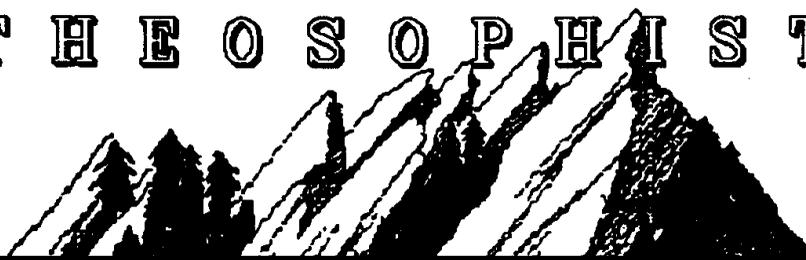


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The Needle Man -- A theosophical teaching

We have an HCT subscriber in England, known to us as J.J. Kitty is J.J.'s six year old daughter. We wish to share with our readers, the teaching coming from Kitty concerning the state sanctioned murder of Tim Mc Veigh.

(Via e-mail)

Kitty: Does premeditated mean before meditating, Mommy?

JJ: No, honey it means planning something before you do it, so it will hopefully turn out the way the way you want it to.

K: So if you plan to kill somebody that's premeditated?



JJ: That's right baby, why do you ask, what are you thinking?

K: (eyes filling with tears) I don't want to plan to kill anybody, and I don't want anyone to plan to kill me, but it's going to happen, isn't it? Why can't we all just live?

JJ: It's NOT going to happen - there's no reason for that to happen? What makes you think it will??

K: Because of President Bush and Tim and the man who did the needle (lethal injection).

JJ: (sitting Kitty on my lap) They can't hurt or kill you, little one, why do you think they will?

K: What Tim did with the bomb was a bad thing, even if he thinks it was a good idea. He should have been in prison for much longer than Star Daddy, as long as forever, but Mr Bush didn't stop him from being killed because he killed those people. Mr Bush is the boss of America, isn't he? That means he thinks you have to die if you kill someone.

What they have been saying on the news for a long time is that Tim will die by a needle. That means it was planned, the premeditated word. That means the man who did the needle has to die too. That will be planned, so the man who puts the needle in the needle man has to die too. Because it's a plan, everyone who puts the needle in will have to have a needle in them too.

Soon, all the needle men will all be dead, so the needle ladies will have to do it, and when all the ladies have been killed, children will have to do, and I don't want to, Mommy!

(J.J.) There followed a long discussion

as to why the above won't happen, but it sure got me to thinking. Childlike logic, maybe, but logic none the less.

Kitty sobbed her heart out when we saw the hearse taking Tim's body to the Crematorium, and also said (George) "W" Bush was a coward for not saying the words death penalty, execution, or murder when he spoke to the nation after Tim's death. My respect to you, little girl!!

With much love, JJ & Kitty
XXXXXXXXXXXXXXXX
SATCHIDANANDA

CAPITAL PUNISHMENT

by Chaplain Keith Powley

A few years ago I was asked to write a position paper on the death penalty. Given the execution that took place this morning (Monday), I thought some of you might be interested in this topic. This paper is strictly a result of my own personal wrestling with the subject...from a Christian perspective.

Capital Punishment is perhaps one of the most divisive issues facing our society at this moment. Both sides are very emotional about this issue...many in favor of the death penalty and many opposed. Even within Christianity there is a great deal of division...both among the people and among the clergy. So much so, in fact, that very few groups have issued an official statement on the subject. I suspect that

even within a local church there would be divided opinions. Even on a personal basis, I confess that I have believed both sides at different times in my life. With that in mind, let us proceed to take a closer look at the subject and ask ourselves some very difficult questions.

Let us begin with the Holy Scriptures, specifically the Old Testament. Capital Punishment was clearly a part of the Israelite society. This can be seen in Leviticus chapter 20:

“The Lord said to Moses, Say to the people of Israel:

‘Any man of the people of Israel, or any strangers that sojourn in Israel, who gives any of his children to Molech shall be put to death.’

‘For everyone who curses his father or mother shall be put to death.’

‘If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death.’

‘If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death.’

‘A man or a woman who is a medium or a wizard shall be put to death.’”

God commanded the Israelites to put people to death for a great variety of things (offering their children as sacrifices, cursing their father or mother, committing adultery or various other sexual practices outside of normal marriage, and being a medium or spiritist).

The first tough question we have to

answer is:

“Does the fact that the death penalty was practiced under Old Testament Law make it a legitimate practice for today?”

Many would say that if it is in the Bible then it is okay. It is vital that we hear the whole counsel of God from the Bible, before we reach any Scriptural conclusions. By that I mean, what does the New Testament have to say?

The first verse that comes to mind is found in Matthew 5:18:

“For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.”

This verse, taken by itself, would seem to point us toward legitimizing the death penalty by virtue of the Law. It is important that verses of Holy Scripture be looked at within their context.

We will do that in a moment, but first let us examine another passage dealing with our Lord Jesus Christ. In the 8th Chapter of the Gospel of John, we find the story of the woman caught in adultery. The scribes and Pharisees brought this woman to Jesus saying:

“Teacher, this woman has been caught in the act of adultery. Now in the law Moses commanded us to stone such. What do you say about her?”

It would seem fairly obvious from our verse in Matthew, that Jesus’ hands would be tied in this matter. The woman committed adultery and therefore would have to be put to death. Jesus tells those standing there:

“Let him who is without sin among you be the first to throw a stone at her.”

When they heard these words of Jesus, all of them left, until only the woman and Jesus were together. Still, the Law is the Law, and Jesus was one without sin...so he had the responsibility to carry out the punishment. Instead, the following conversation takes place:

“Jesus looked up and said to her, “Woman where are they? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and do not sin again.”

It would seem that Jesus had failed to obey the Law. He admitted she had sinned, yet he did not carry out the mandate of the Law. Did Jesus violate the Law? Did he abolish the Law? No, you say...but why not?

Here we have “God-Come-In-The-Flesh”, seemingly not obeying his own law, refusing to utilize the death penalty. The answer is found back in Matthew 5, taking our verse in context. Jesus says this:

“Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished...For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

Jesus came to fulfill the Law. The scribes and Pharisees were the religious zealots of the time. They strived to keep the Law at all times.

Yet, Jesus calls us to a righteousness that exceeds theirs. The rest of Matthew 5 explains that righteousness:

“You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ But I say to you that every one who is angry with his brother shall be liable to judgment.” “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart.” “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist one who is evil.” “You, therefore, must be perfect, as your heavenly Father is perfect.”

As we come to understand Jesus’ new and higher understanding of the Law, we begin to realize that we all deserve the death penalty. That’s why Jesus invited the scribes and Pharisees, without sin, to cast the first stone.

Jesus now calls us to a higher level...that of living under His Grace. Thank God for the Grace we have in our Lord Jesus Christ.

St. Paul discusses this in depth in the first 7 chapters of his letter to the Romans. If the scribes and Pharisees were unable to carry out the death penalty after speaking with Jesus, and if Jesus, Himself, did not carry it out, I believe we are quite safe to say that the Old Testament Law does not require us to execute people today.

Can we, in our personal lives, live under the Grace of God, but as a society revert back to the Old Testament Law? The United States of America is not a Theocracy, as was Israel when the Law was given. We are a democracy, with

human beings for our President and other leaders. Our laws are passed by people and enforced by people.

So this brings us to today and our society. Our laws, both Federal and State, have reinstated Capital Punishment. According to the media, the vast majority of people in our country are in favor of the death penalty.

Some people say it is a matter of money (thinking it is cheaper to kill someone rather than imprison them [for life]).

In actuality, I am told it currently costs 10 million dollars to execute someone and only 6 million dollars to imprison that person for life.

Capital Punishment is much more than a money issue. It is an ethical issue on which most of Christianity has avoided taking a position.

There are other ethical issues on which Christianity has taken strong opposition. Perhaps it would be helpful to look at two of those issues to see if any of our own arguments would apply to Capital Punishment:

1) Abortion: The vast majority of Christians oppose abortion. We oppose it because it is the taking of a human life. The debates within the abortion issue are usually over the point at which life begins.

We oppose abortion because we believe life begins at conception. Our conclusion is that abortion is murder.

So then, how is it that we can draw an imaginary line that allows us to take a human life through the death penalty? We can talk about the innocence of the baby and the guilt of

the convict, but if we cannot stand on the Old Testament Law, then what gives us the right to take a human life?

2) Euthanasia: Proponents of euthanasia usually hold up the quality of life as the reason for killing an elderly or sick person. Certainly the abortion arguments are relevant here as well.

But, the argument I have most often heard against euthanasia goes like this: “What gives anyone the right to play God by taking the life of an elderly or sick person?” If this is the Christian argument against euthanasia, then what gives us the right to “play God” when it comes to the death penalty?

“Playing God” means that we are in some measure taking responsibility for the eternal destination of another human being. That may sound too strong, but if we kill another person we have immediately placed that person before the Judgment Seat of God.

Could it be that we have sentenced that person to eternal separation from God? Only God knows!

Perhaps we can approach this from another direction. Is it possible for a murderer to repent and be forgiven by God? Is it possible for that murderer to experience the Grace of God in their lives?

I know a young man that took a shotgun and killed a man with a shot to the head. The death penalty could have been given, but it was not.

Many years later, this man is still in prison. But, he is living a life of repentance, having committed his whole life to Christ, and

is taking classes from a Christian academy. I believe he is a different person through the Grace of God.

He will stay in prison, paying his debt to society, but he has different hopes for eternity. His story is repeated over and over again by others who deserved, but did not receive the death penalty. By living, even in prison, he was given the opportunity to repent and begin a new life with Christ Jesus as his Lord.

Certainly, the early Christians of our Faith understood this concept. There were many great men and women of God that deserved (by today's standards) the death penalty early in their lives, yet went on to live holy lives later.

St. Moses of Ethiopia (4th Century) comes to mind. He was an evil person who not only stole, but even went so far as to commit murder. Later he became a great Christian leader and eventually a holy martyr for the Faith. There are countless similar stories.

In my readings of the early Church Fathers, I cannot recall any direct references to the issue of Capital Punishment. They may not have had to deal with this issue, since there was no death penalty in the Christian world of Constantinople. Although not directed toward the death penalty, this quote from St. Maximos the Confessor (7th Century) seems very appropriate:

“But men have given up weeping for their own sins and have taken judgment away from the Son. They themselves judge and condemn one another as if they were sinless. Heaven was amazed at this and earth shuddered, but men in

their obduracy are not ashamed” (Third Century on Love, 54).

In closing, let us consider one last question: In light of all that we have examined, how can we, as the “bearers” of the Good News of Jesus Christ, not take a stand against Capital Punishment, if for no other reason than the possible salvation of the souls of those who would be put to death?

THEOSOPHY AND CAPITAL PUNISHMENT

by William Q. Judge

From ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to

permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shall not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged.

This, however, has been so altered that death at the hands of the law is imposed for murder only,-omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: i.e., those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part

in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term violent as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to

leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the

vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called “sensitive” these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

Path, September, 1895

Although Capital Punishment and McVeigh's death does not fall strictly under the categories of suicide or accidental death we felt it was important to include the following excerpt from the Mahatma Letters

“ ... there is another kind of “Spirits,” ... : the *suicides* and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now I have again to explain what I mean. Well, this class is the one that the French Spiritists call-” *les Esprits Souffrants*.” They are an exception to the rule, as they have to remain within the earth's attraction, and in its atmosphere-the *Kama-Loka-till the* very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to *overload their* Karma, by tempting them into open doors, viz., mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *suicides*, who, foolishly hoping to escape life, found themselves still alive,-have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their seventh and sixth principles, though not for ever, as they can regain both -instead of accepting their punishment, and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means.

In the *Kama-Loka*, the land of intense desires, they can gratify their earthly yearnings but through a *living proxy* ; and by so doing, at the expiration of the natural term, they generally lose their *monad* for ever. As to the victims of accident-these fare still worse. Unless they were so good and pure, ... a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about-(not *shells*, for their connection with their two higher principles is not quite broken)-until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the *Pisachas*, the Incubi, and Succubi of mediaeval times. The demons of thirst, gluttony, lust and avarice, -elementaries of intensified craft, wickedness and cruelty; provoking their victims to horrid crimes, and revelling in their commission ! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last, at the fixed close of their natural period of life they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction. [M.L. XVI, 109-110; *MLC* 68 197-8]

In McVeigh's case, no one will ever know for sure what category McVeigh's death by execution would be classified under Theosophically. It is clear that McVeigh wanted to die. Hence, a suicide but not with the motivation mentioned in the ML. We think that McVeigh felt that the US Federal Government purposely

killed innocent people at Waco. He wanted to make the point; If it was OK for the Federal Government to kill innocent people at Waco, then it was OK for him to kill innocent people by bombing the OKC Federal Building. Thou shalt not kill -- except in a war, and then it is OK to kill your enemies. In McVeigh's mind the federal government was the enemy that he was at war with. He wanted to even up the score, but we (US society) took his life and the killing goes on and on. Evening up the score is an illusion as pointed out in the needle man story.

In McVeigh's case by his execution, we feel that he was "cut off in their full flush of earthly passions and is therefore condemned to wander kama-loka for the remainder of what would have been his natural life.

Further on in the MLC. Letter 70-C p. 212-3

With a little reflection and an eye to eternal justice ... the victim whether good or bad is *irresponsible* for his death, even if his death were due to some action in a previous life or an antecedent birth; was an act, in short, of the Law of Retribution, still, it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer he might have atoned for his antecedent sins still more effectually: and even now, the Ego having been made to pay off the debt of his maker (the previous Ego) is free from the blows of retributive justice. The Dhyana Chohans, who have no hand in the guidance of the *living* human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is

matured and made fit and ready for it.

...

McVeigh was not responsible for the timing of his death. We, the American people deprived him of the available years he might have spent in prison. Had he been allowed his proper time he might have atoned for his sin. Even if he did not atone for his sin, his sentence in prison might have allowed him to time to pay off some of the karmic debt. In Christian terms see "playing God.

There is a great difference in our humble opinion. We, who look at it from a stand-point which would prove very unacceptable to Life Insurance Companies, say that there are very few if any of the men who indulge in the above enumerated vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of *Maya*. The "vices" will not escape their punishment; but it is the *cause* not the *effect* that will be punished, especially an unforeseen though probable effect. ...

MLC No. 70-C page 213

We, the people of the United States, are the Life Insurance Company. The enumerated vice is the bombing of the OKC Federal Building and the premature death is Capital Punishment. The effect was the bombing of the OKC Federal Building. The cause is: "The belief that in a state of war, killing of an enemy is justified." Beyond the mayavic illusion there are no enemies; all are one.

CAPITAL PUNISHMENT
[*Lucifer*, Vol. VI, No. 34,
June, 1890, p. 335]

Having read with much interest in *Theosophical Siftings* [No]. III, 1890.91) the article by Dr. Franz Hartmann on "Capital Punishment." I venture to ask your opinion on the subject. I have long been sure that it is both useless and wrong to put murderers to death-, or, convinced by the same reasons which Dr. Hartmann puts so urgently.

Moreover, I have often maintained that line two wrongs do not make a right. Matters cannot be mended by killing the man who has taken the life of another. Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a "hanging" juryman in my place, or serve with the intention of not convicting the accused of wilful murder, no matter how guilty he might be proved.

If that course were only to result in keeping the criminal in custody for the rest of his natural life. my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT.

We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own.

In the first place the "head" of the

juryman has only to decide whether or not the accused has committed murder, and this is all the so-called "law" requires of him.

Practically, however, since the juryman has, or ought to have, a "heart," the law neglects an important factor in the problem for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder. But the "heart" of the people is beginning to protest against this "eye for an eye" code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder doctors are in the majority for the moment, so that we can only protest.-[EDS.]

BLAVATSKY: COLLECTED WRITINGS, Vol. XII pp. 237-8

A subscriber writes: "I found the HCT on Brotherhood lacking, although I do understand Universal Brotherhood in concept, it is a tough one for me. I believe I have experienced that brotherhood when I offered myself as the giver without reservation."

Marty writes: "Of course the HCT on Brotherhood seemed lacking because it is just mere words. True Brotherhood must be experienced from within. Do you really believe that all Theosophists practice the true meaning of Universal Brotherhood? If the answer is: 'Of course not, that would be naive,' then we must take a deeper look within. We embrace Universal Brotherhood by Being It."

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. The *Secret Doctrine* stresses three concurrent streams of development for man: each having its own laws. Can you please enlarge. Are they completely interrelated? (a) References would be welcome. Does the Spiritual always “win” through at any stage, being the most potent and nearest to the Source? (b)

Answer. Responding to (a) : The *Secret Doctrine* is even more explicit: it states: in our system the three schemes of **evolution** are inextricably interwoven and interblended at every point.” (S.D. I, 181; I; 233 6-vol. ad.; 1, 203 3rd ad.) We are inclined to consider the three schemes separately, especially for purposes of study, because it is difficult to see the three schemes operating concurrently. The whole passage should be quoted, because it is of great importance, especially as the three schemes of evolution are clearly defined: “It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions.

These three are the finite aspects or the reflections on the field of Cosmic Illusion of *Atman*, the seventh. the *One Reality*.

1. The Monadic is, as the name implies, concerned with the growth and developments into still higher phases of activity of the Monad in conjunction with:

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishvatta Pitris) the ‘givers of intelligence and consciousness’ to man and:

3. The Physical, represented by the Chhayas of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the ‘growth’ (to use a misleading word) and the transformations through Manas and-owing to the accumulation of experiences-of the finite into the *Infinite*, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or ‘Logoi.’ Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.” (*Ibid.*)

Again the theme of the Agnishvatta Pitris, or Solar Pitris, as well as the Lunar Pitris (which was considered in the March-April issue) is stressed, functioning in connection with the Intellectual scheme of evolution and the Physical scheme, respectively. The three Upadhis represented in the constitution of man are enumerated in the system expounded by the Taraka Raja Yoga

school of philosophy in this manner: the Karanopadhi -- equated to Buddhi-Manas; the Sukshmopadhi-equated to Kama-Manas; the Sthulopadhi equated to **Prana, Lingasarira** and Sthulo-sirira (S.D. 1, 157; I, 212 6-vol. ad.; 181 3rd ad.)

With regard to the laws pertaining to each scheme of evolution: while we may not be aware of the laws operative for the monadic and intellectual schemes, those functioning in the physical scheme are obvious enough. The laws governing the physical body are clearly manifest: birth, growth, decay and death representing continuous motion: constant alternation of periods of activity followed by periods of rest are ever manifesting.

Responding to (b) : As to whether “the Spiritual”-signifying the monad and its scheme of evolution will always “win through”: yes, eventually. But during this Round (our Fourth Round, during which the principle of Kama has its predominant evolutionary activity) at times it seems unlikely that the Spiritual (the monad) will win through, especially when viewing prevailing world conditions. Although it is true that man has the ability of “tuning in” to the monad, which is always linked to its parent Source, yet the personality can become so involved in its affairs that nothing else seems to matter. It should not be overlooked, that in this seven-round cycle of activity (following which there will be a consequent period of rest) there is a definite time-period (or stage, to use the words of the questioner) when the “winning through” must be accomplished, otherwise failure will result in *this* manvantara.

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

“This Logos is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktys, or the Triangle in the Square, and is the dual symbol of the four-lettered Tetragrammaton in the manifested Kosmos, and of its radical triple Ray in the unmanifested, or its *noumenon*.” (S.D. 11, 24; III, 37 6-vol. ad.; 27 3rd ad.)

Can you explain “the triangle in the square”? “the dual symbol of the fourlettered Tetragrammaton”? “the radical triple Ray”? (This question arises from a week-end at Tekels Park, Camberley.)

Answer. In studying *The Secret Doctrine* here is a safe rule: Never expect an isolated quotation to contain the whole idea or the full explanation. It should be viewed in connection with, or in relation to, other passages. In other words: look elsewhere for the solution. This is especially applicable to the passage submitted. Without a key to its explanation, it is baffling. For there are two “schools of philosophy” placed together: the Pythagorean and the Kabalistic. First of all one must understand the significance of the terms used.

LOGOS. In the paragraph below the one quoted by the questioner, Logos is explained in this manner:

“This Logos is equivalent to the ‘Unconscious Universal Mind’, etc. of Western Pantheists. It constitutes the Basis of the *Subject-side* of manifested Being, and is the source of

all manifestations of individual consciousness.” (*Ibid.*)

“The *Logos* is the mirror reflecting *Divine Mind*, and the Universe is the mirror of the *Logos*, though the latter is the *esse* of that Universe . . . It is the three Heads of the Kabala.” (S.D. II, 25; III, 38 6-vol. ed.; II, 28 3rd ed.)

The Triangle stands for three; the completion of the triangle signifies the Central Point or the “One” above the triangle thus forming the triangle within the square, which is the Tetraktys. The Tetraktys stands for four (the actual word tetraktys is Greek for the number four).

“The Pythagoreans said ‘Once One, Twice Two, and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad; divine light resting on it, makes the abstract Cube.’” (*Transactions of the Blavatsky Lodge*, p. 71)

In this quotation Tetrad is the number four, equivalent to Tetraktys; the Pyramid means the Triangle.

In the Kabala Tetragrammaton stands for the four-lettered sacred name, composed of *yod*, *he*, *vau*, usually rendered YHVH (Yahveh or Jehovah.) Explaining now the dual symbol of the four-lettered Tetragrammaton by means of a quotation

from *The Secret Doctrine*:

‘The Pythagorean world,’ Plutarch tells us ‘consisted of a double quaternary,’ This statement corroborates what is said about the choice, by the exoteric theologies of the lower Tetraktys. For: ‘The quaternary of the intellectual world (the world of *Mahat*) is T’ Agathon, Nous, Psyche, Hyle; while that of the sensible world (of matter), which is properly what Pythagoras meant by the word Kosmos -is Fire, Air, Water, and Earth. The four elements are called by the name of *rhizomata*, the roots or principles of all mixed bodies,’ (Dr. G. Oliver’s *The Pythagorean Triangle*, p. 112) i.e. the lower Tetraktys is the root of illusion of the world of matter; and this is the tetragrammaton of the Jews, and the ‘mysterious deity,’ over which the modern Kabalists make such a fuss!” (S.D. II, 599; IV, 171 6-vol. ed.; II, 634 3rd ed.)

Explaining the “radical triple ray”; this is the Tetraktys tripled by the Triangle $4 \times 3 = 12$, which represents the noumenon or the Pythagorean dodecahedron. Quoting another passage from *The Secret Doctrine*:

. . . the Sephirothal Tree, *ten in all*, yet, when separated from its upper triad. leaving *Seven*. These are the celestial fruits, the ten, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the central point; the 3 or triangle; the five the five-pointed star, and the seven or the triangle within the square, or again the central point within the double triangle-the triangle in the square and the synthesizing point in the interlace double triangles. This for the world

the archetypes.” (S.D. II, 36; III, 48 6vol, ed.; II, 39 3rd ed.)

One more quotation explains both the Pythagorean and the Kabalistic systems:

“in occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Cosmos is produced. The Point or One, extends to a Line-the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. Kabalistically Kether, or Sephira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat*, in the Hindu *Puranas*, and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys*, as also the lower Tetrad. This number contains both the productive and produced numbers.” (*Transactions of the Blavatsky Lodge*, p.71)

Kether, Chochmah and Binah represent the three Heads of the Kabala” mentioned in a previous quotation. The three Heads represent the Triangle in the Pythagorean system.

From *The Canadian Theosophist*, Vol. 52, No. 2, June, 1971. To be continued in Vol. 52, No. 3, July, 1971.

AN INTRODUCTION TO PATANJALI

By Edith Fielding

There are those who seem to think that meditation is merely a question of having the necessary time to devote to it, quite ignoring the exacting moral training which Patanjali places. ...

The whole of Raja-Yoga is divided into eight stages. It is interesting to compare these eight stages as given by Patanjali with the “Noble Eightfold Path” set forth in “The Light of Asia:” Right Doctrine, Right Purpose, Right Purity, Right Thought, Right Loneliness, and Right Rapture.

Posture is that which is steady and easy. Right poise must be firm and without strain, stable and easy. Hatha Yoga deals more fully with posture and breathing. Control of the psychic nature is necessary for the development of mental powers and with this comes control over the physical.

Where ever the thoughts run hither and thither, there will usually be found a corresponding restlessness of body. By choosing a position which is comfortable and which keeps the body upright helps stabilize this restlessness.

Stabilization of breath follows. It is not necessary to concern oneself with the inspiration, expiration and retention of the breath. It will come of its own accord. If he follows all the commandments and rules then he will find the Teacher who is necessary to lead him through this part of the training.

When quietness of body and breathing

is firmly established, so that neither are disturbed by outer events, there will be a corresponding stability in the inner nature, and the Soul will find its own place of peace undisturbed by the things of this world. Not that duties will be neglected, but there will be an inner attitude of peace toward all things, for all things will be valued at their true worth when the attention is fixed on the Infinite.

“THENCE IS DESTROYED THE COVERING OF LIGHT AND THE MIND BECOMES FIT FOR ABSORPTION AND BY ITS POWER IT WILL BE HELD IN THE LIGHT” (Dvivedi)

This covering is the phenomenal world which hides the real nature of the Universe. This control must be practiced continually. The powers of the mind are not just supernatural, but are the outcome of the growth of the spiritual man, as the Higher Self comes into Its own.

It is the mind which is the greatest obstacle to progress, for it continually dwells in the past and repeats false thinking

“Kill in thyself all memory of past experience. Look not behind or thou art lost.”

The object of Yoga is to transcend mind. Mind, as we know, takes the form of whatever is thought upon. Yoga consists of the exclusion of all images. This is exceedingly difficult.

By studying these things carefully we can gain a clear idea of how much we

influence other people, and are influenced by them. There may be unpleasant habits which we have outgrown, the mere remembrance of which would be abhorrent to us, yet the mind may suddenly throw up an image of one of these, and though we dismiss it at once, yet having been born, this thought-form must live a certain length of time, and will go to dwell those of a like nature surrounding some unfortunate soul who attracts such.

The secret lies in always endeavoring to maintain a positive condition, not letting the mind rove of its own accord. The path of self-development may appear as somewhat selfish, but we must realize that the whole secret of progress along this path lies in ‘BEING’ rather than in ‘Doing.’

To meditate only on the One, with no thought of the little self, until the union comes about naturally is true Yoga. This same attitude must be adopted in all stages of the practice. The will must not be imposed upon the lower nature in order to deprive it of the things it wants, but must be brought gradually to bear upon the nature of the ‘wants,’ and change that nature, so that there shall be no desires except those that are spiritual.

Austerities are of no use in themselves, they only serve their purpose when they seem the natural thing to do. At all other times they are but a cloak for hypocrisy. The great obstacle is the mind, which in its undisciplined state would much rather jump about from past to future and back again than dwell steadily on the present. It loves to dwell

on past experiences and to anticipate future similar ones, but finds it very irksome to concentrate on the 'now.'

Although taking the form of the thing thought about, the mind takes so many forms in rapid succession, that we learn very little about anything. This tendency has to be overcome.

When this practice is first attempted the mind will rush around more madly than ever, and the beginner should be prepared for this discouragement. Nothing but perseverance will overcome this wandering tendency, the deliberate fixing of the mind on something either objective or subjective.

When the consciousness of the perceiver and perceived is transcended, the perceiver becomes the thing perceived and the third stage is reached. When these three, Attention, Meditation, Contemplation are exercised at once, this is perfectly concentrated meditation and there will come the illumination of perception. There is no hurry - each moment will bring its difficulties, but with intense concentration Time disappears, it is unimportant.

Through perfect concentration the true nature of all things can be perceived: first the essential characteristics of the thing itself, then its relation to things which are similar and dissimilar, thus its relation to the Whole, when it will be found that everything exists potentially in the root of all. ...

All the powers which arise from any of

the practices given in the sutras are obstacles to the real final goal of attainment. The way to Liberation is Renunciation.

Naked we must go into the Presence, so that we may return clothed with the Sun - true Sons of the Sun, able to give light to all Humanity. The goal is the realization of the One, the gradual casting aside of those things which have made us appear as separate, and which lead us back to the endless rounds of death and birth. The doer- of-good requires the many on whom he may exercise his goodness; therefore as long as the Soul in this way rejects the One, it will make ties which will bring it back to earth again and again. No real good can be done until this chain which binds us to earth is broken.

The Siddhis are the result of birth, herbs, incantations, Austerities or Samadhi [meditation ML]- Dvivedi. If a man is born with these powers, it is result of efforts made in previous incarnations. Through Samadhi these powers can be acquired safely, but only by contemplating the ONE do we free ourselves of desire. It is the ONE who is sufficiently pure.

Delusive powers of the psychic realm are not so difficult to attain, but they are a hindrance to the true spiritual growth. ...We must remember that we are essentially divine, and the purpose of evolution is to remove the veils which hide our divinity.

The man who has reached self-consciousness can do this deliberately and attain the goal in a very short time compared

with the time it will take the race as a whole.

The wisdom we are seeking has always been ours, but we have forgotten it, and if we can but remember that we have forgotten it, we are getting near to finding it again. The work would be much easier if we would try to understand the real nature of it. It is not really we who are seeking for anything, It is really that the Spiritual Principle of the Universe is trying to express Itself through such practices as Patanjali and other teachers have laid down.

When we finally come to the point where we are able to recognize this, then our work will be to remove the barrier which prevents this Divine Manifestation. The threefold exercise of concentration, meditation, contemplation will lead the student to that discrimination which recognizes the true place of mind.

The mind is the instrument of the Self and acts as a mirror, reflecting that towards which is turned: when desire is conquered the mind reflects only the Supreme, it becomes what Dvivedi has called “the transparent jewel.” Before this it has been continually reflecting images thrown up by the chaotic psychic nature which thirsts for sensation, but as sensation after sensation palls, the Soul learns to discriminate between the changing and the changeless, and the mind is transformed from master to slave. This is only accomplished after a long and strenuous warfare.

Once we start this fight, we arouse the

sleeping foes of past years and past lives. At the same time we may also recover some forgotten powers of previous incarnations and the danger will be in our use of them.

Will we use them to fight the enemy, or will we use them to really know the Self? When the need for transformations ceases, time is annihilated, there is only Duration.

We must above all things beware of that “holier-than-thou” attitude, one of which is a most crafty and subtle nature. If we are earnestly engaged in the business of self-training, we shall not have time for comparisons, and a continual recollection of the unity of Life, a gradual realization that there is only ONE, will eventually knock all such nonsense out of us.

The following words are attributed to Buddha: “If any man, whether he be learned or not, consider himself so great as to despise other men, he is like a blind man holding a candle - blind himself, he illumines others.”

Difficult indeed is the way to holiness, and the only key to the obscurities of the teaching, is continual practice. With dispassion and discrimination we must consider the ordering of our lives, and be very sure we are not attempting; something for which we are not yet fit, something for which we are not yet free, so much discouragement comes as a result of neglecting this.

With our limited vision we often fail to see that there is more merit in duty done than in untimely yearning for holiness. However,

the teaching which comprises what is called preparatory Yoga is within reach of all those who are seriously considering these things, and the most important part of this teaching, as Patanjali reiterates over and over again, is that which relates to the power of discerning the Real from the unreal.

This, and this only, will change our attitude towards present circumstances, and help us to prevent any further entanglement in those particular things which are restricting us in this incarnation. In this way we avoid making fresh Karma concerning them.

Only by continuous effort can this discrimination become a habit, and through it, as the senses are turned inward, we shall find that control of mind which is said to be the whole mystery of Yoga.

This teaching is not peculiar to Patanjali, but is found in all truly spiritual books, and the student will find it very profitable to take as many of these as he can procure, pondering much on the seeming discrepancies, and rejoicing in the obvious points of contact.

The word Yoga means union, or yoking, the word Religion, to bind back, or to re-bind, and the whole process of Religion lies in the quest of the pilgrim Soul for its true home, the Source of its Being.

The state of consciousness has been given many names, some call it Yoga, some Nirvana (it has even been mistaken for

annihilation), another name is Bliss, and it would seem that there could be nothing higher but even here there is the danger of selfishness, the danger of passing into this state regardless of the rest of mankind. Those who aspire to the highest are bidden “remain in this All Compassionate stage, all nature is said to rejoice.

As the Seeker travels along this road, faithful to Duty, his actual place and work in the Universe will become clear to him, and while the struggles with the lower man will be long and difficult, always there will be the Vision of the Great Companions to inspire him, the Vision of Those who have left their footprints for his aid.

Fielding. Edith. Patanjali, Introduction To *The Canadian Theosophist*, Vol. IX, pp. 9, 42, 75, 106, 141. Thus ends the summary of Edith Fielding’s discussion on the Book of Patanjali and an Introduction to Meditation.

Next we will continue our discussion and take a more in depth look at the actual works of Patanjali through The Yoga Sutras of Patanjali by Charles Johnson.

Those who have copies of The Canadian Theosophist may find this next series in: Johnston, Charles. Pantanjali, The Yoga Sutras of, *The Canadian Theosophist* Vol XIII. pp. 10, 37, 70, 99, 130, 168, 201, 230, 275, 307, 340, 371

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