

# THE HIGH COUNTRY

# THE OSOPHIST



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Beyond the misty space of twice a thousand years there lived an ancient race of Western Shepherd-Seers. The Cymry<sup>1</sup> called them Druids, these Guardians of the Light who on cairncrowned hills held their festivals at the four sacred seasons of the year.

These Druid-Bards were beings of a commanding and awe inspiring character, invested with genuine spiritual power, and their mastery of the occult knowledge of Nature caused them to be regarded with feelings of deepest reverence. The truths they taught in their temples formed a secret and inward basis for all that was high and noble and true in the life of the Celtic peoples.

\* The sacred spirit of universal truth permeates their philosophy, and once their mystic symbols are unveiled we find the light of our own esoteric wisdom shining within.

\* Let us, therefore, refresh our minds this Spring Equinoctial time with the divine teachings of the Druids and reveal their unity with our own deeper mysteries.

\* Let us imagine we are all together in one of those ancient temples built by the Druid Guardians of the Light. We are surrounded by the beauties that Nature blesses us with at the time of the Spring Equinox, called by the Druids the Alban Eilit<sup>2</sup>. See ye the huge stones, the two upright, the third across the top, the symbol of the upper triangle of Divinity whose source is the heart of the sun? See also the mighty circle of the temple, symbol of eternity, of the zodiac, of unity. Above, the mighty vault of immensity, the velvet blue of a cloudless night. Across the



firmament shine the starry homes of our Greater Brothers who in their compassion give us light and inspiration.

\* Those Druids had been taught the mysteries of the spiritual world, of the stars, the sun, and the zodiac, and they placed these mighty stones of their temples in symbolic positions. In the temple of Stonehenge, where these great trilithons raise their heads, can be read the mysteries of the zodiac, the equinoctial and solstitial points of the sun's journey. These stones are so placed that the rays of the rising sun at the four sacred points of his journey shine directly upon them and the central altar stone of the temple. The middle stone marks the times of the Equinoxes, the two outer ones the Summer and Winter Solstices. A line joining these three stones and the central altar formed for them the sacred unmentionable name of Divinity. Thus in stone and orientation is to be read the mystery by those who have the key.

\* Aye, and the temples reared upon these mighty foundation stones were likewise wrapped in mystery save to the chosen few. To the passer-by they might have appeared as huge and meaningless heaps of earth. But when the four sacred periods of the year drew near special artisans were instructed to open up the secret entrances and passageways leading into the interior, and within, preparation for very holy things proceeded silently and swiftly and all was made ready for the sacred hour. And when that time had passed, the secret entrances and passageways were again covered over and entirely concealed so that no trace might be left of the mighty things that had transpired within.

\* They built their temples sacred to the Dragon only because he was the symbol of the Sun, which in its turn was the symbol of the living Divinity abiding at its heart. They considered the sun as the essence of Divine Nature. The visible sun is the center of this our

material life, it is but the reflection of the divine sun, the center of our spiritual life. To become such a shining one was one of their goals of evolution. Hence during the mysteries they called their Hierophants Sons of the Dragon.

\* They knew as we do, that the very Solar God, whose shining body we see, and all the other units of the stellar host, were once, in bygone ages, so far past in time that it is but a dreaming memory-men such as we now are, or closely similar to what we are now. For as a man is but a fully evolved lifeatom, having attained self-consciousness, and already the beginning of a spiritual-divine consciousness, so will every lifeatom evolve into becoming finally one of the stellar host. These gods themselves are life-atoms of a cosmic Hierarchy higher than the spiritual part of our own Hierarchy; and through that superior cosmic Hierarchy the gods will go upwards stage by stage-and so on forever. What a magnificent picture!

\* Yes, men are in reality embryo suns. Even today, even as men are now, had we the eyes to see it-we should realize it because we should see it-each one of us is shining resplendently; every pore of our body is emanating light, and we see it not, because our physical optics are too gross; they have not been evolved as yet to sense these particular ranges of vibration and to interpret them through the brain to the mind. Yes, every flower on every bush, every blade of grass, every tree, every beast, every bird that flies, every crystal, every sun is pouring forth a flood of light-pouring forth energy, which is fundamentally the same thing. Consider the dignity with which we are clothed!

\* There are many other mysteries connected with the Sun. Had we the eyes to vision, to be able to trace the reach of the energies pouring forth from the sun and extending to the outermost bounds of its

kingdom, which is the Solar System, and could we do this by rising to a higher plane, we should see what we call the empty spaces of our Solar System as one vast substantial body corresponding to our own body. We should see floods of energy, of life, vitality, of substance, pouring forth from the heart of the sun, and returning to it in regular cyclic intervals and byroads and pathways, which all entities follow in passing from planet to planet, and from planet to sun, and from sun on their returning journey to planet: a circulation truly of the life-blood, the life essence, of the Solar System.

\* The sun is the beating heart of our system, and the sunspot period including its maximum and its minimum phases is just like the expanding and contracting of the human heart, which is intimately connected with every organ and indeed every molecule of the body. So it is with the Solar System; every celestial body is intimately connected with the beating of the solar heart. The sunspots may be considered as windows through which we have the vaguest of glimpses into the temple-body of a living god. We may speak of them as the embrasures in a Fort or House of Life, through which we may cast-provided indeed we can do so!-our vision and see at least a little of what takes place within. We may also look upon them as channels, openings, vents, which serve for the passing into the Sun, and for the ejection from the Sun, of Rivers of Lives.

\* These Rivers of Lives are of many grades, high, low, and intermediate. Every Monad, every life, of all the countless myriads which infill the Solar System, must pass again and again and again at cyclic periods into and through the solar heart, and come out therefrom, just as every drop of blood must pass into and through the human heart, and come out from it again to pursue its destiny along the circulations of the human body.

\* As the sun is the center and source of light and truth, so the Druids symbolized their divine truth as coming forth from the center of the temple. They taught that the Temple of Truth is one. Many are the gateways to the Temple, for it is Boundless; Truth is everywhere. From the center flows Love. Love in the light of divine Truth gives birth to divine Wisdom, and from these three flow Will and Understanding. So therefore are these the divine essentials. It is therefore that the bard sings:

I will adore the Love-diffusing Lord of every kindred, the sovereign of hosts and powers round the Universe.

\* Singing of this Love-diffusing Lord in the center of all things, the bard says:

I am the wind that blows over the sea; I am the wave of the ocean; I am the murmur of the billows; I am the oxen of the seven combats; I am the vulture upon the rocks; I am a tear of the sun; I am the fairest of plants; I am the wild boar in valor; I am the salmon in the water; I am a lake in the plain; I am a word of science; I am the spear-point that gives battle; I am the god who creates or forms in the head the fire; Who is it that enlightens the assembly upon the mountains if not I, Who telleth the age of the moon if not I, Who showeth the place where the sun goes to rest if not I?

\* So sing the poets, knowing full well that the divine spark within, that minute particle of spiritually subtle essence, ever seeks new forms through which it may continue its evolution in the effort to reach the Circle of Ceugant<sup>3</sup>, the Circle of Infinity, the Absolute, or what we call the Divine Consciousness of the starry Divinities of the Galaxy. A man cannot attain the Circle of Infinity until he has traversed the Circle of Abred<sup>4</sup>, the Circle of Necessity, of Evolution. He must return again and again to the Circle of Abred, or what we call our Solar System, until he has attained perfect knowledge

and understanding of everything within this Circle, until Cythruall<sup>5</sup>, the personification of Evil and Death, is mastered. Then is a man a godman, ready to enter the Circle of Gwynfyd<sup>6</sup>, the Circle of Wisdom, Bliss, and Liberation, the condition of the enlightened human being who is freed from earth and its attractions.

\* The Archdruids always warned their disciples that this Circle of Gwynfyd, the Circle of Bliss, Wisdom, and Liberation, could not be entered without full and perfect love of all things; that where there is perfect love there is perfect knowledge, and where there is perfect knowledge, there is perfect liberty. When all the mysteries of godliness were known then the Circle of Ceugant, or of Infinity was reached, that region in which dwelt the Highest of their Gods. Of this God, the Mighty One, Hu Gadarn<sup>7</sup>, the Bard writes:

He is the smallest of the small, Hu, the Mighty as the world judges; He is the greatest of the great; He is the god of the Mysteries; Light is his course and swift; An atom of sunlight is his car. He is great on the lands and the seas. Greater than we can conceive, Greater than all the worlds. Let us beware of mean indignity To Hu Gadarn who deals in bounty.

\* How I love that line, "An atom of sunlight is his car," for atoms of light are the smallest of all small things, and yet the greatest of all great things. In every atom there is a place wholly commensurate with the Divine. The true name of Divinity is known only to the initiated, for it contains all science and poetry; it is the sound underlying all life and harmony and form and music and beauty. Could we but sense the sound by hearing, as we do its outward beauty of form by sight, then what symphonies should we hear from the bluebells in the woodland, and the daffodils on the hills; for are they not bluebells and daffodils by virtue of the wondrous strange music, the vibrations of which shape the atoms

into loving cups and bells? What vibrations of music brought this great flower, the Universe, into bloom? What flaming harmonies were sounded forth to shake these gleaming galaxies into form and life and motion?

\* Yes, and what heights of evolution we must conceive of to imagine the builders of a Universe, those who could sing it into being. Even man, who is a little universe: have not gods of many grades builded him into a wondrous unity?

What are we told of our origin:

Out of the womb of Being I come, and with expanding consciousness through the ages I evolve. I am the Universe: The Universe is I. My spirit is a spark of the Central Fire; my mind is a reflection of the Cosmic Soul; the very atoms of my physical body are the same atoms which vibrate in symphonic harmonies in the celestial bodies which fill the velvet dome of night. I am what I am because I am a child of Space, a child of the gods, passing through this earth-stage on my long evolutionary pilgrimage. I keenly feel my oneness with the All; I sense that the remotest god in remotest space, call such a god a Cosmic Spirit if you like, is my close kin, I am friendly with him and he is friendly with me. In consequence I am at home everywhere. I am at home in remotest Sirius, I am at home in the Polar Star; I am at home in the most distant nebula, because I recognize my kin in them. I am a Son of the Sun, clothed in its splendor.

\* These words challenge us to advance step by step and thus climb to the sun-bathed peaks of the Mystic East, that Inner East where dwells the very source of wisdom and beauty and love and peace. Let us become Sons of the Serpent—abandon the personal and work the spiritual marvel within us as did the Druids of old. They termed the candidate for Wisdom a Son of the Serpent, for, if he would succeed, dire and terrible struggles were in store for

him-that eternal struggle between himself and his personified human passions, when the inner enlightened man has either to slay them or fail. In the former case he became the Dragon-slayer, as having happily overcome all temptation; and as “Son of the Serpent” he became the serpent himself. Having cast off his old skin and being born in a **new body** he became a Son of Wisdom and Immortality in eternity. The serpent was the emblem of wisdom, eternity, infinitude, and regeneration.

\* To inspire their disciples to become Sons of the Serpent these ancient Druid teachers clothed their precepts and philosophy in Triads, simple enough to be held in the memory like stars of thought to enlighten their path upward. They taught that in the long, long journey through the Circle of Abred or Evolution, there were three essentials and inevitable things: Suffering through the breaking of the Law in order to learn the Law; Temporary deliverance by death from the power of Cythrual, the Personification of Evil; and third, the growth of spiritual life.

\* There are three principal qualities to be acquired by man: wisdom, compassion, and strength of character. These can be acquired only by the exercise of free choice. These three are known as the three victories which attend a man all through the cycles of the Ages.

\* There are three essentials of good discipleship: keen observation, retentive memory, and sincere reverence for truth.

\* Three intentions are there, to the Druidic instructions: the training of the mind, the cultivation of the heart, and the making of true manliness.

\* Three embellishing names of conscience: the Light of Heaven; the Eye of Heaven; and the Voice of the Divinity within.

• Three aspects are there of the divine:

beauty, love, and truth.

• Three places where Divinity is to be found: where it is most sought for, where it is most loved, and where there is least of self.

• There are three prime causes of evolution: the involution, or inspiration of divinity from within; the essential unity of all things with the divine; and harmonious action with the Divine.

• We see that Druidism insists that all the forces of the Universe are working with us to help us to take up the fight against Cythrual, our Evil Nature, and make ourselves free.

To become such a Master of life one must understand the working of nature, of evolution and the structure of the Universe, and above all one’s own self Thus we learn that the Archdruid would ask his disciples such questions as these:

Whence didst thou proceed? And what is thy beginning? How camest thou to where thou art in evolution? What wert thou before thou didst become a man in the circle of Abred? Through how many forms didst thou come? And what happened to thee in these forms? How many forms of existence are there and what is the use of them? What will happen to man at the end of life in the Circle of Abred?

• Other profound examination questions given to seekers of wisdom were:

Who was the regulator between Heaven and Earth? Who carries the measuring line of the Lord of Causes? What scale was used when the heavens were reared aloft? Who supported the curtain from the earth to the skies? Knowest thou what thou art in the hour of sleep, a mere body, a mere soul, or a secret retreat of light? What supports the fabric of the habitable earth? Who is the illuminator of the soul? Who has seen him, who knows him?

\* But with knowledge came responsibility, so their beautiful Triadic precepts were an

essential part of their training. How similar are their thoughts to those given to us today by our teachers. Have we not been told:

Of the highest mysteries we cannot have knowledge unless our hearts are filled with love and overflowing with it. Oh! If men only knew what they could have if they would but take it! Nothing would be of any value to them after that realization had enflamed the soul with its divine fire. No suffering, no pains, no personal agony of mind and heart would ever daunt them. Know, will, love, dare, achieve, and be silent. This is the way to the Sun.

\* It is along the pathway of forgiveness that you pass to the heart of the Sun.

• Love will guide the wings of your soul to your Spiritual Sun.

• Yes, the teacher has said: Forgive when forgiveness means calling forth the strength in you. Love when there is a mean and selfish impulse upon you to hate, because loving means strength and grandeur within you. The way of the spirit is the way of light, of peace. Practice love and forgiveness, and the holy presence will be in you every moment of life: with you day and night, the living companion of your silent hours, and the Warrior Invincible, always fighting within you and for you in your hours of activity.

\* The Chela-training comes with absorbing power into all the events of the everyday life ... In his great longing for us to come up higher, our Teacher once said to us:

Suppose that I were to ask of you, companions, for six months only, never to justify yourselves and never to answer back. I wonder how many of you could stand the strain of even that simple test which as you see would

operate so strongly in the events of daily life. This is one of the very first rules in the Chela's course of training. Never indulge in self-justification in any circumstances, but when another is unjustly attacked then spring immediately to his defense, if you consider the attack to be unwarranted and unjust.

\* Conquest is the golden crown. Failure means trying again. Remember that the soul ripens in tears.

\* While you give out the treasures of your heart all the **lower** part of you dissolves away. Oh, how blessed is Nature's law!

\* We are playing with fire if we come here in any other attitude of mind than that of a hungerer for truth, with a desire to love and to help our fellow-men. A love for all beings, and things, both great and small, will form a rampart, a protecting wall, about us, so strong and impenetrable that nothing will reach our hearts beneath that wall of love. And if we have the will to carry on, the will, which is the mystical sword by 'which we carve our way, and thus forge ahead, we have been promised that we shall pass the portals of the Sun. Once we have set our feet upon this path we can never go back; the doors have shut behind us. We can fail and either fall asleep or die, but henceforward, hereafter, forward we must go. We cannot play with occultism. It means divinity for us, or companionship with the Brothers of the Shadow.

\* Be crystal-clear in your mind, as impersonal as the spirit, which is the root of you, then your mind will reflect the golden splendor from the sun of light within yourself. The truth is, the disciple must prevail, or fail. He must kill these things in himself, or they will kill him. This is literally true.

\* Thoughts are so much things, that a trend of thought, in other words a bias of

character, held throughout a lifetime becomes an actual entity in the astral world, an aggregated entity. The Chela in the schools of initiation has to meet and face these, his own astral children, and slay them, kill them, which means dissipate them ... If men and women only knew what they are surrounded by, their own children, their own thoughts, their own offspring, from very horror and fear they would refrain from doing and thinking what men do and think.

\* Man cannot breathe, man cannot think, without setting in motion energies, forces, which ultimately will reach to the very uttermost limits of our Home-Universe, and pass beyond those limits to the frontiers of other Universes. Therefore, even a thought about a star touches that star in due course of time, with infinitesimal effect, to be sure; but nevertheless this fact instances a wonderful truth.

\* In the higher degrees the Chela is tested by Life, by the forces of Nature, which test and wring every fiber of his being. That is the way in which the real tests come: heart and mind, soul and spirit, will and consciousness all are tried. It is like the gold which is cast into the flaming furnace: and like it he must come out purified. That purification washes out all personality.

Only karmic weaknesses remain, and those karmic weaknesses belong to the fabric of the cleansed material.

\* Severe also was the discipline and training of those who were to become Bards among the Cymry. Before they could sing in poetic form the heroic thoughts and high truths passed on to them to teach and guard, they must be initiated into the higher mysteries. And initiation into the higher degrees is learning by individual experience; by becoming the thing, temporarily at least, which you are learning about. You cannot truly experience a thing until you become it,

until you are it. Many fail because they are not strong enough to go through the tests. The aspirant must go, not only through the gates of the sun and confabulate with the Gods, but he must also take the adventure of the downward path, and supreme and strong and pure and high, conquer all, meet, face, overcome, and help the beings in Hades, in the lower realms of the cosmic life ... Hades is the underworld, meaning the spheres of cosmic life beneath the human cross-section of the Universe. It refers more particularly to those invisible realms or kingdoms of Nature which are more material than our humanity.

\* The Druids called Underworld- Annwn8, of that part of the Circle of Abred or Necessity which contains all the kingdoms of nature below the human kingdom. In initiation there is immediate cognition of all these different states of consciousness, of all these worlds and of all these different things you have been taught about. Such initiations are going on in sacred places at this Spring Equinox, for the Initiant at this time of the year becomes for a while, a denizen of the Underworld -- but as a God, therein retaining his solar splendor. Thereafter he soars in the spaces of Space, into the regions of the Divine, conversing with pure and holy beings, thus being instructed in the wisdom of the Gods.

\* One thinks of the Avatars at this time of the year; for are they not divinities undergoing initiation of a similar kind, passing through our world, which is verily an Underworld to the Divine Spheres? The writings of the Druids also tell of Divinities coming down from the divine Circle of Gwynfyd to the Little World in the condition of man, in order to teach, warn, direct, and inform those who seek to be divine. They do this by virtue of their own great love cooperating with the love of the highest God, Hu Gadarn.

\* We call these messengers from the

Gods, Avatars. The doctrine of the Avatars is a deeply mystical teaching. An Avatar is a spiritual transitory event. It comes like a blinding light from heaven into the world of men, passes athwart the sky of human affairs, and disappears. It is a composition, a magical fabrication, a putting together of spiritual, psychical, astral and physical elements. Just as an ordinary man is composed of three bases: spirit, soul, body; so is the Avatara; but instead of being a Reincarnating Ego with a long karmic past stretching back into the infinitude of bygone duration, and with a long karmic future ahead of it, the Avatara is a temporary union of these three elements, in order to produce a more or less permanent effect, spiritual and intellectual, on earth among men.

\* At certain cyclical periods in human history, when evil is running strong in the world and virtue is fading from men's hearts, then there occurs a descent of a Divinity, which in the spiritual realms is then ready and waiting; but in order to make contact with this sphere of human life, an unusually evolved and holy intermediate vehicle is necessary to carry, or step down, the divine current; and this intermediate principle is furnished by a Buddha of Compassion. Thus this divinity-not the Buddha's own inner god, but this other divinity may shine through this loaned intermediary and thus illumine still more strongly this glorious nature of the Buddha. This Buddhist Soul incarnates in a human seed, and brings about the growth of a human marvelchild. The natural soul of that seed it overshadows is set aside by this act of white magic. The Buddha soul is so strong, so tremendous in its power, that it assumes full and complete control of the growing embryo and thus sets aside what you would call the natural reincarnating soul that otherwise would have become a man.

\* When the body is thus borrowed, it actually amounts in a certain sense to a reincarnation of the Buddha. The reincarnating entity which has been set aside is very carefully guarded and taken care of until it is again led to enter another incarnation fully as appropriate as the one which Nature's unaided forces were in the way of bringing about. There is thus no injury done to the ego set aside. And in fact, the life-atoms that have been thus borrowed for the purpose of the Avatar and belonging to the dispossessed ego, receive such a tremendous spiritual and intellectual impress from the soul of the Buddha that their karmic benefits are very great ... Thus, the embryo grows and develops and finally is born as a little child.

\* However, there comes a time in the growth of the physical body which enshrines the Avatars when the life-atoms of that body belonging to the natural ego which was set aside, are practically replaced by the life-atoms which belonged to former incarnations of the Buddha himself. So during the main part of the Aviator's existence, practically all the life-atoms of the body are those that the Buddha had in former lives.

\* The soul of the Buddha enlivens and invigorates and watches over the borrowed body until the child approaches adulthood. It prepares it, quickens the best part of its vital energies, until the time comes when the young man has reached a point in development when the brain can begin to receive the fuller incarnation of the spiritual and intellectual energies of the soul of the Buddha. Then later, during initiation, the soul of the Buddha, by a tremendous effort of spiritual energy rises, as it were, through the ether and links itself with the waiting divinity; and from that instant the Avatar exists-and is thenceforward a complete entity, a perfect combination of a manifesting divinity, a Buddha-soul, and a pure and trained physical



vehicle. The full glory and final conscious connecting link is made at this sacred season of the year, the Spring Equinox. Then the holy Seer gives himself up utterly to the divine influence.

\* An Avatar is a sublime feat of the highest White Magic deliberately done on the part of the Masters of Wisdom and Compassion, in order to introduce into our human atmosphere the direct influence and energy of a god. It is a spiritual splendor passing across the horizon of human history for spiritual work, and then it is gone. An Avatar is the very incarnation of Wisdom and Love, of Spiritual Grandeur, and of Divine Beauty.

\* Such an Avatar is an illusion, a pure Maya, and obviously it is impossible for an illusion to re-embodiment itself, to reincarnate: a wonderful paradox. But it is still more strange when you realize that it is this Maya which does a wonderful work in the world. The Divinity is no Maya, the Buddhist element is no Maya, the body is no Maya, but it is the combining of these three into a temporary union which is the Maya. Thus it is said that the Avatar has no physical or human karma, because it has no past and will have no future. Of course there is the spiritual karma which brings about this act of white magic.

\* This type of Avatar is known as the Upapadaka, and such beings are quite rare in the history of mankind. Jesus and Samkaracharya and Lao-Tse were examples of Upapadaka Avatars. The divine being or ray which descends follows along or according to the nature of the human soul of another, not its own, through which it works. The Avataric Divinity is more or less modified in its manifestation by the strong individuality of the Buddha's soul through which it manifests.

\* The other type of Avatar is the Anupapadaka. The cases of the Anupapadaka are more numerous and are of many kinds.

These come about when the Divine Ray within a human being expresses or manifests itself through the man's own psychological apparatus, not through that of another. The Anupapadaka Avatars or self-born ones, include all the different individuals who send a radiance from within themselves through their own lower constitution. These latter range all the way from the Dhyani-Buddha and Logoi at the summit of evolution down to those great men and women who are inspired each one by his or her inner god. Gautama the Buddha, Krishna, and TsongKha-pa are examples of Anupapadaka Avatars.

\* Every time a human being unites himself with and is glorified by his inner god, even if it be for a short period, he becomes an Anupapadaka Avatar. He is self-made, self-born, parentless for that period of time. Every Chela has the power within him to become such a self-born one. It would be a manifestation resembling an Avatar if a man's own inner god, the heart of his Reincarnating Ego, were to express itself through the man's physical brain and thus infill it with glory for a time. Spiritual power and aspiration undaunted by the winds of destiny are needed. Readiness for such inspiration and for initiation comes stealing through the silence. When we are ready the Teacher will know and we shall also know. All initiation is a bringing forth to the cognizing consciousness a higher and grander view of a man's own inner stream of consciousness.

\* Among the Druids the symbol of Initiation was the mythical cauldron, for it represented the cosmic life-forces, latent and brewing. When stirred around by Ceridwen<sup>9</sup>, the Deity of Inspiration, all the elements awake and the one tasting of the three precious drops of this magic liquid is endowed with the secret light of pure wisdom's virtue which enables him to understand on listening to the Law.

\* This mythical cauldron of Ceridwen which bestowed knowledge and wisdom and spiritual life has been described thus: Round it was a ridge of pearls; it would not boil a coward's food; divine voices issued from it; it was warmed by the breath of nine fairy maidens; and it contained some of the spoils from the regions of the bright palaces of the gods obtained by King Arthur and other Initiates on their "old journeying twixt the stars and the earth." All recognized it as the property of the Gods' land and therefore was it a danger, death or madness to those who deserved it not.

\* Let us review the chief and pearl of all Celtic stories, fullest flower of all the scent and honey of mysticism, the story of Initiation, as told by Taliessin of the Radiant Brow, for our hearts tonight are with those who are passing through these very same experiences as symbolically told in this tale.

Ceridwen had a son, Afagddu<sup>11</sup>, who was of great ugliness. To compensate for this defect, she desired to make him the wisest of men; so she brewed her cauldron of magic among the mountains, setting nine fairy maidens to kindle with their breath the fire beneath it; and a dwarf called Gwion<sup>12</sup> the Little to watch and stir it, while she roamed the hills in search of herbs to add to the concoction. These were gathered according to the Book of Astronomers and according to planetary hours and the moons. Thus the three drops of wisdom would at last be brewed into it; the rest would be deadly poison.

\* It boiled and boiled over; and three drops in the form of the name of Divinity fell on little Gwion's finger; who promptly, to ease the pain, put it into his mouth. Instantly the cauldron

broke, and the liquor flowed away seaward, poisoning in its course all it passed; and instantly Gwion, because of the divine knowledge he had attained was aware that he had to fear Cerldwen. He fled and she followed. To escape her he transformed himself into a hare, when she became a greyhound and chased him toward the river. There he became a fish, and she an otter; when she was about to catch him he leaped into the air as a bird; and she, as a sparrow-hawk pursued him. As she stooped to pounce upon him, he saw a heap of clean wheat on the floor, and dropped into it as a single grain. She took the form of a black, high-crested hen, scratched him out of the heap, and swallowed him; then bore him for nine months.

\* At his birth from the womb of Cerldwen, he was so beautiful a babe that she had not the heart to kill him: so the legend says she then placed the new-born infant in a coracle<sup>13</sup> covered with skin and committed it to the mercy of the wind and waves. The candidate thus was actually set adrift in the open sea, mystically speaking, at this sacred time of the year-the spring festival-and was obliged to depend upon his own presence of mind to reach the opposite shore in safety. This dangerous expedition was the closing act of initiation, and sometimes proved the closing scene of life; but if he possessed a well fortified heart, he would succeed in gaining a safe landing-place on Gwyddno's Weir.

\* Then the fearless aspirant who surmounted all these dangers was triumphantly received from the water by the Archdruid, Gwyddno. When the coracle was opened, Gwyddno exclaimed: "Here is a radiant brow!" And by reason of the brightness of his forehead,

which shone like the front of dawn, like the morning star in its beauty, the child was named Taliessin, meaning “he of the radiant brow.” And he was nurtured by Elfin and became one of the greatest bards, having been taught by those versed in starry lore.

\* Thus did Taliessin sing:

My original country is the region  
of the summer stars; I am a wonder  
whose origins are not known; I have  
been fostered in the land of Deity; I  
have been a teacher to all intelligences;  
I am able to instruct the whole  
universe. Thus was I thrice born; I was  
originally little Gwion. And at length I  
am Taliessin.

\* So through the ages will many souls seek the cauldron of Ceridwen and become dead only to be born again after having received a new name, even as little Gwion became Taliessin of the Radiant Brow. For the cauldron is either the symbol of reincarnation or of initiation; two only of its many significations ... It is time with its endless cycles that keeps the cauldron boiling. For the universe exists for the purposes of the Self, in order to lead us to our home in the Sun.

\* At these sacred times of the year can you not picture these great ones gathered in S’ambhala, the land of spiritual works? Each season with its special spiritual attainment stirs the depths of their beings: the Winter Solstice, the time of the mystic birth, the great awakening; the Spring Equinox, adolescence, youthful initiation, preparation, the time of trials and of conquest, the rising out of the lower selfhood and the becoming one with the divinity within; the Summer Solstice, the period of mystical adulthood, Masterhood, the time of the Great Renunciation; the Autumnal Equinox, the most secret and mystical of all, the Great Passing. When the sacred moment comes with united

hearts filled with love and compassion they sense interiorly the presence of the Maha-Chohan, and communication of a divine order takes place, and mighty initiations are undergone. Let us follow the steps of this Eastertide initiation with a spiritual understanding.

(One stroke of the Gong)

Oh, thou candidate for Nature’s hidden lore, beware lest in forgetting thy Diamond-Self thy soul lose o’er its trembling mind control and forfeit thus the due fruition of its conquests. Remember, thou sun-illuminated one, thou that fightest for man’s liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple’s soul, their stalks wax strong at each new trial, they bend like reeds, but never break, nor can they e’er be lost. But when the hour has struck, they blossom forth ... But if thou cam’st prepared, then have no fear, henceforth thy way is clear ... Oh candidate for trials passing speech, the new moon of the springtime has come and in order to make thy resurrection from matter, thou must descend into Hell, and for three days become a denizen therein, but as a god retaining thy Solar Splendor. Descend and conquer.

O thou glorious combatant, thy dreary task is now done, thy labor wellnigh o’er. Thou hast now crossed the moat that circles round the gate of human passions. Now, O daring pilgrim to the other shore, use thy golden key, and for eleven days become a sky-walker and behold the things beyond the seas and stars and listen to the language of the Devas. Soar forth and become cosmic wise.

\* O thou golden one, the full moon approaches, the hour has come for thy return to thine entranced body. Arise! O thou Mystic Youth, and take thy stand as a fully developed Master, a leader of men.

O Naljor, thou art safe! All Nature thrills

with joyous awe and feels subdued. The Silver star now twinkles out the news to the nightblossoms, the streamlet to the pebbles ripples out the tale, dark oceanwaves roar it to the rocks surf-bound; scented breezes whisper it to the vales and stately pines mysteriously murmur:

A Master has arisen, a Master of the day.

He standeth now like a white pillar to the West upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind like a becalmed and boundless ocean spreadeth out in shoreless space. He holdeth life and death in his strong hand. The living power made free in him, that power which is himself, can raise the tabernacle of illusion high above the gods. Yea, he is mighty!

(Three strokes of the Gong)

End Notes- Glossary

1. **Cymry** The Welsh people. Many derivations of this word have been suggested; the accepted one nowadays gives Cymry the meaning of “associated peoples” [from Old Welsh *combrox* compatriot from *com* with + *bro* district, region], and assumes that it came into vogue in that lost period of history during which England changed from Latin and Celtic to Germanic or Anglo-Saxon in speech; and Wales, from being mainly Gaelic, became Brythonic or Cymric in speech — the language being called Cymraeg. George Borrow identified the word with the Sanskrit *kumara*; others see in it *cyn mru* (first womb, or first mother).

2. **Alban Eilir**

3. **Circle of Ceugant** Ceugant, Cylch Y Ceugant [Circle of Ceugant] (Welsh) The cycle of infinity, the Boundless. The highest of the three Druidic circles of existence: the world of

the Absolute.

4. **Circle of Abred** Cylch yr Abred [Circle of Abred] (Welsh) Inchoation; the cycle of inchoation. The lowest of the three cycles of existence in Druidism, including the human kingdom and probably the animal and vegetable: “the Cycle of Abred, in which are all embodied and dead existences” (Bard p. ?). Abred has four stages: Annwn, Obryn, Cydfil, and Dyndeb. *Hawl yr ail* (the second examination) reads:

Q. Whence didst thou proceed? and what is thy beginning?

A. I came from the Great World, having my beginning in Annwn.

Q. Where art thou now? and how camest thou to where thou art?

A. I am in the Little World, whither I came, having traversed the circle of Abred, and now I am a man at its termination and extreme limits.

Q. What wert thou before thou didst become a man in the circle of Abred?

A. I was in Annwn the least possible that was capable of life, and the nearest possible to absolute death, and I came in every form, and through every form capable of a body and life, to the state of man along the circle of Abred, where my condition was severe and grievous during the age of ages, ever since I was parted in Annwn from the dead, . . .

Q. Through how many forms didst thou come?

. . .

A. Through every form capable of life, in water, in earth, and in air. (Bard 227).

5. **Cythrual** (Welsh) The principle of evil, later personified as the Devil.

6. **Circle of Gwynfyd** Cylch y Gwynfyd

[Circle of Gwynfyd] (Welsh) Bliss, the cycle of bliss. In Druidism, the worlds above the human, the second of the three cycles of being; that to which the soul attains after evolving beyond the Little World — the human state — and the cycle of Abred. From Gwynfyd the soul might elect to take on further incarnation in the Little World, moved by the desire to help forward human evolution.

7. **Hu Gadarn** (Welsh) Hu the Mighty; from the time of Owen Glyndwr to that of Henry VII of England, Hu Gadarn is constantly mentioned in poetry, sometimes identified with Jesus Christ. From the period of Owen Glyndwr comes a hymn to Hu:

The smallest of the small  
Is Hu Gadarn. . . .

And he is the greatest of the Great.  
An atom of light is his chariot.

Hu led the Cymry into the Island of the Mighty; with his yoke of Exalted Oxen he drew the Afangc out of the Lake of Floods, thus preventing the drowning of the world; these Exalted Oxen, Nynnio and Peibio, had been formerly kings of England and Scotland who, because of their arrogance in claiming kingship of the galaxy, had been deposed by Rhita Gawr, King of Wales, and turned into oxen. Hu Gadarn is also said to have had a white shield — corresponding in this instance to the shield of Gyan of Persia.

There is no reference to Hu in the *Mabinogi* or the 6th century poets, though there was a Gaulish god, Hesus, who may be the same individual.

8. **Ceridwen Cauldron of** (Welsh) Symbol of initiation in Welsh Druidic literature; a Bard was one who had been in the Cauldron of Ceridwen, called also pair dadeni (the cauldron of rebirth). In passing out from Wales to Europe, it became the Holy Grail; thus Parsifal, or Perceval, is Pair-cyfaill, the “Companion of the Cauldron.”

Ceridwen brewed the cauldron of wisdom on the mountainside. It was to boil for a year and a day while she roamed the hills to gather herbs to put in it; at the end of that time all would have boiled away but the Three Drops of Wisdom — Enw Duw (the Name of God). *See also* TALIESIN.

9. Afagddu = [Utter Darkness in CAB’s dictionary]

10. **Gwion** (See Taliesin)

11. **Coracle** = [CAB could not trace]

12. **Taliesin** (Welsh) He of the radiant brow; a transformation of Gwion, eaten as a barley-grain by Ceridwen as an old black hen. She bore him nine months in her womb, and when he was born, set him afloat in a basket of rushes on the Teifi River where Elphin found him and named him Taliesin.

Seventy-seven poems attributed to Taliesin come down, supposedly from the 6th century, though critics maintain that they are forgeries of the 12th or 13th. But the poetry of the later centuries is exceedingly different from the poetry of the Cynfeirdd — Taliesin, Myrddin Gwyllt, Llywarch Hen, and Aneurin — said to have lived in the 6th century. Of these four, the first two are mystical and Druidical. The verse forms are simple, the rhythm is lofty: the thought, when it is apparent — for the lan-

guage is exceedingly archaic and difficult — is in the grand manner. Twelfth and 13th century poetry on the other hand is ultra-tortuous in form — the extreme old age of a literature, when thought and inspiration are gone, and only delight in curious form remains — while the subject matter is practically always the Bard's praise of his chieftain. Purely literary criticism would most certainly place the *Cynfeirdd* many centuries earlier than the 12th century poets.

The note of the real Taliesin is pagan, that after-centuries were so desperate to make a Christian.

I have been in many a shape  
Before I attained a congenial form  
I have been a word in a book  
I have been a drop in the air.  
I have born a banner  
Before Alexander  
I was in Canaan  
Before Absalom was slain  
I was on the high cross  
Of the merciful Son of God.  
My original country  
Is the region of the summer stars:  
I am a marvel  
Whose origin is not known  
Nine months was I then  
In the womb of Ceridwen  
I was Gwion the Little;  
Now I am Taliesin.  
Not of father and mother  
My creator created me,  
But of nine-formed faculties  
Of the fruit of fruits  
Of the god of the Beginning  
Of primroses and hill blooms  
Of the blossoms of nettles  
Of the ninth wave's water.

I was enchanted by Math  
Before I became immortal:  
(Then) I was enchanted by Gwydion  
The Initiator of the Britons,  
Of Eurwys, of Euron,  
Of Euron, of Modron,  
Of five battalions of Adepts  
Teachers, the Children of Math.

Math fab Mathonwy was a famous enchanter; in the *madinogi* he is the teacher of Gwydion. Men are "enchanted by Math before" they "become immortal," then by Gwydion the Initiator.

A great deal of what is too obscure to be intelligible, breaking now and again into bursts of great poetry, wherein deep esoteric meanings are apparent: such are the 77 poems of Taliesin.

13. **Annun (Welsh) In Druidism, the great deep below the human world, the lowest plane of Abred. The soul had its origin in Annwn and evolved up thence through every possible form of life till it reached the human world. By long continued persistent evildoing, it might then sink into Annwn again, through Cydfil and Obryn, such sinking into Annwn being final and leading to annihilation: Nid a i Annwn ond unwaith (there is but one descent into Annwn) — avichi.**

From *In The Temple* by G. de Purucker  
pp. 37-54 Point Loma Pubs. 1994

## Editor's note re: Plenty

I have a special place in my heart for the dedicated folks at PLENTY. They are a bunch of Love Generation hippies who followed Stephen Gaskin, the "Pied Piper" of Haight-Asbury across the U.S in school buses, preaching their message of LOVE and looking for a place to establish their dream community. The "place" was found at Summertown Tennessee. Many of the members lived in those old school buses during the hard early years while they built their houses using salvaged lumber and hand labor.

Co-editor Marty Lyman and I visited the Farm on a bicycle trip in 1980 when our planned bike tour encircling Lakes Michigan and Superior had to be canceled due to a strike of the Air Transport Controllers. As an alternative we chose a flight to Nashville and pedaled the miles to Summertown and the Farm.

Several treasured memory pictures stand out from that trip of twenty years ago --: We were allowed to pitch our tent just inside the entrance gate. I remember biking along the main Farm road past groups of beautiful happy children, who must be adults by now. I remember joining Farm members in grubbing sweet potatoes from the field. I remember wheel barrowing loads of dirt for fill around the foundation of the house a member was building

During the decade 1974 until I was laid off my engineering job in 1984 I contributed about \$250 a month to Plenty and Bo Lozoff's Prison Ashram Project (now The Human Kindness Foundation) and by some miracle both Plenty and HKF are alive and well in the year 2001 making the world a better place in this Kali Yuga.

## Stephen Schweitzer Writes:

December 1, 2000 for Plenty

Dear Plenty Friends,

Even though dire predictions of Y2K computer malfunction catastrophes happily were not borne out, Y2K has proved to be a year of singular intensity. Hardest to integrate has been the loss of some of our dearest friends and family members, including too many young people to car accidents and illness. Gratefully, these losses have been somewhat tempered by stories of -survival -and a bumper crop of new babies to remind us of the endurance of life force. I have found myself reading more spiritual books, meditating more, and doubly appreciating the healing power of our rambunctious, big hearted Plenty tribe. I am reminded as never before of the spiritual foundations of this entity we call *Plenty*. It has evolved from an historical reawakening in the minds and hearts of one of the most lost generations in the history of humanity to the mysterious and profound truth of Oneness. Because we are each other; we care for each other. Love is the common gene and heritage that is worth passing on from one generation to the next. Love is why we get out of bed in the morning and try to make a difference.

Love is not wimpy or sentimental. It both motivates kindness and illuminates injustice. Love is demanding. Life without love is impossible. Plenty was founded by a group of people who came together out of their love for each other. Later we would fall in love with

the people we were trying to help, the Mayans, the Lakotas, the Caribs, the inner-city kids, all of 'em. Then it was their love that sustained us, along with the faithful love and support of the members of Plenty International. That's it. That's how it works for us. Plenty is a renewable, perpetual energy machine that helps to reduce and eliminate toxic and harmful emissions while hopefully contributing to fairness and hope in the world.

In the early days of Plenty-, the first ten-years from 1974 to 1984, we had a policy that if someone wanted to work for Plenty, they had to live with us in our community, the Farm, in Surnmertown, Tennessee for at least a year. In those days, the population of our community grew from more than five hundred to more than a thousand and, economically, we were a spiritual collective. No one was paid a salary, but everyone's needs were taken care of. Typically we were able to live on about a dollar a day per person. By 1984, that system was no longer viable and our new cooperative arrangement required that most adults cover themselves financially and contribute to the maintenance of the community. No longer would the Farm be a limitless pool of low overhead Plenty volunteers.

In 1987 we got a letter from a group of soon-to-be-graduates of the Wharton School of Business in Philadelphia offering their services as volunteers for two weeks. We took a chance and weren't disappointed. Not only did they pay their own way, but they contributed money and labor to a construction project on the Carib Reserve in Dominica, West Indies. Since that pioneering group, we

have had volunteers from Wharton working on short-term projects nearly every year since and never had a problem.

Consequently, when we decided we needed a full-time Program Coordinator to manage our projects in Belize, we openly advertised in the Plenty Bulletin, on the web and through nonprofit job search channels. We were amazed to receive applications from thirty-nine highly qualified candidates, any one of whom had the credentials to do the job. Trouble was, they were all over the globe, many of them working in the field in Africa, Asia and Latin America. Given the short time frame, we had to make our selection on the basis of email correspondence and a few phone calls.

As it turned out, our choice for the position, Melanie Reimer, was living in Africa with her partner, Greg Grosenick, after spending five years doing development work in the eastern European states of Georgia and Uzbekistan. Nonetheless, through an exchange of long and open emails, somehow we clicked, and in fact Melanie and Greg did get to live on the Farm-for all of three days in October before driving the Plenty van to Belize. Again we loaded the van to the gills with computers, medical supplies, tools and school books, most of which were provided by Plenty donors. Once they arrived in Belize, Melanie had little time to catch her breath as she landed in the midst of a stream of fast moving Plenty projects. From the TEA birding project to the UNICEF midwife and health care program plus dealing with half a dozen aging computers and all the traffic that passes through our office in Punta Gorda. Not



to mention that one day after arriving Melanie fell off her bike and broke her wrist! As Lisa Wartinger put it, “Welcome to Belize.”

The point is, even though Melanie and Greg come from very different backgrounds than us old Plenty staffers, we have the most important things in common—we can’t sit still for the status quo and the level of injustice and inequality that pervades the world. We like big challenges and we’re forever inspired by the knowledge that each one of us has the power to change what the future will be for the generations coming up behind us. We love the opportunity to do what we are getting to do, and we love life, with all of its pain and beauty, reward and loss, agony and uncertainty, wonders, miracles and magic.

Thank you for your life and your love and support. We wish you blessings of happiness and peace, from all of us at Plenty to you and yours.

Yours truly,  
Peter Schweitzer  
Executive Director

PLENTY

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## **Plenty 2000 Projects Review**

by Lisa Wartinger

For twenty-six years Plenty’s efforts have been focused on native peoples who are trying to improve the health and well being of their families and communities, and who are concerned about protecting their culture and natural environment. The ongoing projects listed mostly reflect that focus. They are also examples of our belief in the value of long term commitment and an acknowledgment of the evolutionary pace of true development. Thanks to all of you in the extended Plenty family for your friendship and support of these efforts.

### **CARIB TERRITORY, DOMINICA**

In March, Plenty board member Karen Flaherty linked twelve students from the Alternative break Corpsat Florida State University with WAIKADA, the indigenous Carib community development organization that Plenty has had longstanding ties with. Karen and the students brought seven computer systems to the Carib reserve and set up two computer labs (one at each end of the reserve). Part of the student group also worked with the Karib Tour Guides Association (KARTOGA) in creating an ecotrail. In addition to logistical support, Plenty contributed over \$1,400 toward shipping costs for the computer equipment. The Florida International Volunteer Corps co-sponsored the project. Plenty also assisted WAIKADA in the development of Phase Two of their Carib Land Use Reform Initiative (CLURI) and solicited funding for this project, which, in 2001, will carry out further community education efforts related to land-use and environmental issues in the Carib

Territory. Special thanks to New England Biolabs Foundation for their continuing funding of the CLURI project.

## PLENTY BELIZE

While the year was marked by the tragic death of our dear friend and co-worker Michelle Spencer-Yates in June, Plenty stepped up project activity in Belize, inspired at least in part by our memory of Michelle and her passionate commitment to the people of the Toledo District. In September, we concluded a lengthy search for a new coordinator for the Belize program, and by late October, Melanie Reimer and her husband Greg were settled in Punta Gorda. We made two overland trips to Belize in 2000 in the 15-passenger van purchased with funds provided by Onaway Trust. Each time the van was packed with computer, agricultural and medical equipment and supplies for our Toledo project partners.

### *Midwifery & Women's Health Program:*

An intensive education program was held in 2000 for 14 Mayan traditional birth attendants (TBAs), and monthly continuing education work has been ongoing with a local facilitator. The project touches on other key issues for women as well such as reproductive health, HIV/ AIDS, family planning, and domestic abuse. Our sincere thanks goes to UNICEF Belize for their partnership and financing of the project in 2000, to the Belize Ministry of Health for their participation and to Deborah Flowers, our project trainer and Deborah's translator and partner, Remigia Cucul, of the Toledo Maya Women's Council. Recruitment of a local trainer for 2001 is underway, and we continue to look for additional program funding for this year.

*Toledo Ecotourism Association:* Plenty volunteers, board members and staff extended management and marketing assistance and networking help to the TEA to strengthen their ecotourism program. Thanks to the volunteer efforts of Douglas Stevenson (Deborah Flower's husband), a new website for the TEA was launched in 2000, which will enable the TEA to better market their guesthouse and tour facilities <<http://www.belizehome.com/toledomaya>>. Plenty also helped organize and provided funding for a spring retreat and workshop for TEA members, and participated in joint planning for an innovative environmental education program which will focus on monitoring bird species. Funding has been awarded by the Global Environment Facility and Onaway Trust. This project will be implemented in 2001 with assistance from Plenty Belize. Thanks also to volunteer Mark Koelen from the Netherlands Institute of Tourism Studies for his help and support to the TEA in 2000.

*SoylAgriculture:* Plenty is working with farming cooperatives and families who are seeking to bolster self-sufficiency and sustainability and improve agricultural practices by learning organic farming methods and adding new crops for food sources and local markets. Soybeans fit into both these categories. Soy processing demonstrations and agriculture extension support were provided by Gomier Longville during the spring. Volunteer agriculture technician Dave Kershaw spent a month in the Toledo district, assessing farmers' needs and providing technical assistance. Special thanks to the Greenville Foundation for its \$8,000 grant allowing Plenty to continue providing agricultural extension support for

farming families, produce educational materials and hold soy processing demonstrations.

*Solar Energy:* In rural Toledo District, many villages lack access to electricity. Basic solar technology has the potential to make a significant impact on the quality of life of local families. Plenty and Solar Energy International are developing a joint project in collaboration with the Toledo Cacao Growers' Association to offer solar power at affordable prices to member families. Plenty and SEI are now soliciting funding for this work.

*Chairladies Fajina Association:* The CFA is a cooperative of Mayan craftswomen from 20 villages who have been working together to market their unique basketry, embroidery, and other handiwork at a small storefront in Punta Gorda. Plenty support includes regular monitoring, investigation of markets, and liaison with potential volunteers. We assumed more of this role in 2000 in order to continue the work of Michelle Spencer-Yates, who was a key support person to the Fajina. (Note: if any Plenty supporters have wholesale or retail crafts contacts and would like to see samples of Fajina crafts, contact Plenty for more info.)

## GUATEMALA

### IMANI HOUSE INTERNATIONAL, LIBERIA

Plenty provided a grant of \$2,000 to help keep IHI essential programs running in 2000, such as their clinic and dentist, women's literacy classes, and a small demonstration farm. IHI director Bisi Iderabdullah writes:

“Also from Plenty's supporters we received a \$490 grant, which was used to buy medical supplies for the clinic, where the stocks are very low and intermittent. UNICEF is cutting back the drug supply that they donate to the National Drug Service in Liberia. The IHI clinic only gets 50% of the drugs that it needs for a month, and they do the best that they can, so this funding is a real help.”

### KIDS TO THE COUNTRY, TENNESSEE

KTC was in full swing in 2000 with seasonal activities including the spring Earth Day reunion garden in Nashville, four 5-day summer sessions for Nashville and Memphis kids, a fall Children's Harvest Village on the Farm, and winter Kwanzaa celebration in Nashville. Over 100 at-risk kids participated in these activities, which offer them a healing experience in nature, an increased awareness of the environment, and teach the value of cooperation and nonviolence. Thanks to The Hohenberg Foundation of Memphis, Nissan Corporation, Sheila Fortune Foundation, Fred Bay, Josephine Bay Paul & C. Michael Paul Foundation and many donors for their generous support of the Kids to the Country program.

### PINE RIDGE RESERVATION, SOUTH DAKOTA

At the end of August, Plenty helped organize and fund a student work trip to Pine Ridge reservation for seven high school students and two teachers from the Farm School in Tennessee. The students had studied Lakota history, and their visit brought that history to life. While there they painted the interior of the hemp house, and also worked on

a packed earth house construction. Kathie Hanson, Principal of the Farm School, wrote: "I wanted to express our heartfelt thanks for making our trip to Pine Ridge possible. All the kids want to return next spring. The sweat lodge, working at the hemp house, meeting lots of wonderful folks, hearing the stories from the tribal elders and, most of all, being welcomed as family, are all things we will never forget! The kids learned more in a week than I could have taught them in a year." Plenty is committed to offering these types of experiences to young people to expand their global understanding and we hope, inspire their leadership in future work. Plenty also made a direct contribution of \$1,000 to the Slim Butte Land Use Association and channeled several grants to Pine Ridge contributed by Onaway Trust in England.

In addition to the above-mentioned project funders, we're grateful to the following funding agencies who contributed general support to Plenty in 2000: The New Road Map Foundation, The John Bloom Family Fund, C. Marshall Lowe Trust, Tides Foundation, P.E.A.C.E. Awareness Foundation, The Freedom Forum, Calvary Presbyterian Church of Wyncote, PA, The Goldsmith Foundation, The Jewish Federation of Nashville, A Better World Fund.

The biggest share of Plenty funding comes from individual donors too numerous to list. You know who you are and we want you to know how important your efforts are to Plenty's work. Thank you so much.

## **Man's Origin and Evolution**

Adam Warcup

Highlights of the course:

Last month's lesson is of vital importance as it contains the essence of our current situation. Theosophy in its introductory literature tells us about our Higher and Lower Ego and that it is the inner nature of man from which the noble aspirations come. If we are to take ourselves seriously and use this knowledge then we must know to some extent where we are going and what it is within us that we must evoke. It may be enough for some, but not for everybody, to be content knowing we have a mystical vision of the Divine Nature of the Inner Man, but for others who want to seriously follow the occult path, they require additional knowledge. This knowledge can give us immediate information about our present circumstances. It shows you what is working in and through the purely personal being; it also shows you what and how to evoke that which is within us. It gives a practical basis to the occult path.

In closing: We have been looking technically at these aspects of Theosophy and we have been doing it with the use of our lower mind. Now that we understand that we have an Inner Being within us, it will add to the other classes of literature to which we are heir. We will close with this passage from *Light On The Path*. Part II page 50.

Stand aside in the coming battle, and  
though thou fightest be not thou  
the warrior.

Look for the warrior and let him fight in thee. Take his orders for battle and obey them.

Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinity wiser and stronger than thyself.

Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him.

If thy cry reach his listening ear then will he fight in thee and fill the dull void within.

And if this is so, canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee.

Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.

He is thyself, yet thou art but finite and liable to error. He is eternal truth.

When once he had entered thee and become thy Warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

The battle is the battle of life, and the warrior is the *Inner Man*.

He is thyself. There are no two Egos, one is the other.

He is eternal and sure; he is eternal Truth.

The day of great peace is the day when we truly recognize the Oneness of All. This is the great promise. However, this must be a **'living truth'** not just an intellectual exercise.

We are to think of this passage with the Higher Self being us. Remember the story where we are standing at the edge of the party debating whether we are to go within and we do. We are then swept away with all the conversations and fixings of that party.

Eventually, as in this analogy we lost consciousness of our divine origins, purpose, and journey. But as it says in the above passage, even amongst that rowdy environment, if we are to stand still and quiet the noise and shouts, we will hear that Inner Person speaking. It is the noise of our senses and our life that obscures the Voice of this Inner Self. He is there the whole time. He is there as a quality which can be evoked through us.

Adam Warcup

This ends the Adam Warcup Series. We have found this series most inspiring, so much so, that Marty Lyman was turned on to the teachings of Theosophy for Life from it. Now we would like to continue the discussion of the Higher Self through Patanjali and then *The Voice*.

We will finish with a note from The AITAREYA UPANISHAD, *The Darshan Magazine: Sacred Vessel* page 12.

We include this Upanishad because it illustrates in the Hindu Mythology form, that we as humans were created by many gods, i.e., the lunar Pitris, and that we are overshadowed by higher gods or the Manasaputra. All these gods are still further overshadowed by yet a higher god, Atman. Remember that in the Hindu Mythology, the sages had to bring this 'esoteric knowledge' down so that the people could understand it. We must always keep this in mind when we study the comparative religions.

In the beginning, there was only the one supreme Self - no other living being at all. And He thought to Himself: "Let me now send forth the worlds." Into existence He brought Ambhas, the highest world; Marichi, the atmospheric light; Mara, the mortal world; and Ap, the seas. He thought: "Behold the worlds! Now let me create those who will guard all this." From out of the waters He drew forth and shaped Purusha, a cosmic Person. As the Self contemplated deeply upon this created form, Purusha's mouth appeared, egglike; and from this mouth emerged speech.

From speech sprang forth Agni, the god of fire. Nostrils appeared, and they engendered the life-breath of prana. From breathing radiated Aditya, the Sun. Ears appeared, and from them hearing began. From hearing spread out the four quarters of heaven. Skin was separated; and from it grew hairs, plants, and trees. A heart was born, and it gave birth to the mind and then the Moon. ...

These guardian divinities, once created, fell straightaway into the great sea of existence. Then He caused them to become restless with hunger and thirst. They said to the Great Soul: "Find us a place where we may live and eat." He offered them a bull as a dwelling place. They said: "This is not right for us." Then he gave them a horse. They said: "This is also not suitable." He brought to them a human being. They said, "Wonderful, a perfect place to be." He said to them: "Then take up your posts in your respective abodes."

Fire, becoming speech, entered the mouth. Wind, becoming breath, entered the nostrils. The Sun, becoming sight, entered the eyes. The quarters of heaven became hearing, and entered the ears. Plants and trees become hairs and established themselves in the skin. The moon merged into the mind and rested in the heart. ...

Hunger and thirst also wished for a place to reside, so they said to the Self: "Find me a home." He told them: "Enter into these guardian deities and live with them. In this way, hunger and thirst always accompany us - they are in all, offerings made to the powers dwelling in the senses. ..."

Now the supreme Self thought again: “How can this thing the body exist without Me?” He thought: “Yet how should I enter it?” Whereupon, opening the door in the top of the head, He entered inside. This door which is the sahasrara opens in us nandana or the place of divine light.

Who is this One who lives in delight in the crown of the head? We worship Him as Atman, the Self. Which one is the Self? Is He the one who sees and ears and smells and speaks? Or the one who thinks and discriminates and remembers and desires? These faculties are only the servants of His supreme intelligence. He is all the gods like Braham and Indra and Prajapati; He is earth, wind, space, water and light; animals and other beings born in various ways. He is whatever breathes, and whatever moves or is stationary. All these things are guided by the supreme wisdom of the conscious Self. The world is guided by Him. He is Brahman, the Absolute.

The sage Vamadeva, hearing this truth, realized the supreme Self within himself. Replete with the fulfillment of all his desires, he ascended to the realm of immortal bliss - and became immortal.

OM, thus it has been spoken!

**THE INTRODUCTION TO  
PATANJALI  
BY  
EDITH FIELDING**

The literal meaning, of the word Yoga is Union and its object is the fusion of the threefold man; the self, the Self, and the SELF.

The Self is the link between the other two, the lower and the higher natures, and we find man sometimes spoken of as a bridge and sometimes as the Way. This divine union is the Mystical Marriages and a fleeting glimpse of this ecstatic possibility has been sufficient to inspire some to gain almost incredible heights. Unfortunately, a merely intellectual conception of this has driven many into unwise and even foolish practices with the idea of forcing a premature development.

*[Note: This does not mean do not meditate; it means USE COMMON SENSE!!!! ML]*

The subject of Yoga must not be considered as something completely outside of our ordinary affairs, as something strange and unreal, but rather as a natural development at a certain stage as a moreness of something with which we are already quite familiar.

The Yoga Sutras deal almost completely with the teaching of Raja Yoga with only the minimum of Hatha Yoga practices being mentioned. ...

**[KNOW YOUR BODY; USE COMMON SENSE!!!! ML]**

It has seemed comparatively easy to take a virtue and concentrate on it, this having been

a customary exercise given by those who affect to have some knowledge of Yoga. ...

The place of mind in the growth of the spiritual nature should be thoroughly understood.

Mind is a most necessary means to the end. ...

Only by the light of reason can the illusions be recognised for what they are. Never does the spiritual or intuitional power offend reason, but side by side the two travel together, as far as reason can go. Where reason halts intuition takes the trail alone. But emotionalism belonging as it does to the psychic nature unless directed by mind, will be affected and swayed by every impulse. Attraction, repulsion, prejudice, the results of pre-conceived ideas all surge up and blur the vision.

The image making faculty is peculiar to the mind, which, when its attention is directed towards any object, takes the form of that thing. How necessary then that the image should be clear. Without clarity of vision we cannot approach Truth. In "The Voice of the Silence" we find this written: "The Mind is the Great Slayer of the Real, let the Disciple slay the Slayer." But a little farther on in the book is this: "Do not let the senses make a playground of the Mind."

And this will hold most of us for the present.

[The Mind is the Great Slayer of the Real means that it is through our mind that we become attached to our senses and lost in the illusion of Maya. We forget who the SELF is. Let the Disciple slay the Slayer means we must still the mind so that we can know this SELF. We will lose our sense of detachment and

separateness that comes from the small ego. We must have the senses under the control of the Self. ML].

... The mind lying as it does between the two poles of man's nature, first becomes servant to the lower, or animal part of that nature, and for long centuries works merely at the bidding of body making pleasurable images of things desired or unpleasant images of things feared. It must be remembered however, that the Seer is neither body nor mind; both are instruments for its use, and the object of Yoga is first to use the mind to control the body senses; then to train the image making faculty to dwell on things eternal instead of things perishable; and finally, to reach that stage where there is a complete cessation of the image making process. ...

But these stages must be taken in their proper order. ...

Not destruction but transmutation, is the key to the problem. This is no enemy for us to fight, but rather a child in want of training, a child, moreover, who can yield us a rich harvest of past experiences if we only approach it in the right way. A child whose ultimate state will be self-conscious Godhood.

The individual problem will become much clearer if this point is properly understood. In fact, without an understanding of it the student will continually labour against difficulties and complexities. The whole purpose of this present evolution is to raise this lower, animal, childlike, elemental, and mortal entity to immortality to Divinity.

From *The Canadian Theosophist*,  
Vol. VIII page 157  
(to be continued.)



## 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 clo The Editors to be forwarded to Mr. Barborka.*

*Question.* Are the seven globes of a planetary chain *separate* globes, each with its distinct being; or are they evolving stages of one globe?

*Answer.* As this question includes many concepts connected with the doctrine of the spheres, or globes (the two terms are used synonymously), the response is intended to cover many aspects of the teaching. First of all, the basic concept in regard to the globes of a planetary system is stated in this postulate:

“Every sidereal body, every planet, whether visible or invisible, is credited with six companion globes.” (S.D. I, 158 9; 1. 213 6-vol. ed.; I, 182 3rd ed.)

Thus every planetary system is described as consisting of seven globes termed a planetary chain. However, the seven globes of the planetary system are NOT situated on the same cosmic plane. In further explanation of the last sentence: the globes of a Planetary system are situated in this manner: Globes A and G are situated on the 4th cosmic plane; Globes B and F are situated on the 5th cosmic plane; Globes C and E are situated on the 6th cosmic plane; Globe D (our earth) is situated on the 7th cosmic plane. Because of the fact that the globes are situated on different cosmic Planes they definitely may be stated to be distinct and separate globes. This is borne out by another postulate which is worded in this manner

(The seven globes of a planetary system) “are in co-adunition but NOT in

con-substantiality . . .” (S.D. I, 166; I, 220 6-vol. ed.; I, 189 3rd ed.)

Explaining the terms: co-adunition signifies “united together”; not in consubstantiality signifies “not united in one common substance,” thus meaning that each one of the globes has its own particular substance, because of being situated on different cosmic planes as well as different subplanes. Therefore the words of the questioner stating that each globe has its distinct being are correctly phrased. On the contrary, the words suggesting that the globes represent “evolving stages of one globe” are incorrect. For this reason: each one of the globes undergoes “seven fundamental transformations or rather of their constituent particles of matter.” (S.D. I, 205; I, 254 6-vol. ed.; I, 226 3rd ed.)

Furthermore, because of the fact that our earth is situated on the lowest cosmic plane (the seventh), we are not able to see the six companion globes which are situated on the superior cosmic planes.

A third postulate contributes an additional factor:

“Our Earth, as the visible representative of its invisible superior fellow globes, its ‘lords’ or ‘Principles,’ has to live, as have the others, through seven Rounds. During the first three it forms and consolidates; during the fourth it settles and hardens during the last three it gradually returns to its first ethereal form; it is spiritualized, so to say.” (S.D. I, 159; I, 213 6-vol. ed.; I, 183 3rd ed.)

*Question.* In *The Secret Doctrine* there is a reference to man and his celestial prototype. Can you elucidate the significance of the “celestial prototype”. When it is said to be “outside” us, does it really mean that in concrete terms?

*Answer.* The passage occurs in Volume I

(pages 638-9; II, 363-4 6-vol. ed.; I, 699-700 3rd ed.), and it is preceded by a significant statement:

“Yes; ‘our destiny is written in the stars!’ Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations.”

“Yes, our destiny is written in the stars” because man has set the pattern for that destiny by means of his former living -- by a previous life on earth. An aid in following that pattern is created by man himself when he enters the doorway of life (on this earth) through a particular door-- there being twelve doors, one for every month of the year--and further by means of a particular day of the month and a significant moment for his birth. The clue to the significance of the “celestial prototype” was provided by H.P.B. in a preceding passage:

“The closer the approach to one’s *Prototype*, ‘in Heaven,’ the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode.” (S.D. I, 638; II, 363 6-vol. ed.; I, 700 3rd ed.)

Man’s seventh principle is the Monadic Essence, Atman, which is linked with the celestial prototype. The latter is beautifully expressed in *The Voice of the Silence*.

“Fix thy Soul’s gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever being, the boundless fields of the known.” (p. 31)

And again:

“The star under which a human

Entity is born, says the Occult teaching, will remain for ever its star, throughout whole cycle of its incarnations in one Manvantara.” (S.D. I, 572; II, 296 vol. ed.; I, 626 3rd ed.)

The phrase “the closer the union between the mortal reflection Man and his celestial Prototype” may be clarified in this way: the object of man’s goal, on this earth, is to attain Union (or Yoga). In brief, it is uniting his personality with his divine originating source. The personality is here expressed as the “mortal reflection man”, since it dies with the death of the body: it does not return to earth-life. But it is man’s immortal part, technically, the Reincarnating Ego, which does reincarnate and becomes one of the rays from man’s originating source -- the Monadic Essence, the Celestial Prototype.

Now considering the question regarding the statement that the celestial prototype is outside of us. The reference to this occurs in this passage:

“Those who believe in *Karma* have believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider his cobweb; and this destiny is guide either by the heavenly voice of the visible *prototype* outside of us, or, our more intimate *astral*, or inner who is but too often the evil genius of the embodied entity called man. Both of these lead on the outward man, but of them one must prevail.” (S.D. I, 639; 364 6-vol. ed.; I, 700 3rd ed.)

From *The Canadian Theosophist*,  
Vol.51, No. 6, Feb., 1971

## Book Review

### The Esoteric World of Madame Blavatsky Insights Into The Life of a Modern Sphinx by Daniel Caldwell

This is a new book which greatly enhances Caldwell's old book: *The Occult World of Madame Blavatsky*. The new book is: better organized; had added chapter titles and a short summary along with the dates given; the illustrations are full pictures and not just drawings; the shorter letters have pictures to fill out the space, thereby more artistically attractive; many of the letters have added detail, and additional letters were included.

In the previous book: *The Occult World of Madame Blavatsky* the introduction bearing the title *H.P. Blavatsky's Life and Work a Brief Sketch*, consisted of descriptions of the content of each chapter.

In the present work the author has wisely assigned content descriptions to each chapter. This helps the reader understand what the letters are about and why they were important.

The additional title head allows the reader to research a particular topic such as the writing of the *SD* and the events surrounding it. Before, one had to know approximately the date the *SD* was written.

### Comments:

I was amazed at how many people who were not well known were told by H.P.B. herself they had been accepted as a probationary chela.

It also amused me that most of these chosen chelas described some kind of Shaktipata experience a subject not considered important, understood or rarely made note of in Theosophical circles.

It would be interesting if we had some follow-up on what happened to these individuals.

Most of the letters in the book talked about H.P.B. and some aspect of her relationship to writers of the letters or to her mission. It certainly appeared that she had very high powers. She had a mission to follow and she was loyal to that mission clear through until her death.

This is a book I recommend for both research and fun, light reading.

[ML]

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## EDITORIAL

## OBJECTIVES

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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