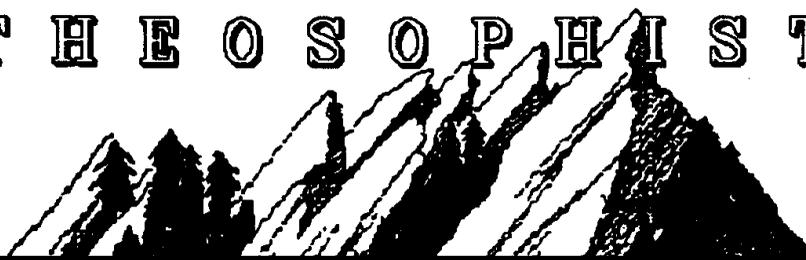


THE HIGH COUNTRY

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Alice Bailey Teachings Examined

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Recently we received a letter from a subscriber in Mexico. It was well focused, researched and raised many interesting questions. We have decided to make it our main focus. The letter will be divided into four parts to give our readers time to reflect and ponder. The very last of his letter will be presented first as it addresses a recurrent theme but more on that later.

It seems as though we, Theosophists seem to feel we have access to 'esoteric knowledge.' However, all knowledge once it has been written down is 'exoteric.' Yes, this 'Divine Knowledge of the Gods' was discovered esoterically but reading someone else's quotes does not make it esoteric.

We, Theosophists love to quote. We love to listen to a good Theosophical speaker, ask a few questions and then go home. This is Jnana Yoga? In Siddha Yoga, we are not allowed to quote not even from a Siddha Master or their source teachings. Instead, we will be given a few quotes or questions and then asked to sit in silence. What comes forth is then shared. In a Siddha Yoga study class it may take six weeks to cover four pages.

It appears that the third object of the Theosophical Society is the most troublesome. It reads:



TO INVESTIGATE UNEXPLAINED
LAWS OF NATURE AND THE POWERS
LATENT IN MAN.

Investigate:: To observe or study by close examination and systematic inquiry. To attempt to discover the facts of. **Synonyms:** explore, probe, look into, research, go into, delve into, search through.

The dilemma we are faced with is that ‘to investigate’ is rooted in duality; whereas the ‘occult world’ is one of direct experience. It may be supersensuous.

“Habit sharpens the intuitions of the latter [Inner man], yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes.” (ML 24 B third edition page 178)

Supersensuous: Outside or above the sensory realm; independent of the organs of sense.

The question is, should we be content with just knowing that the Inner Adept is ever ready? We won’t know who this Inner Adept is until we at least investigate what the occult powers are.

[Eds. HCT M.L. and D.S.]

J.R. Sordo writes:

“... Finally my last comment, concerning ‘the need to address the issues surrounding the active pursuit of the third object.’ I couldn’t find better words to answer to that, than an excerpt of a letter written by W.Q. Judge:

J.R. Sordo
Mexico

... Your question is: ‘How does your Branch regard the third of the Society’s declared objects? ... He may at some time must, investigate the unexplained laws of Nature and the psychical powers of man but he is not to investigate or approach phenomena - from the standpoint of magic, which is only the outshowing of those very laws.

He cannot be at one with other men until he knows these laws and understands his own nature, but as the first object is first because it is the important goal of his efforts, he should be sure of his motive at every step. For, the reason why those laws and phenomena are to be understood is not that we may perform phenomena or have psychic powers, but in order that Universal Brotherhood may become a fact universal.

No adept at any time (except a black one) ever became such through study of phenomena or knowledge of the laws which govern them, but because his motive for effort was to find God, or the All wise, and in that search the adepts have found the subject of which you inquire to be of secondary importance because incidental and yet not to be avoided, since it constitutes a part of the great whole.

So then he who begins by the study of the phenomena remains in the realm of phenomena, where he is surrounded by a constant and varying whirl of illusions. ...

Such students are very likely to be deceived and drawn into grievous trouble. ... The needful preparation is not an

investigation of the psychical world, but purification of heart, of speech and of action.” (17)

Comments:

We are caught in a dilemma. We cannot investigate the powers latent in man until we are sufficiently purified. Yet, we cannot know this *Inner Man* nor know the Occult world unless we investigate it. Who is going to be our judge? How will we know when we are sufficiently purified?

A Siddha brother once asked: “What are the Theosophists afraid of? Do they fear their own Inner Self? Are they afraid of their own appendages of eyes, ears, nose etc.? Are they afraid of all the hype that says they will open up and end up on the ‘dark side’ and become evil?”

My question to them is: “Are you evil now? Do you feel predisposed to be evil? No? Then why do you think something would force you to be other than what you are now? It is you who are in the driver’s seat, in control, whether you realize it or not. If you do meditate and happen to awaken the kundalini, the awakened Shakti will burn, expel, and purify you. This is guaranteed.”

[M.L. and D.S., Eds.]

Hatha Yoga Questioned

Tepoztlan, Mexico

Dear Richard,

Following your invitation for the dialog, I would like to make some comments in connection with your answer to Carlos Cardoso Aveline’s letter, in your HCT of December, 2000, page 19.

In point no. 4, you say:

“We make a distinction between issues which were labeled by the Masters/HPB as mistakes. ...”

and at the end of this paragraph you add: “... also include the need to address ... methods of Hatha Yoga ...”

Please, allow me to point out that here I detect a contradiction, because Hatha Yoga is among the issues clearly labeled as mistakes by the Masters and HPB.

Let me quote some pertinent passages from : K.H., H.P.B., Judge and Damodar:

K.H.

Suby - yet a devotee of another error. Not his guru’s voice - his own. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by forced vision; by Hatha Yoga. ... (1)

H.P.B.

Such, then, is the occult science on which the modern ascetics and yogis of India base their soul development and powers. They are known as the Hatha Yogis. Now the science of Hatha Yoga rests upon the 'suppression of breath' or Pranayama, to which exercise our Masters are unanimously opposed. For what is Pranayama? Literally translated, it means the 'death of (vital) breath' ... If such directions, however are allowed, they can only lead to black magic and mediumship. Several impatient chelas, whom we knew personally in India went in for the practice of Hatha Yoga, not with standing our warnings. Of these, two developed consumption, of which one died; the others became almost idiotic; another committed suicide; and one developed into a regular Tantrika, a black magician, but his career, fortunately for himself, was cut short by death. (2)

W.Q. Judge

These attempts at practical yoga - as it is called - are most dangerous, and in addition presumptuous and foolish. ... It is well known that these postures, even when ignorantly used bring on physiological changes in the body, with great nervous derangements.

Further than that the inquiring public is frightened off from our

movement by the ill-balanced view of Theosophy and of the society which these dabblers promulgate.

Let us halt before it is too late. Let us give out the ethical and philosophical doctrines for the promulgation of which the Theosophical Society was founded. Thus alone can we accomplish our mission, which is to the world at large and not for the benefit of a few cranky investigators. ... (3)

... the sincere study of philosophy and rules of Patanjali's Yoga system may be taken up by any theosophist - on one condition.

That is that he shall, as a Theosophist, try to carry out the fundamental object of the society - Universal Brotherhood. ... Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, which has Their protection and assistance, is not for occult development, and that the latter cannot be forewarned by Them unless members will preach, teach and practice Altruism. ... While we are endeavoring to understand and practice doctrines given out by the Adepts respecting man, his status, future fate, and right living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the

good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practice. (4)

Damodar K. Mavalankar

Contemplation: A general misconception on this subject seems to prevail. One confines oneself for sometime in a room, and passively gazes at one's nose, a spot on the wall or, perhaps, at a crystal, under the impression that such is the true form of contemplation enjoined by Raj Yoga. Many fail to realize that true occultism requires a physical, mental, moral and spiritual development to run on parallel lines, and injure themselves, physically and spiritually, by practice of what they falsely believe to be Dhyana. A few instances may be mentioned here with advantage, as a warning to overzealous students.

At Bareilly the writer met a member of the Theosophical Society from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies - as he termed them. It appears from his account that fifteen or twenty years ago having read about contemplation in the *Bhagavad Gita*, he undertook the practice of it without a proper comprehension of its esoteric meaning and carried it on for several years. At first he experienced a sense of pleasure, but simultaneously he found he was gradually losing self-control,

until after a few years and sorrow, that he was no longer his own master. (5)

A Challenge:

We would like to challenge our writer by first asking this question: Has he studied the teachings and performed the practices of Hatha Yoga and specifically those pertaining to the breath, or are these just strung quotes of famous Theosophists from the 1800's? To be an authority on a subject one needs to have some personal experience with the procedures.

Hatha Yoga in its broadest sense is taught in thousands of recreation centers across the U.S. This includes the breathing practices. Hatha Yoga is taught in schools, places of employment and health care providers recommend it. If it is true that it is a well known fact that these postures, even when ignorantly used bring on physiological changes in the body, with great nervous derangement, how can Hatha Yoga be so widely practiced without the warned-for ill results?

Pranayama: This technique is commonly called the Breath of Fire although it may include more. Breath of Fire is used in the more advanced meditation classes specifically to raise the kundalini. If one doesn't follow common sense and listen to the body's warning signs, then he is sure to encounter trouble. It isn't the Hatha Yoga practices that are the dangers; it is the LACK of exercising common sense. To say that practicing Hatha Yoga is a mistake is akin to saying we should have no over the counter drugs because a few over zealous people will swallow a whole bottle of pills and then die.

Continuation of De Sordo Letter:
De Sordo writes:

Inner Group Teachings, thirty. (9) To that we should add S. Row references.

Concerning the Rays

Of course there are many topics not covered by H.P.B. and her Masters. In the S.D. it is stated that:

... The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy.

I say `a few truths,' advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees.” (6)

Thus, there are many things that cannot be imparted to our generation of Sadducees. But, I don't think it is fair towards H.P.B. to say that the topic on rays was “not covered to any meaningful extent” by her or her Masters.

As matter of fact, in the *Secret Doctrine* we find more than forty references to the rays, (7) in the Collected Writings more than thirty (8) and in the

The problem is, that until now, [for] most of us, we haven't yet made any thorough study and collection of all these more than one hundred references, if we would, we wouldn't need to fill up the “gap” with material not consonant with Theosophy. The “gap” is the product of our own lack of study of Theosophy.

Going through the pages of your HCT, we find along the years, many statements for, and against Alice Bailey, and so far you have managed to stay behind as a moderator.

But now, you abandoned your role as an unbiased moderator as you express it. In your point number three, you choose to call “alleged” divergences ... the Alice Bailey teachings,” thus taking a definite view as an editor.

To me, and to many other students, which try to understand and follow the teachings of H.P.B. and her Masters, these are not alleged divergences, but real ones.

Suffice it to read the booklet by Alice Leighton Cleather (10) or the paper by Victor Endersby on the Arcane School (11) to see that the Bailey exposition is a very subtle way to distort the *Secret*

Doctrine.

The alleged Tibetan is probably a Jesuit priest, or some one akin to it, who preaches very freely about the coming of the Christ, and so far, he has been able to divert a great number of good students into his clerical and anthropomorphic views.

The thorough study of the *Mahatma Letters* and the "Classical Theosophical Literature" is enough to show unmistakably that Alice Bailey is not a development of H.P.B. but its antithesis

Djual Khool, the real disciple of Mahatma K.H. would never talk and teach something contrary to the philosophy of his Master.

By the way, did you notice that Djual Khool, although referred to as a Tibetan, was in reality a tall Hindu in race, like his master? [But about this later.]

Now, the ideas used by Alice Bailey are so similar to those of Mr. Leadbeater, that it is very easy to see that her system is a "variation on the same theme" of Leadbeater's.

C.W. Leadbeater started his psychic interpretation of Theosophy, after he went back to England, from Ceylon, in December 1889, residing in Mr. A.P.

Sinnett's house. Since then, he became a prominent member of Sinnett's London Lodge. By 1891 we know that he was the Secretary of the London Lodge. Mrs. Annie Besant participated for the first time in the psychic experiments of the London Lodge in the summer of 1893. In 1895, the Theosophical Publishing Society, published Leadbeater's *The Astral Plane*, and since then, with the support and endorsement of Mrs. Besant he became the main source of a pseudotheosophy generated in the T.S. Adyar.

Although Leadbeater's *The Masters and the Path* (12) and Bailey's *A Treatise on Cosmic Fire* (13) were issued in the same year, in 1925, Leadbeater's ideas are much older.

His *Masters and the Path* was based on talks to members of the Theosophical Society." [Publisher's note.]

His *The Science of the Sacraments* was published in 1920 (14) and we can see how Mrs. Bailey reproduces in her "Cosmic Fire," several diagrams from Annie Besant and Leadbeater taken from *The Theosophist* of December 1899 [A.T. on Cosmic Fire pp. 56, 1230] and January 1900 [A.T. on C.F. page 94].

edition, page 50 or ML # 8 3rd edition)

In these diagrams we already see the new classification of Cosmic Planes and Human Principles started by Mrs. Besant and Mr. Leadbeater and which Mrs. Bailey will follow faithfully.

[For a full analysis of discrepancies between the terminology of Theosophy and the new one used by the new system, see *The Etheric Double? The far reaching effects of a false assumption*” by Geoffrey Farthing].

Responses to “Concerns of Rays:”

In the quote from S.D., ‘sadducees’ means: “a member of a Jewish party of the intertestamental period consisting of a traditional ruling class of priests and rejecting doctrines not in the Law.”

The ‘alleged Tibetan’ who our writer refers to as “a probable Jesuit priest” is probably Alice Bailey’s Tibetan as opposed to the real Djual Khool.

We are not aware of Djual Khool being referred to as “the Tibetan” in any Theosophical teachings although he is referred to as “the disinherited,” a nickname given him when he became the chela of KH. (ML #15. Chronological

We concur and admit that we as well as other Theosophists have not studied the H.P.B. teachings on the ‘rays’ in depth.

I, (DS) consciously, although mistakenly, chose the word ‘alleged’ to indicate the fact that I had not studied the Alice Bailey teachings sufficiently to form an opinion as to their consistency or lack of such with those of the SD. In other words, I meant alleged in the sense that their consistency was unproven as far as I was concerned.

Therefore, I felt unqualified to affirm or deny the consistency of the Bailey teachings with SD. We have a considerable number of readers of the HCT who are staunch followers of the Bailey teachings, especially regarding the God concept and the seven rays.

Many of these are doing important work in the Theosophical Movement and we respect their efforts.

I have therefore been reluctant to criticize the Bailey teachings on points I have been unsure of myself.. [DS, ed. HCT]

Sordo's letter continues: **The Discrepancies**

There is also a very similar flavor concerning the role of the church between Mrs. Bailey and Mr. Leadbeater.

A. Bailey, *Initiation, Human and Solar*
Chapter I, pg. 9 year published 1922

“Before many centuries pass the old mysteries will be restored, and an inner body will exist in the church. ... The nucleus is already forming ... At this ceremony those ready for initiation will be publicly admitted .. by one of its members, authorized ... by the great Hierophant himself.”

C.W. Leadbeater, *The Theosophist*
Year 1917

The future is with the Church for the Seventh Ray - The Ray of Ceremonial Magic - is beginning to dominate the world. The Lord Himself, who founded the Church is coming to visit once more (15)

Let us compare some ideas in both systems on the topic of the Rays

- (1) Both take as the source of their information an alleged Tibetan (Masters and the Path, p 228; A.T. on C. Fire p IX)
- (2) Both put a Master at the head of each Ray.
- (3) The alleged qualities of each Ray are the same in both systems.
- (4) They both emphasize the 6th Ray of alleged devotion and the 7th of alleged ceremonial magic as a way to support their common views of the coming of the Christ.

On the other hand, Mr. Leadbeater claimed that Mr. T. Subba Row was one of his Teachers, and even Mr. C. Jinarajadasa in the foreword to section VII of “The Esoteric Teachings of T. Subba Row (16) says that “Mr. Subba Row’s talks to an intimate circle were taken down by some of them. Among his listeners were Dr. S. Subramania Iyer, C.W. Leadbeater, A.J. Cooper-Oakley. ...”

As among Subba Row’s teachings the topic of Rays is prominent, can we trace Leadbeater’s ideas to the writings of Subba Row? Let us see:

C.W. Leadbeater

Characteristic Magic: VII: Ceremonial Magic
(cooperation with the Deva Kingdom)
Last Religion: Elemental worship
Masters and Path page 229

T. Subba Row

It is necessary to say a few words in this connection as regards the real nature of soul-death and the ultimate fate of a black magician. ...
Esoteric Writings pages 267-8

While the Seventh Ray man would use elaborate ceremonial magic, and probably invoke the assistance of non human spirits if possible.

Masters and Path page 236

There are three ways in which a soul may cease to retain its special individuality. ... [when he] place itself en rapport with a spiritual or elemental existence by evoking it. ... in such a case it transfers its individuality to such existence and is sucked up into it. ... [He] lives in such a being, and as such a being he continues till the end of the Manvantara. ... in some respects this amounts to acquiring immortality in evil.

Esoteric Writings pages 267-8

Incensing, each candle, the Priest should think of the Ray with ... a resolve to try to develop within oneself the quality specially belonging to that Ray. ... 1. strength, 2. wisdom, 3. Adaptability or tact, ... 4. Beauty, 5. Science (detailed knowledge) 6. Devotion, 7. Ordered Service (ceremonial which invokes angelic help.

S. of Sacraments page 90

... It is impossible to say that the fact of belonging to one of these rays indicates the presence in a man of any particular moral or mental quality, such as patience, honesty, or courage on the one hand, or the poetic or artistic faculty on the other.

Esoteric Writings page 108

In this very short comparison of ideas, between Leadbeater and his alleged teacher, Subba Row, we not only see a difference in ideas but also in the Path followed by each one. In the view of Subba Row, the elemental worship and the invocation of non-human spirits, attributed by Mr. Leadbeater as the Religion and quality of the seventh Ray, is one of the three ways which may lead to soul-death and black magic. And as Mrs. Bailey adheres almost to the letter to these ideas, it is clear that her system, unconsciously to her students, leads to the same fatal goal.

The presence of Leadbeater is all throughout her writings especially in her “*A Treatise On Cosmic Fire*,” where we meet at every page concepts and terminology borrowed from him.

Like Geoffrey Hodson, she uses terms like “etheric double,” group soul,” the concept of a “Deva evolution” apart from, and running in parallel lines with the human [pp. 910-11], the Rays, and the importance of the Church and the Coming. All these ideas are completely at variance with Theosophy as taught by H.P.B. and her Masters.

More about Ceremonial and the Rays:

C.W. Leadbeater
The Masters and the Path
page 248

Alice Bailey
A.T. on Cosmic Fire
page 911

“The Ray that is now coming into force is very largely one of ceremonial.”

“With the coming in of the ceremonial ray of violet, we have the amplification therefore of the violet vibration.”

If you analyze the next quotation, I don't see how we could fill the alleged gap left by Theosophy, using materials from Mr. Leadbeater and Mrs. Bailey - their concepts are totally opposed.

C.W. Leadbeater
The Masters and the Path
page 258

H.P.B.
C.W. XIII
page 72

The possibility of changing one's Ray by the firm determination to do so leaves all paths alike open to the occult student.”

“The star under which a human entity is born says the occult teachings, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara.”

Qualities of the Rays

C.W. Leadbeater
The Science of the Sacraments
page 90-1

Alice Bailey
A.T. on Cosmic Fire
page 5

I. Strength
II. Wisdom
III. Adaptability or Tact
IV. Beauty and Harmony
V. Science (detailed knowledge)
VI. Devotion
VII. Ordered Service (ceremonial which invokes angelic help).

I. Will or Power
II. Wisdom
III. Active Intelligence
IV. Harmony, Beauty and Art.
V. Concrete knowledge or science.
VI. Devotion
VII. Ceremonial magic, order

“Mark well that Science for both systems is only concrete knowledge, i.e. material science, but for Theosophy “Knowledge and Science cannot be pursued altogether on the Baconian methods.” [*M.L.* p. 355]

They don't refer to knowledge as Gnosis or Theosophic, Divine Knowledge or Science.

In pages 879-80 of “*A Treatise On Cosmic Fire*,” Mrs. Bailey gives her one definition of knowledge:

“Knowledge:” she says: “Is the right apprehension of the laws of energy, of the conservation of force, of the sources of energy, of its qualities, its types and its vibrations. It involves an apprehension of:

- a) The different key vibrations.
- b) The centers where by force enters.
- c) The channels along which it circulates.”

So, she is talking about the use and manipulation of energy: 1. laws, 2. conservation, 3. sources, 4. qualities, 5. types, 6. vibrations.

She is in the realm of the practical and concrete, not physically concrete, but psychically. She is concerned with the circulation of energy through centers and channels, and with a certain key of vibration. Her definition of Love in the next page 881, round out the concept, because for her: “Love is the right apprehension of the uses and purposes of form.”

Again, we still are in the realm of the concrete and material. Her definition belongs to the rupa levels of the Cosmos, and even if later on she talks of the “Laws of Attraction and Repulsion. ...” she finishes her idea saying that love “involves an understanding of all forms, form purposes, and form relationships.”

Having given her own concrete definition of knowledge, she then resorts to the *S.D.* for support. Pages 879 and 880 are crammed with more than six references to the *S.D.*, and I say to the *S.D.* advisedly because they are not quite from the *S.D.*, due to the way they are presented. These references are: 1. without quotation marks, 2. incomplete in most cases and 3. some are not faithful notations but re-interpretations. For instance:

A.T. on Cosmic Fire

S.D. I 3rd Edition page 299

“2. The Gnosis, the hidden knowledge, is the seventh principle, the six schools of Indian philosophy are the six principles.
S.D. I, 299 “ [*S.D. I*, 278 Ed 1888]

“This is the view of every one of the six great schools of Indian philosophy - the six principles of that unit body of wisdom of which the ‘Gnosis,’ the hidden knowledge, is the seventh.”
[*S.D. I*, 278, Ed. 1888

Some of the quotations are systematically altered with a profusion of interpolations. See for instance in page 880 of *Cosmic Fire* her reference to *S.D. I*, 3rd edition page 192, in which she interpolates her comments on each Vidya without quotation marks. Only in the case of the fourth Atma Vidya she only quotes “True spiritual wisdom,” forgetting to add the very important explanation that:

“... It is only the last one, ‘Atma Vidya’, or the true spiritual and divine wisdom, which can throw absolute and final light upon the teachings of the three first named. ...” *S.D. I* page 169

Let us see now the definition of knowledge according to H.P.B.:

“Knowledge, in the true sense of the term, is the capacity of the Intellect, i.e., it is spiritual perception.

In short, the higher individuality of man, composed of his higher Manus, the sixth and the seventh principles, should work as a unity, and then only can it obtain 'divine wisdom,' for divine things can be sensed only by divine faculties. [C.W. VI, page 241]

"But not till the unit is merged in the All, whether on this or any other plane, and subject and object alike vanish in the absolute negation of the Nirvanic state (negation, again only from our plane), is scaled that peak of Omniscience - the knowledge of things - in - themselves." [D.S. I. page 330]

"True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the reign of the higher mind, the only plane from which we can penetrate the depths of all pervading Absoluteness." [C.W. XII, page 537]

Thus we are in front of two different systems of thought, of training and goals. One uses the spiritual perception, the other the psychic apprehension, one uses the higher mind the other the lower and concrete one, one puts his reliance on the divine faculties, the other in Ceremonial Magic, the church, the coming and the invocation of elementals.

Food for thought. [DS and ML]

In conclusion to this portion of the letter, we concur that there are significant discrepancies and the writer has demonstrated that the Alice Bailey teachings are in accord with the Leadbeater teachings and are thus at variance with Subba Row, H.P.B. and the Masters. An excellent job of researching

Then, is it fair to say that Bailey followers cannot be true theosophists because of these discrepancies? Theosophy means 'Divine Wisdom but is the realm of the concrete, material, and psychic not divine?'

End Notes

{1} *The Mahatma Letters to A.P.Sinnett* 2nd edition, 1926, Ninth impression, Theosophical University Press, Pasadena, Ca. 1975, p. 255

(2) *H.P. Blavatsky Collected Writings*, T.P.H., Wheaton, Vol. XII, pp. 614-15

(3) *Echoes of the Orient*, The Writings of W.Q. Judge, Point Loma Pubs., San Diego, 1980, Vol.II, p. 234

(4) *Ibid.*, pp. 400-401

(5) *Five Years of Theosophy*, The Theosophy Company, Los Angeles, 1980 pp.40-441

- (6) *The Secret Doctrine*, H.P.Blavatsky, London, 1888, Vol. I, p. xxii
- (7) *The Secret Doctrine Index*, by John van Mater, T.U.P., 1997
- (8) *Blavatsky Collected Writings Index*, Edited by Dara Eklund, T.P.H. 1991.
- (9) *The Inner Group Teachings of H.P. Blavatsky*, Compiled and Annotated by H. Spierenburg, PLP, San Diego, 1995
- (10) *The Pseudo-Occultism of Mrs. A. Bailey*, by Alice Leighton Cleather and Basil Crump, Manila, 1929
- (11) *Theosophical Notes: Special Paper* September, 1963, A Study of the Arcane School of Alice E. Bailey. Compiled by Victor Endersby, 1963
- (12) *The Masters and the Path*, by C.W. Leadbeater, T.P.H. Adyar, India, 1925. Eleventh reprint , 1975
- (13) *A Treatise on Cosmic Fire*. Bailey. Alice A. Lucis Publishing Company, New York, 1925. Eleventh printing, 1977
- (14) *The Science of the Sacraments*, Leadbeater. C.W. . The Theosophical Publishing House, Adyar, India. 1920. Sixth Edition 1975
- (15) *The Elder Brother*, Tillett. Gregory. : *A Biography of Chales Webster Leadbeater*. Routledge and Kegan Paul, Melbourne, 1982, page 176
- (16) *Esoteric Writings of T. Subba Row* Row. Subba. First Edition The Theosophical Publishing House, Adyar, India. 1980. 1895. page 525
- (17) *Practical Occultism*, From the Private Letters of William Q. Judge, Edited by Arthur L. Conger. Theosophical University Press, Pasadena, ca., 1980. (Extracts) pp. 69-71

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. Are the terms “spiritual” and “divine” synonymous-as used by H. P. Blavatsky?

Answer. In *The Secret Doctrine* Atman is termed “divine spirit” (S.D. 11, 36; 111, 48 6-vol. ed.; 11, 40, 3rd ed.) and in *The Key to Theosophy* “spiritual soul” is given as a definition for Buddhi; consequently a distinction may be made when referring to man’s seventh and sixth principles as designated here.

Question. Are “archetypes” forms or qualities thrown up by past humanities? And does progress consist in conforming towards them? Then adding to them?

Answer. The best way of answering this series of questions is to provide passages from *The Secret Doctrine*, which give in form in regard to prototypes; for the subject is not a simple one, dealing as it does, with the origin of prototypes. Consideration should first be given to the dictionary meaning of “archetype”: (1) original model from which copies are made;

(2) prototype. Then the meaning of

prototype: earliest form; most primitive type. Prototype is used much more frequently than is archetype in *The Secret Doctrine*.

In connection with the citations, it should be borne in mind that prototypes are referred to as existing on subjective planes rather than on the physical plane: “Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.” (S.D. 1, 282; 1, 324 6-vol. ed.; 1, 302 3rd ed.)

“Everything that is, *was*, and will *be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal Form*. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has even been *created*, and it is only on this plane of ours that it commenced ‘becoming,’ *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was

ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's outward shell passed through every vegetable and animal body before it assumes the human shape." (*Ibid.*)

"In other words, that dual motion transfers Kosmos from the plane of & Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane." (*Ibid.*)

The "dual motion" here signifies the centripetal and the centrifugal forces, positive and negative, or physical and spiritual; although the two forces are "the one *Primordial Force.*" The Noumenal and phenomenal planes are equivalent to the subjective and physical planes previously mentioned.

Therefore, considering the question which was submitted, a dual process is involved: (1) from the prototypes already existing in the Akasa surrounding a former planetary system, a form was projected for the humanity then existing, which was worked upon by natural forces; (2) in due time this "evolved form" was then thrown into the Akasa of that former planetary system by "past humanities." In the same way our present human forms are the resultant of natural terrestrial Forces which have been working upon, and will be continued to be worked upon, the forms of the Human Kingdom as it proceeds upon its

various evolutionary developmental phases which are described in *The Secret Doctrine* under the seven Root-Races.

Further in connection with the passage in the first quotation: "objectivising into its present materiality, or expanding from within outwards," the following explanation will be of assistance in clarifying the concept:

"The expansion 'from within without of the Mother, called elsewhere the 'Waters of Space,' 'Universal Matrix,' etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. 'The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap of Maya.' It implies that this expansion, not being an increase in size -for infinite extension admits of no enlargement -was a change of condition. It 'expanded like the bud of the Lotus'; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from 'Dawn' to 'Night' during the Mativantaric period, like everything else, as a matter of fact, in this objective Universe; from man down to mite, from giant trees down to the tiniest blades of grass.

"All this, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word 'Eternal,' note well again,

standing here only in the sense of 'Aeon,' as lasting throughout the seemingly interminable, but stiff limited cycle of activity, called by us Manvantara . . . Fohat runs the Manus' (or Dhyan-Chohans') errands, and causes the ideal prototypes to expand from within without-viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity-the acme of illusion, or the grossest matter." (S.D. 1, 62-3; 1, 91-2 6-vol. ed.; 1, 131 3rd ed.)

In response to the question: "Then do the prototypes exist on a plane higher than that of the Astral Light?" H. P. Blavatsky replied:

"The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its 'tablets.' Therefore, is the Astral Light called Illusion (Maya). It is from this that we, in our turn, get our prototypes." (Transactions of the Blavatsky Lodge, p. 75)

Another question was asked which is also related to the present series of questions: "Is there an evolution of types through the various planes of the Astral Light?" to which H. P. Blavatsky replied:

"You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a

thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that which Aristotle called the 'privation of matter' exists beforehand, in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form." (Transactions of the Blavatsky Lodge, pp. 16-7)

Question. What is the meaning of Aristotle's "privation of matter"?

Answer. Aristotle stated that there are three principles of natural bodies: privation, matter, and form. H. P. Blavatsky provided this explanation:

-No form can come into objective existence-from the highest to the lowest-before the abstract ideal of this form -or, as Aristotle would call it, the *privation* of this form-is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind." (Isis *Unveiled*, 1, 310)

From *The Canadian Theosophist* Vol. 51, No.5, Dec., 1970

Man's Origin and Evolution Adam Warcup

In last month's issue Adam gave the following passage:

(1) An adept-the highest as the lowest-is one *only during the exercise of his occult powers.*

(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept) who can emerge and act freely but on condition that his jailor-the *outer* man will be either completely or partially paralyzed-as the case may require; viz; either (a) mentally and physically; (b) mentally, but not physically; (c) psychically but not entirely mentally; (d) neither, but with an akasic film interposed between the *outer* and the *inner* man."

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for

our purposes."

ML 24B 3rd Edition. page 177

This passage was followed by the following comments:

"(1) An adept-the highest as the lowest-is one *only during the exercise of his occult powers.*" This is a definition of what the adept is. It is not the physical man, is not the personality, is not the appearance, but it is the *inner* man exercising his occult faculties..

"(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept) who can emerge and act freely but on condition that his jailor-the *outer* man will be either completely or partially paralyzed-as the case may require. ..." Notice that it is the *inner* man who is the adept."

In this statement it is said that it is possible to paralyze the *outer* man. Those who can free the inner man from the *outer* man is said to be an adept. This is done only while exercising these powers. How we do this is contained in the four steps:

- (a) mentally and physically;
- (b) mentally, but not physically;
- (c) physically but not entirely mentally;
- (d) neither, but with an akasic film interposed between the *outer* and the *inner* man."

Now the continuation:

Adam unfortunately had no idea what these four terms really meant. He did mention a case in point where Djual Khul paralyzed himself mentally but not physically and walked into a beam because he was unaware of what he was doing physically. The result of this, they say, the smallest exercise of occult power requires an effort. It is akin to the inner muscular effort on an athlete preparing to use his physical strength. No adept is supposed to keep his will in constant tension with the Inner Man in full function unless there is an immediate necessity for it. This is important to realize as we usually think adepts are fully adepts at all times, and somehow swim about in their Consciousness being always aware of what is taking place on the whole globe. When the Inner Man rests, the adept becomes an ordinary man. He is limited to his physical senses and physical brain. Now habit sharpens the intuition of the later, yet, it is unable to make it supersensuous. An adept still has a lower mind and it is limited.

One may think that there is a discontinuity between the Inner and Outer Man. This passage shows that the Lower and Higher Mind are two different states of being of Consciousness, and it requires a distinct effort to shift from the lower to the higher. Once that effort is relinquished then the lower states take over again and will dominate consciousness.

An important point is the statement:

“The Inner Adept is every ready.” Again, Adam admitted that he does not know what this means because he has no knowledge of that Inner Man or Inner Adept nor what the Inner Wakefulness implies. It is sufficient to alert the Outer Man that a function is required or some work to do and then by an exercise of Will the Outer Man will be paralyzed and the Inner Man will be free to carry out his function.

Transcriber Marty Lyman wishes to present some new thoughts on the subject. Let us suppose that the “Inner Man” is our Higher Self and does not require rest, and further suppose that resting means the Higher Self is still functioning with a veil being placed over the Outer Man’s eyes. This veil would not prevent the Inner Man from functioning;; it only keeps the Outer Man from knowing the Inner Man’s activities. In this case the Inner Man would always be ready and it would be up to us to remove this veil. Alerting the “Outer Man” is the removal of the veil. Another thought is that it is not the Inner Man who needs rest but the Outer Man. Without proper rest the Outer Man would burn up.

An Occult Adept or Master removes this veil when he has his mind totally stilled. It is only in its stillness that the “Inner Man” is known. The key to exercising the Occult Powers lies in stilling the mind. Now when one has to function in this mundane world, that person be it a master, saint or ordinary man, must put his attention to what is going on in the mundane world.

Hence, the statement “*K. H. when writing to us is not an adept.*” (*ML # 24B page 178*) The Inner Adept knows when to or not use these powers. It must be done without emotional interference.

The Occult Powers are the siddhis coupled with wisdom. They will be bestowed as one develops the wisdom to use them.

It is not that the Occult Powers are not needed, but that there will be times when the activities of the mundane world take precedence over the exercise of the Occult Powers.

A case in point was when KH was transmitting a letter to a chela. The chela had some questions as to the transmission, but KH was tired and needed to pay more attention to the physical environment rather than occult matters (see *ML* 3rd edition, Letter # 93 page 415).

In some Siddha meditation sessions we are not allowed to take notes. Our full attention must be placed upon quieting the mind so that the “essence” can be felt.

When in the presence of a Spiritual Master it is best that no words be spoken either by the Master or by the student. When words are spoken then the concentration must be placed upon those words rather than any Inner Import.

We must always keep in mind that there is only one Consciousness. This Consciousness is both the Inner and Outer man; the Inner man is the Outer Man; the Inner Man becomes the Outer Man when “Consciousness” is functioning through all the various sheaths of expression. {See Taimni *The Science of Yoga* Section II for details}.

We should not confuse the Inner or Outer Man with the various sheaths that Consciousness expresses itself through. The expressions are not the Being but simply the organs utilized by the Being.

It is true that from a general perspective in the initial stages of learning, a type of paralysis takes place while the learner alters his\her contact with different organs of expressions.

It is simply a withdrawing via directed will power his focus from a specific sheath of expression and then redirecting it to another plane. I prefer to use the word ‘focus’ rather than ‘state of consciousness’ so as not to confuse it with total Consciousness.

All of the different modes of paralysis are different states of witnessing. When the lower and higher mind of Kama-manas and Buddhi-manas are two different states of focus it takes a distinct effort of will to shift from the lower to the higher state. Once that effort ceases the lower state takes over and dominates. This is experienced in the

beginning stages of meditation. It is difficult to quiet the mind and once you relax your focus the mind will drift to other thoughts. After much practice the sequence will reverse and one will normally be in the Buddhi-manas. It will take an additional effort to activate the Kama-manas.

Our normal state will be the Witness state. This state is an inner illumination and is really present even when using the five senses.

(a) mentally and physically; In meditation when the mind is in stillness

(b) mentally, but not physically; When concentrating on a mantra or act while performing the act such as: I am intending, I am lifting the spoon, I am eating etc.

(c) physically but not entirely mentally; Performing a ritual but when the mind is really not thinking about what is being performed.

(d) neither, but with an akasic film interposed between the *outer* and the *inner* man.”

When always focused in the Buddhi-manas but performing every day tasks. Must be advanced.

Please note that the word ‘man’ means ‘to think.’ Yes, manas is at rest

when Consciousness is focussed in Buddhi. It is at rest when in Buddhi, yet, it is still alert as a projection of thought via the will. We must not be crippled or enslaved by our own thoughts and fears, or by projected thoughts and fears of other people. We are free. We are who and what we truly are already even if we don’t realize it. We are That, the supreme One right now. We have never been anything but That. It is our mind which has led us to believe otherwise. It is our projected conditioned thought constructs that leads us to believe this.

The above is the contribution of the thoughts from various writers. Thanks!

With the Adam Warcup series coming to a close, we will be needing some new material for study. Marty Lyman wanted to undertake the study of H.P.B.’s *The Voice of the Silence* but it was clear that this is a very difficult book pointing the student to “Going Within.”

We have come to realize that a properly focused study of Patanjali would be a great aid in introducing the practices needed to penetrate the Inner Meaning of The Voice. With this in mind, we chanced upon two introductions to Patanjali in back issues of *The Canadian Theosophist*.

For those who have access to *Canadian Theosophist* back issues, the

above referenced articles can found as shown below.

Fielding. Edith. *Patanjali, Introduction To*. Canadian Theosophist Vol VIII. pages 157-158, 198, 221, 261, 284, Vol. IX pp.9, 42, 75, 106, 141.

Johnston. Charles. *Patanjali, The Yoga Sutras of* Canadian Theosophist Vol XIII. pages 10, 37, 70, 99, 130, 168, 201, 230, 275, 307, 340, 371.

AN INTRODUCTION TO PATANJALI

by Edith Fielding.

Patanjali was the first writer to gather up the practical doctrines relating to the spiritual life, which had long been practiced in India, and to which the term Yoga was given. These he compiled in the form of aphorisms, each in its definite place, so that the whole is one single thread (Sutra), which, if followed, like that of Ariadne, will lead us out of the labyrinth of illusion into the clear sunlight of reality.

This subject has been rather pushed aside by many of our students either as being too technical or as being of use only to one who is actually on the road of Occultism.

This introduction is intended to show that "Patanjali" is for our use now.- Not only does this work deal with the nature and control of thought, but like every other great spiritual book, it presents an exalted code of ethics, giving the means of that early

practical training which must necessarily precede any serious effort to unfold the spiritual nature.

There is no intention in this series of articles to touch on technicalities, nor to go into the deeper philosophical questions raised by his study; but rather, in a simple manner to recall to the reader the experiences he must have had as a result of earnest study, and to lay before him some hints which will assist him on his further way.

Therefore there will be no attempt made to give new ideas, there will be only a repetition of ideas that have been well tried and proven by those who have worked before us, and who have left them for our use and help. They cannot be repeated too often. We must take them and make them our own. They are of no use to us whatever until we have done this. [comments may follow in which, Marty Lyman, the compiler of this series may present new thoughts for consideration. Ed]

Most Theosophical students after persevering faithfully for a long time in this work reach a stage of perplexity. Desiring to be of service to their fellows, they seem to be unable to pin themselves down to a choice of work, and are carried hither and thither sometimes dropping out of the work completely through a lack of knowledge of the best method of dealing with the question.

Now no one who is taking this work seriously is in the work for the first time,

many incarnations must have led up to his present position; and as in his physical existence he finds himself surrounded by old ties, which now draw him one way and now another, the ghosts of past interests; so with his inner life. ...

When Theosophic study has been taken up seriously, and a strong desire is born to help humanity in some definite way, we find the conditions of birth repeated on a different plane. When the tendencies of past lives come up again, links we have made with kindred works again attempt to enchain us, creating innumerable vain longings to do things. ...

Then the real work of training begins. Those who are willing to persevere in this will find "Patanjali" a most potent means of spiritual growth. For those this series of articles is written.

It is taken for granted that the reader understands something of the threefold nature of man, briefly, the self; the Self; and the SELF. The SELF has many names, The Oversoul, The Lord; Ishvara; The Teacher of teachers; Alaya, the Master Soul. The four books or chapters of Patanjali describe the processes which bring about the union of these three, the birth of the spiritual man.

Charles Johnston, in his translation of the Sutras, describes each of the books as follows; the first book is The Book of Spiritual Consciousness; the second book is The Book of the Means of Soul Growth; the third book is The Book of Spiritual Powers; the fourth is The Book of the Mechanism of

Salvation.

In these articles there will be a brief exposition attempted of each book, with references to various translations. ...

The following translations are available- *Yoga Sutras of Patanjali* by Charles Johnston; *Patanjali's Yoga Aphorisms* by W. Q. Judge; *The Yoga Sutra of Patanjali* by Manilal N. Dvivedi; *Raja-Yoga, with Patanjali's Aphorisms* by Swami Vivekananda; *The Yoga-Sytem of Patanjali* by James Houghton Woods.; *Patanjali for Western readers* by Daniel R. Stephen.

[We don't know how many of these books are still in print Ed. We can use for the HCT studies, *How To Know God, The Yoga of Aphorisms of Patanjali* by Swami Prabhavandada and Christopher Isherwood, Vedanta Press, *Yoga Philosophy of Patanjali* by Swami Hariharananda Aranya, State University New York Press and *The Science Of Yoga*, by I. K. Taimni. Quest Book.]

To repeat: for earnest students of Theosophy, these books are for our use now, for they give the most practical details for our observance in daily life, graded to meet our needs, from our first aspirations towards the spiritual life until we reach the stage where "The vesture and the spiritual man are alike pure."

Fielding. Edith. Introduction to Patanjali. The Canadian Theosophist Vol 8. page 157-8

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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.

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