised. Thus, with thousands thinking unitedly in one direction, as in the present Theosophical awakening, they all help each other, lending strength to each other’s will, whether they are aware of it or not. According to this principle it would seem that a word used commonly for mantric purposes has a greater potency over the forces of the spirit, owing to the impression it has made upon the *akasa*, than a word not commonly used, for in the case of the former the user has the aid of the wills of all others who have used it.

In one of his works, *The Freemason*, Kernning gives a good explanation of the power of mantras, in replying to the strictures of a rationalistic critic, who says that such a use of words is made by the bonzes (yogis) of

India, and therefore must be wholly nonsensical! Says Kernning: "Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty."

[*Der Freimaurer*, by Johann Baptiste Krebs (1774-1851), using pseudonym of Kernning; Dresden, 1841.]

Echoes of The Orient, Vol. III, 82-84

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. Here is a passage from *The Secret Doctrine*:

"The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the `Mind' of the Demiurgic Creator; and that it was called the `Mother,' *Sophia* with the Gnostics (or *the female Wisdom*), the *Sephira* with the Jews, Sarasvati or Vach with the Hindus, *the Holy Ghost being a female Principle*. Hence, born from it, the *Kurios* or Logos was, with the Greeks, the `God, mind' (*nous*)." (S.D. I, 352; II, 67-8 6 vol. ed.; I, 377 3rd ed.)

Now my question is: Since the Holy Ghost of the Christian Trinity is equivalent to the Gnostic Sophia, which is represented as a female Principle-Wisdom-this would seem to correspond to the Second Logos in the enumeration of the Three Logoi; then, is the enunciation of the Christian Trinity as Father, Son and Holy Ghost in the wrong order?

Answer Yes, from the standpoint of the Greek Church, also called the Eastern Church. For their enunciation of the Trinity is made in this manner: From the Father Proceeded the Holy Ghost, and from the two proceeded the Son.

This is one of the basic differences between the Greek Church and the Roman, or Western, Church. It resulted from the introduction by the Roman Church of the Filioque clause into the creed, which is stated to have first been enunciated in Toledo in 589 A.D. The significance of the Filioque clause is this: Filioque means “and the Son” giving the interpretation (in the Roman Church) that the Holy Ghost *proceeded from the Father And The Son*.

It should be mentioned that this addition was made by the Roman Church without the sanction of an oecumenical council. The final schism between the two Churches occurred in 1054, and to this day in Western churches the enunciation of the Trinity follows the dictum of the Roman Church; but not in the Greek Churches.

The schism caused by the *filioque dogma* is referred to in *The Secret Doctrine* in this manner:

... the everlasting question of the *filioque* dogma, which since the eighth century has separated the Roman Catholic from the older Greek Eastern Church.” (S.D. II, 635; II, 672 3rd ed.; IV 207 6 vol. ed.)

Question. How does *The Secret Doctrine* refer to the early manifestation of our Earth?

Answer. “the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom.” (S.D. I, 191; I, 242 6 vol. ed.; I, 214 3rd ed.)

It should be borne in mind that this reference to the Earth does not apply to its fourth developmental stage. This latter stage is usually referred to as the Fourth Round, for it represents the earth in its Prithivi stage of evolution-also referred to as the developmental stage of the Earth element-principle. The quoted passage has reference to the Earth’s first manifested developmental stage, demonstrating the Tejas development state, known as the Fire element-principle. This is commonly referred to as the First Round of the Earth. The condition described would apply to all the seven globes of the Earth planetary system, although the most material developmental phase of the Tejas element-principle would manifest on the fourth globe of the planetary system, which is referred to as Globe D of the septenary chain.

“Thus, in the first Round, the globe, having been built by the primitive firelives, i.e., formed into a sphere had no solidity, nor qualifications, save a cold brightness, nor form nor color; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system.” (S.D. I, 259; I, 303 6 vol. ed.; I, 279, 3rd ed.)

Question. What is meant by the seven lines of evolution and what are they?

Answer. The manner in which this question is phrased enables one to apply it to two distinct evolutionary schemes.

(1) The seven lines of evolution may be applied to the developmental stages of a

planetary system, which is thus phrased in a Commentary from the Book of Dzayan:

“It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements), whose motion and harmonious Union produce the manifested Universe of Matter, are born.” (S.D. I, 259, I303 6 vol. ed.; I, 279 3rd ed.) One interpretation of this Commentary may be applied to the evolutionary developmental stages of the seven discrete quantities-signifying the seven Tattvas or Element-principles (or simply “Elements.”) This means that one Element-principle predominantly undergoes its evolutional development during one particular Round-one stage during each one of the seven Rounds fulfilling a cycle of manifestation, or a Manvantara.

Thus during the First Round the Earth demonstrates the evolutionary developmental phase of the Tejas Element-principle in Sanskrit the Taijasa-Tattva. (This was described in the answer to the previous question.) During the Second Round the evolutionary developmental phase of the Air Element-principle is manifested-Vayu Tattva.

“The Second Round brings into manifestation the second element-Air, that element, the purity of which would ensure continuous life to him who would use it . . . `From the second Round, Earth-hitherto a foetus in the matrix of Space-began its real existence: it had developed individual sentient life, its second principle.” (S.D. I, 260; I, 303. 4 6 vol. ed.; I, 280 3rd ed.)

The Third Round brings forth the

evolutionary developmental phase of the Water Element-principle-ApasTattva.

“The *Third* Round developed the *third* Principle-Water.” (*Ibid.*)

The Fourth Round, our present Round, is manifesting the evolutionary developmental phase of the Earth Element-principle-Prithivi-Tattva.

“the Fourth Round transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. `Bhumi’ (the Earth) has reached her fourth principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form-(inversely in this to man)-her body shell-only toward the end of the manvantara after the Seventh Round.” (*Ibid.*)

The Fifth Round’s evolutionary development will bring forth the Akasic-Tattva (rendered the Aether Element-principle). The Sixth Round’s evolutionary development will manifest the Anupapadaka-Tattva (for which no appropriate English equivalent is available, however, it may be regarded as the “Spiritual” Elementprinciple.)

The Seventh Round which was mentioned in the above-quoted passage as bringing forth the Earth’s “true ultimate form” represents the evolutionary developmental phase of the Adi-Tattva literally the primordial Element-principle.

(2) The second aspect of the “seven lines

of evolution” (so phrased in the question), may be applied to the evolutionary phases of the monads undertaking the cyclic pilgrimage referred to in *The Secret Doctrine* in the third fundamental proposition as “the obligatory pilgrimage”, for

“no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle-or the Over-Soul-has passed through every elemental form of the phenomenal world of that Manvantara.” (S.D. I, 17; I, 82 6 vol. ed.; I, 45 3rd ed.)

The enumeration of the “seven lines of evolution” designates the seven Kingdoms of Nature: Classes I, II and III of the Elemental Kingdoms, followed by the first of the manifested kingdoms-the Mineral Kingdom; the Plant Kingdom; the Animal Kingdom; the Human Kingdom.

From *The Canadian Theosophist*
Vol. 50, No. 5, November 1969

Letters Received

Responses to Richard Christiansen (HCT September 2000)

We apologize for not having these letters printed sooner. The delay being that we were out in California.

8-15-2000

Of course all the work on ego, meditation, Higher Self etc. is esoteric and related to esoteric Theosophy; and the vast majority of the current Theosophic perspectives, objectives and etc., are based on esoteric Theosophy. Why do you think it is in such chaos? We must teach both.

If the Theosophical Society seeks understanding, brotherhood, altruism then it must teach from the highest down to the physical mundane. It will all remain mere “beliefs”, “Philosophy,” and a “Fantasy” until They drink from the inner fountain, and only then will They realize its reality.

To do this, They must meditate and the Pilgrim must join the inner journey or it will remain mere intellectualism and yes, a silly parade indeed of babbling towers. ... Remember, that the Theosophical Societies embrace and include all faiths, philosophies.

I will tell you the September *H.C.T.* was the most interesting issue that I have received. I have to agree with Mr. Christiansen very

strongly. It has always been hard for me and still is to understand how to use the *Secret Doctrine* in everyday life. It just is not practical and especially for a lay person like me. It is so confusing and most of the time I have no idea why I am reading it. I do know this, that when I read the *H.C.T.*, I feel a sense of accomplishment which makes me feel good, but other than that it is just gibberish. The *Secret Doctrine* is a master study all by itself so I just keep plugging along.

I agree with Mr. Christiansen's new vision concept: Theosophy is a parade of all these societies and their delusions thereof. I believe that the inner circles will always be needed. There will always be a need for eliteness as that is the simple fact and process of nature. The egotistical feeding of the vampires I can do without though. I will close the note that I truly hope the *H.C.T.* gets a new editor when the time comes.

Comments to the September *H.C.T.* issue and Mr. Christiansen's comment: "To make your journal more valuable, don't just parrot and recopy these historic teachings with all its esoteric verbiage but focus them."

One of our biggest problems is that there are too many people watering down the Ancient Teachings. It is to the point that we must search, decipher, and compare all the watered down teachings. With any reading, one must go inside for the real spiritual awakening to take place.

For me, the *H.C.T.* has become an instrument for the process of changing individual lives.

I, myself, am such an individual and one who the editors refer to as those working silently and unheralded. I don't have time for all the politics and petty bickering. It is through a variety of doctrines and with the Theosophy used as a fountain source that we will reach a larger number of people and learn not to be detrimental to the many. It is a compassionate and selfless path.

As to Mr. Farthings ideals, publish them and if it is meant to be then it will happen.

Subject: High County Theosophist -
feedback
To: dslusser@diac.com

I discovered the High County Theosophist only a month ago. I browsed through your archives and liked the articles on what really happened to the Canada TS (formerly Adyar).

I can only speak for me personally of course. I feel that yes, sharing is important in TS work. In my experience that takes up a lot of the time, in our lodge (Groningen, the Netherlands, TS-Adyar). So much, in fact that people worry about the time we spend on study.

In my experience people do spend time on talking about how theosophy should be practiced in their lives. There is also talk about other things, but this aspect does get enough

attention I think.

Whether people are critical enough about themselves, and see where they go wrong, I do not know. The lodge meetings do tend to get a bit self satisfactory, in the sense that people tend to share not only their problems, but also, I do that so well... sometimes it gets a bit smug.

On the other hand, people have such trouble trying to deal with the people around them who are not at all interested in theosophy, that the group functions (and should function) as a support group.

It functions as a way to say: of course it is right to be interested in theosophy! Of course the oneness of nature is important, of course there is a soul in plants and animals, of course we are responsible for what we do and so affect our future lives on the planet, etc.

I enjoyed the article in High County Theosophist in which a teacher talks about how theosophy plays a part in how she approaches her students. Being a teacher-trainee myself, that was very interesting for me.

I don't know how this will affect your policy for future High County Theosophists, but I personally think the above is enough reason to continue the hard work within a theosophical organization, whether that be Adyar or Pasadena or ULT or any other theosophical group.

In fact, I often wonder when I read or hear someone say that the theosophical organizations do not have any function any more, whether they really are ready to work for

humanity, or are just interested in following their own course.

Lodgework is not always enjoyable. My own studies do not get any attention in my lodge. But I do see the function of the lodge, and know what it did for me in the past, and know what it may do for someone like me in the future, if someone knocks on our door.

I am not saying that for everybody to work for humanity is the same as working for a lodge, or centre or any other theosophical organization, but it is perfectly obvious to me that the TS does work as a way of strengthening hope and therefore give people the energy to TRY to be theosophists.

Katinka Hesselink

-Those who observe, learn, a whole life long. -Wie observeert, leert, een heel leven lang.

-nederlandse theosofische e-mail correspondentie-groep: <http://www.egroups.com/group/theosofie-groep> -eigen internetpagina: <http://www.geocities.com/katinka-hesselink/Estg.html>

**Jose Ramon Sordo writes
from Tepoztlan, Mexico:**

Please forgive me for the long delay in answering to your last E-Mail. Soon after notes that, I received your HCT for May, June and July 2000, then I got the one for August, and two weeks ago I received your September issue.

First of all, I would like to thank you for your editorial effort to decipher my manuscript and also to your coeditor Marty Lyman.

In your HCT for September, I discern an Arjuna's [despondency] on your part concerning your sickness and the future of your HCT.

With the former please receive my sincere and fraternal sympathy hoping that you will find peace and harmony within yourself despite the sickness of your body.

As for the latter, I think that your HCT has done a positive job, keeping alive the exchange of ideas between students of theosophy and many other groups related to it in one way or another. As for the future of your HCT, this I think it is entirely on your hands, I don't think you should rush decisions.

I was writing my comments on the proposal of Geoffrey Farthing, when I received your September issue. After reading it, my mind led me to the Notes on the Bhagavad Gita by W. Q. Judge, as a necessary point which I was missing.

I think that now that Geoffrey Farthing took away the stumbling block of the "loyalty to Adyar." His proposal at only three months away from the end of the twentieth century, seems to

me an opportunity to join in aspiration and brotherhood, the scattered pieces of the Theosophical Movement throughout the world.

As his idea is a loose association, the only thing each individual and even lodge has to do, is adhere to the Original Programme of the T.S. as stated by HPB in her Original Programme Manuscript in B.C.W. VII, 145-175, and continue working in his or her own lodge, association, network, or society, or in none if they so please.

I agree completely with the editorial of Fohat (HCT May 2000, pp.4-7), that 'those dedicated to the Original Programme have to align themselves more formally with one another'. I also feel that Richard Robb is right when he says that "one can not wonder if all these splits result in a wider exposition of Theosophy" (HCT July 2000, p. 15). I endorse completely the statement of Dara Eklund that "We support true theosophists whether independent or in a membership; the association being of the heart" (HCT June 2000, p.7).

We should find the middle way, between too much emphasis in organization, and no organization at all. Organizations are needed to insure the preservation of the Theosophical literature, and lodges, whether attached to any Society or independent, but finally, organizations where people can study together, learning to live in fraternal harmony. We can experience the brotherhood by exchange of letters or E-Mails, but the personal contact is indispensable to really apply the first Object of the Theosophical Movement: Brotherhood. Otherwise, as Chris Bartzokas would say, "we could all end up like Pratyeka Buddhas". It is also true, that it has been thanks to the individual

initiative of many students of Theosophy that the Theosophical Movement is alive at the end of this twentieth century.

The first and most important among them all was W.Q.Judge. He saved Theosophy leading to the formation of the independent body called The Theosophical Society in America, which later on, some years after his death, became The Theosophical Society Point Loma. This initiative of Judge, gave the necessary organizational support to some students, that later on continued working independently according to the Original Lines of the T.S., like Alice Leighton Cleather, William Kingsland, Franz Hartmann, and others.

Robert Crosby came also from there, and his individual initiative of forming the ULT, was instrumental, among other things, in the reappearance of the original edition of the S.D. in 1925, after more than 30 years of oblivion. Thanks to the individual initiative of Trevor Barker, Boris de Zikoff, Richard Robb, Dara Eklund, Henk Spierenburg, we have now respectively: the Mahatma Letters in book form, HPB Collected Writings, The Secret Doctrine Reference Series, Echoes from the Orient (WQJ Collected Writings), and The Blavatsky Reference Books, to mention the most conspicuous, and many other projects and workers that have been raising, especially during the last 25 years.

Geoffrey Farthing belongs also to these individual theosophical workers. As far as I know, since 1974, he started a proposal to eliminate the so called Adyar E.S., he formed The Blavatsky Trust in England, has written

several very important books, in order to present Theosophy in a more accesible way. He has produced videos on theosophy and in 1996-1997 wrote respectively his Manifesto and Supplement. The goal of these documents as I interpret it, is to take the Adyar Society back to the Original Lines and to the Original Programme, getting rid of the powerful influence of priests, churches, promiscuous rites, and the make-believe of the E.S. But the Council at Adyar, instead of listening to his proposal, dismissed it, as we know, under the pretext of freedom of thought. After that Geoffrey tried to support his view with another work, "The Corner Stone," followed by an article: "Why to Study Theosophy," and finally arriving at his latest proposal of an Association of Master/HPB. Theosophists.

I think that what Geoffrey is proposing is not to create a new Society, but to create the conditions or offer the medium to connect the scattered students of Theosophy, which are working according to the lines established by the Masters, in all parts of the world. This exchange of information, knowledge, sympathy and energy will necessarily raise the voltage of the Theosophical Movement and lead to an increase in Brotherhood, and perchance give more light to each individual, lodge or even Society.

The Original Lines for the Theosophical Movement are unequivocally stated in "The Original Programme Manuscript," in "What is Theosophy" by HPB, in "The Key to Theosophy," in "The Letter of the Mahachohan," in the "Five Letters of HPB to the American Convention," and "To my brothers of Aryavarta," to mention the most important sources.

As for the Original Theosophy, it is embedded in the works of HPB, the Mahatma Letters, the writings of William Q. Judge, and in all the works consonant with this tradition. All this forms a coherent body of knowledge, with the same terminology, the same system of thought and inner development which, once grasped, takes the student into the vast “continent of thought” referred in the more than 1300 works quoted in *Isis Unveiled*, and more than 1200 in the S.D.

Some of the most important books referred in the S.D. have been published by Wizards Bookshelf, and as Richard Robb says: “Taken individually each book in the series provides information temporarily lost on its particular subject... Taken collectively they form part of the enormous jigsaw puzzle of nature, the key to which is partially revealed in the pages that refer to this work:-H.P. Blavatsky’s Secret Doctrine. It is no accident, for each reference contains much that gains for the student a firmer footing, and thus insights into that most abstruse of all English works.” (1)

In this connection, let us give an example which is easy to check out. Let us take the section on Dreams in the Transactions of the Blavatsky Lodge, and gather together everything that Judge wrote about the same subject. After some time of study, these theosophical texts, will give us a master-key to read and start to understand the Mandukya Upanishad, which being an ancient exposition of Theosophy, treats of the same subject with analogous terminology and concepts. Our study of the modern exposition of Theosophy gives light to the otherwise abstruse text of the Mandukya,

but our study of the Upanishad, gives us more insight into Theosophy. There is a close connection between the exposition of Theosophy by the Masters and HPB, and the Ancient Asian Arhat Tradition or Archaic Doctrine.

In the words of Jerry Hejka-Ekins (HCT June 2000, p.9) “These theosophical texts and others like them are necessary in order to evaluate HPB’s Theosophical texts,” because, we could add, they belong to the same Esoteric Tradition.

But, if following the same advice, instead of applying it to the works of HPB, we use it to evaluate other texts, which their writers claim to be theosophical, we will soon discover that many of them are not corroborated by “the visions ...of other adepts, and by centuries of experience,...and are the fancy of one or several individuals,” (2) that in fact these personal claims of astral illumination, personal revelations, the appeal to a personal god, the use of prayers, the insistence in a second coming of Christ, Bishops rites, and what not, whether “ante” or “post” Blavatskyan they don’t survive the comparison with the Ancient Esoteric Arhat Tradition and can not give us any illumination - because they don’t have it, despite having the esoteric or theosophical label, or resort to quotations of the S.D. and the names of the Masters. Most of these works give no reference, not even as a bibliography to antiquity-except in anecdotes-and least of all, to important subjects of the Esoteric Tradition like the Chaldean and Hebrew Kabala, the Pythagorean, Platonic & NeoPlatonic philosophy, the Hermetic and Egyptian writings, Zoroastrian, Buddhist and Gnostic, etc.

But if after the laborious work of study,

comparison and research, just mentioned above, we have arrived at the conclusion that some of those works or authors are not consonant with the Esoteric Tradition to which the exposition of Theosophy by HPB and her Masters belongs, can we exclude them from our study -- as in most cases they are a burden to our quest for truth-and point out where in our opinion they don't match or deviate from the Original Theosophy, without falling into dogmatism? Or for the sake of a brotherly regard towards the feelings of those who uphold those views, are we doomed to follow the "theosophy is everything philosophy?"

"Is the Theosophical Movement a tower of Babel? Have we no beliefs in common?" HPB asks herself in the Key to Theosophy p. 60 and she answers:

"What is meant by the Society having no tenets or doctrines of its own is, that no special doctrines or beliefs are obligatory on its members..." but "the Society, as you were told, is divided into an outer and an inner body. Those who belong to the latter have, of course, a philosophy or - if you so prefer it - a religious system of their own... We make no secret of it. It was outlined a few years ago in the Theosophist and 'Esoteric Buddhism,' and may be found still more elaborated in the 'Secret Doctrine'. It is based on the oldest philosophy of the world called the Wisdom-Religion or Archaic Doctrine."

Thus, those who belong to the inner body, i.e. the Adepts, the Masters and Mahatmas, have a philosophy or religious system of their own, which was outlined in the Theosophist -and now gathered together in the Collected

Writings-- Esoteric Buddhism and the Secret Doctrine, for us, the students.

This outline of the Archaic-Wisdom Religion was dedicated by HPB, first "to the Theosophical Society " in Isis Unveiled, and latter on in the S.D. "to all true Theosophists, in every country and of every Race". True, we are not yet, most of us, true Theosophists, but this is the ideal towards which we are all aspiring.

This outline then, is in fact the inheritance of the Theosophical Movement and, once we arrive at the awareness of its importance to humanity, we take voluntarily and freely, the responsibility to study it, digest it, and permeate it into our present society and world, and to transmit it as it was originally recorded for us, without mutilations or alterations.

I don't see any danger of falling into dogmatism if we study solely, and as a guide in our quest, this outline of the Secret Doctrine or Theosophy, together with its vast background of its Ancient Esoteric Tradition if we start from the beginning using the antidotes against dogmatism and sectarianism given to us by HPB herself.

We find the first antidote in the Bowen Notes:

HPB says: "Come to the Secret Doctrine without any hope of getting the final truth of existence from it, or with any idea other than seeing how far it may lead towards the truth."

We should not come to the S.D. thinking that we will find the final truth in its pages, or

in its dead letter, because we would be then prone to set up a dogma or a sect.

At the end of the Bowen Notes, Bowen himself says: "Latter note: I have read over this rendering of her teaching to HPB, asking if I have got her aright she called me a silly Dumskull to imagine anything can ever be put into words aright.

And in the Phaedrus, Plato says: The letters,..." Through the negligence of recollection, will produce oblivion in the soul of the learner, because, through trusting to the external and foreing marks of writing, they will not exercise the internal powers of recollection" (3)

These are very forcible warnings against the worship of the dead letter, but here again, we must find the middle way.

The problem with books arises when we only "trust to the external and forcing marks," but books are necessary to feed the mind, and can be the source of our meditation, if we use them as a way to "exercise the internal powers of recollection." And as the food for the body, books can be good, bad, or indifferent to the digestion and assimilation of the mind. The reading of a book can affect our lives for better or for worse.

It is obvious that illumination cannot be obtained by reading. To reach it, it is necessary to have the guidance of a Master and a physical, moral and mental preparation; but the study of certain texts can be helpful to the process of preparation. See for instance in B.C.W. XIV, 573-74, the life of Tsong-Kha-pa.

In the Bowen Notes, HPB doesn't say, throw aside the S.D., she says "come to the S.D.," and as we understand this, it means: study it, meditate on it, use the analogy, the interpretation of symbols, go beyond the letters and within the ideas, try to dicover its spirit.

In another passage of the Bowen Notes, HPB says: "Every form ...no matter how crude contains the image of its `creator' concealed within it. So likewise does an author's work, no matter how obscure, contains the concealed image of the author's knowledge.

We have to ascertain for ourselves if Theosophy as stated by HPB and her Masters is really the "accumulated Wisdom of the Ages" (4), because if that is so, as many of us think it is, after years of search, then the images concealed within its texts must have a very powerful knowledge which, once understood, could lead us towards the truth.

But let us never forget that the truth can only be found within ourselves, "Before thou takest thy first step learn to discern the real from the false, the ever fleeting from the everlasting." Learn above all to separate Head-learning from Soul- Wisdom, the `Eye' from the `Heart' doctrine" (5)

The second antidote against dogmatism, we find again in the Bowen Notes. After explaining four basic ideas to which the student should hold fast, she says: "No matter what one takes as study in the S.D. one must correlate it with those basic ideas... This mode of thinking ...is what the Indians call Jnana Yoga". And then she proceeds to explain the dynamic process of this Yoga, which takes the student

through successive evolving images from the world of form to the world of no-form, stating at the end that: “The true student of the S.D. is a Jnana Yogi, and this Path of Yoga is the true Path for the western student.”

Janna Yoga is defined by HPB in the S.D. I xx, note: “In the old books, the word Jan-na is defined as ‘to reform one’s self by meditation and knowledge’ a second inner birth.” This definition of Janna Yoga is given together with two important hints. One about the phonetic relationship between Janna, Dan, Ch’an, Dzan (Djan) and the Book of Dzyan (the Book of Meditation), which is the main source of HPB’s exposition of the S.D., and the other about the word Dan “as the general term for the esoteric schools”

If we enter into this path of knowledge by meditation and reform of one’s self, and we understand its dynamic and evolving character, we will never attach ourselves to our present cherished image of the universe and man, trying to impose it on other people as if it was the last word and the only truth, because-especially if we maintain a constant attitude of research and meditation in our study of Theosophy-we know now, that the image is constantly becoming: “the learner will now know that no picture will ever represent the TRUTH ...the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World of NO-FORM, of which all forms are but narrow reflections”(6)

This same process is explained by HPB from the Neo-Platonic point of view in her article “What is Theosophy”

“Plotinus , the pupil of the ‘God-taught’ Ammonius, tell us that the secret gnosis or the knowledge of Theosophy has three degrees;-opinion, science, and illumination. ‘The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinated; it is absolute knowledge, founded in the identification of the mind with the object known’”(7)

Finally in this connection we have the words of Sankaracharya in his Atrnabodha,

“As fire is the direct cause of cooking, so knowledge and not any other form of discipline, is the direct cause of Liberation; for Liberation cannot be attained without knowledge”(2)

“The true student of the S.D.” or Theosophy, “ is a Janna Yogi”, the path of knowledge through meditation and study, that leads to “the reform of one’s self and a second inner birth”

Those who come to the S.D. or Theosophy, have first to search in its vast literature its fundamental principles and axioms. “The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions...”(8).

Only after some years of persevering effort and study, they will see that it is a vast and fully coherent “continent of thought”(9). A system of “mutual-culture” and improvement based on altruism and brotherhood. “For it teaches the student that to comprehend the noumenal, he must identify himself with Nature. Instead of looking upon himself as an isolated being, he

must learn to look upon himself as a part of the INTEGRAL WHOLE.” (10)

Our “meditation should constitute the ‘reasoning from the known to the unknown’ the ‘known’ is the phenomenal world, cognizable by our five senses. And all that we see in this manifested world are the effects, the causes of which are to be sought after in the noumenal, the unmanifested, the ‘unknown world’: this is to be accomplished by meditation i.e., continued attention of the mind to a particular sacred subject.” (11)

Or as Plato expressed it, “meditation is the ardent turning of the soul toward the divine...”(12) -

Not only in fixed periods of meditation but during the whole day. “Occultism does not depend upon one method, but employs both the deductive and the inductive ... what the student has first to do is to comprehend these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the ‘known to the unknown’, and see if the inductive method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of contemplation.” (13)

“This mode of thinking is what the Indians call” Raja Yoga and “every adept in cis-Himalayan or TransHimalayan India of the Patanjali, the Aryasanga or the Mahayana school, has to become a Raja Yogi (S.D. I, 158)

Having started with Janna Yoga, the student discovers that Raja Yoga is a significant part of this “mode of thinking” and that one of the most important and recondite texts of Theosophy -the Voice of the Silence, teaches

the highest altruism and renunciation of self, through the practice of a high form of Raja Yoga.

“One of the reasons for... [apparent] contradictions lies in the fact that there are many gradations of spiritual development. The beginner has to content himself with the work of a beginner, while the man who has purified his heart and strengthened his will can undertake tasks of greater magnitude. (14)

Any student that, following the advice of Damodar, is constantly engaged in the contemplation of any of the axioms of Theosophy, “reasoning from the known to the unknown” and constantly applying the inductive and deductive method, going from what he studies in Theosophy to Nature and vice-versa, in vaccinated against dogmatism by the very nature of his quest.

But if Janna and Raja Yoga are closely interwoven with each other, according to Theosophy Karma and Bhakti Yoga are also facets of the same path to illumination. In the Notes on the Bhagavad Gita by W. Q. Judge, it is said that Karma Yoga is... “concentration and contemplation while engaged in action” (15)

“Depend upon concentration, perform thy duty, abandon all thought of the consequence, and make the event equal to thee, whether it terminates in good or evil; for such an equanimity is called Yoga. (union with God). By far inferior to union with wisdom is action. (16)

And about Bhakti Yoga “we must by

means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our action. It is not ours to say what shall be the result of an action; the law will bring about a result much better, perhaps, than we had imagined... Devotion must be attained by that student who desires to reach enlightenment” (17)

“When he has put away all desires which enter the heart, and is satisfied by the self in himself, he is then said to be confirmed in spiritual knowledge” (18),

Brotherhood, altruism, reform of oneself through knowledge and meditation, concentration in the divine while engaged in action. These are some of the ideals that Theosophy puts in front of all those who come to the S. D.

“It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. (19)

There are many scattered students all over the world that after a short or long quest for truth, throughout the dense forest of the “pseudo-esoteric or “semi-esoteric” literature, have arrived by Karma, intuition and reminiscence, “to regard the outpouring of Theosophy at the end of last century as a world event” (GA. Farthing) and consider that it is worthwhile to try to see how far, it may lead them towards the TRUTH. They may or may not belong to any Theosophical organization, some work in isolation, others in groups or

lodges, independent or attached to some Theosophical organization, but all share a “... similarity of aim, of aspiration, of purpose, of teaching, of ethics.” (Judge HCT Nov. 96, 3)

[This Judge quotation is familiar, but did not appear in the Nov. ‘96 HCT as cited (ed. HCT)]

Let us not miss this opportunity offered by Geoffry Farthing, now that the twentieth century is about to finish. Let us unite around HPB & the MASTERS. Let us send our name, and keep on working for the Cause of Theosophy wherever we are now.

“Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of mutual development and progress in theosophical thought may be best achieved...”

“For real moral advancement -there ‘where two or three are gathered’ in the name of the SPIRIT OF TRUTH there that spirit of Theosophy will be in the midst of them.” (20)

Greetings J. Ramon Sordo.
Tepoztlan, Mexico,
September 2000

End Notes

- (1) Source of Measures, by J. Ralston Skinner, Secret Doctrine Reference Series, Introductory Notes by the Editor. Wizards Bookshelf. San Diego, 1982.
- (2) The Secret Doctrine, I, 272-73
- (3) The Phaedrus, in the Works of Plato,

translated by Thomas Taylor, London,
1804 Vol. III p. 365

- (4) The Secret Doctrine, I, 272.
- (5) The Voice of the Silence. p. 25
- (6) The Bowen Notes
- (7) C.W. II, 95
- (8) Damodar and the Pioneers of the
Theosophical Movement, compiled
and annotated by Sven Eek, T.P.H.,
1978, p. 399
- (9) H.P. Blavatsky Tibet and Tulku,
Geoffrey A. Barborka, T.P.H., Adyar,
1966, p. 52 Barborka says:
“Thus far attention has
been on the founding of the theosophical
society and no consideration has been
given to the most important factor
concerning the formation of the Society,
itself - in fact the principal reason for the
existence of the organization... namely,
that the Theosophical Society was to be
the channel through which a vast
continent of thought would be made
available to the western world.”
- (10) Damodar p.400
- (11) Ibid p.399
- (12) Key to Theosophy p.10
- (13) Damodar p.399
- (14) Sven Eek, Damodar op. cit. p. 388
- (15) Notes on the Bhagavad-Gita,
William Q. Judge, The Theosophy
Co., p. 59
- (16) Ibid. p. 58
- (17) Ibid. p. 68-69
- (18) Ibid p. 69
- (19) CW. VII, 173
- (20) Original Programme Manuscript,
CW. VII, 160.

A true story

Today, I was doing Special Ed, 6th grade
team Inclusion. Now, the team had gone on a
field trip to Ocean Journey (museum). Not
everyone got to go and this little boy was BAD.
So, he was to write a letter to the teacher in
charge of BAD little boys.

Dear Ms. So and So,

I want to thank you for watching me when
my classmates went to Ocean Journey. (He
tells me: “I don’t like this teacher; she is
mean.”). I am sorry I was messing around and
flicked that rubber band. [He was at a loss to
finish this letter, so I asked him: “What about
the future?” He looked serious. and said: “I
want to be a plumber.” I started to laugh.] In
the future I will be better [or is it gooder]
behaved. [How do you spell “sincerely?” I
spell “S i n c e r e l y” space Y. He stops and
looks puzzled. “Yours,” I say. “Oh no! I’m
not going to be hers.” he responds].

Marty

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or RTF 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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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.

**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.**