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Many Theosophists look at their Theosophical lives as one of service so we wish to devote this issue to that yoga. We start by taking a look at Blavatsky's *The Key To Theosophy* followed by Judge's *Theosophical Articles Vol I*. This will be expanded on by looking at a contemporary Hindu Saint who devoted a whole school to the study of Karma Yoga.

... If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T.S. is in thorough sympathy and harmony with all true efforts in this direction. *Key to Theosophy*. page 233

... The real reason why so little satisfactory social work is accomplished is because each social reformer has his own panacea, and each believes his to be the one and only thing which can improve and save humanity. Valuable time and energy are thus wasted; for men, instead of cooperating, strive one against the other, often, it is to be feared, for the sake of fame and reward rather than for the



great cause which they profess to have at heart, and which should be supreme in their lives. ... Ibid. page 233

The Theosophical principles of Universal Unity and Causation; Human Solidarity, The Law of Karma and Re-incarnation, which are the four links of the golden chain that bind humanity into one family one Universal Brotherhood should be promoted. Ibid. page 233

In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practicing in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can

ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life. Ibid. page 234

... Every Theosophist, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life. ... Ibid page 235

... A Theosophist's duty in forming public opinion can only be attained by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men. ... Ibid. page 236

... The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due. ... Ibid. page 236

... No man has a right to say that he can do nothing for others, on any pretext whatever. "By doing the proper duty in the proper place, a man may make the

world his debtor,” says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them. No man who has not got it in him will ever become a Theosophist, but he may remain a member of our Society all the same. We have no rules by which we could free any man to become a practical Theosophists, if he does not desire to be one. ... Ibid. page 241

... Our duty is to sow seeds broadcast for the future, and see they are good; not to stop to enquire why we should do so, and how and wherefore we are obliged to lose our time, since those who will reap the harvest in days to come will never be ourselves. ... Ibid. page 242

... I expect my Fellow members of the Society to help in the Theosophical work by first studying and comprehending the Theosophical doctrines, so that they may teach others, especially the young people. Secondly by taking every opportunity to talking to others and explaining to them what Theosophy is, and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulation our literature by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and **most important of all by the example of their own lives. ... Ibid. page 249**

Blavatsky. H.P. *The Key To*

Theosophy. pages 233-236, 241-2, 249

THE PROMULGATION OF THEOSOPHY

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own and real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow-creatures - not scholars and in the vast majority - would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this work if we now take up all our opportunities. We must act

from duty now, and thus be right for the future. Our duty is to recognize the great human soul with which we have to deal and toward which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilizations. That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks, were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters so as to practically affect the hearts of men. ...

We are working with and for the great unseen, but actual Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers

who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken. ...

The Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief - we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect open up before us!

Judge. William Q. *Theosophical Articles Vol I.* page 73-6

Swami Sivanada Saraswati Marharaj (1887-1963) is a Hindu saint of the Sri Swami Visvananda Saraswati order. Sivanada was born on Thursday, the 8th of September 1887 at Kuppuswamy. He became a doctor and practiced in Tiruchi. Later, he embarked for Malaya to continue his work.

He studied the books of Swami Rama Tirtha, Swami Vivekananda, Sankara, Imitation of Christ, the Bible and literatures of the Theosophical Society. He became proficient in the studies of *The Gita*, *Mahabharata*, *Bhagavata*, and *The Ramayana*.

In 1923 he renounced his work and

became a monk under the care of his guru His Holiness Sri Swami Visvananda Saraswati and took on the name of Swami Sivananda Saraswati. Here he did intense Tapas, observed silence and fasted. He would spend more than twelve hours in daily meditation. However, he continued to give service to the sick. He visited the huts of the Sadhus with medicines, served them and shampooed their legs. He begged food on their behalf and fed them with his own hands when they fell sick. Swamiji practiced all the various Yogas and studied the scriptures. After years of intense and unbroken Sadhana, he enjoyed the bliss of Nirvikalpa Samadhi.

Swamiji traveled the whole length and breadth of India during his Parivrajaka (monk) life. In 1936 and opened a 10 bed hospital. He started the Divine Life Society. He took Mahasamadhi on the 14th of July 1963.

[Http://www.sivanandadishq.org/saints/siva.htm](http://www.sivanandadishq.org/saints/siva.htm)

UNIVERSAL LAW

There is no such thing as miracle. Everything that happens is the result of eternal, immutable laws. A knowledge of these universal laws of Nature will help one to clearly understand that there is perfect order in the universe in everything. Even a rank materialist will be induced to realize the glory of the Lord, the Lawgiver, who is hidden in these names and forms.

Every man should have a comprehensive understanding of these laws and their operations, then he can live in this world smoothly and happily. He can

utilize the helping forces to serve his ends in the best possible manner; he can neutralize the antagonistic currents. Just as the fish swims against the current, so also he will be able to go against the hostile currents by adjusting himself properly and safeguarding himself through suitable precautionary methods. Otherwise he becomes a slave, he is tossed about hither and thither helplessly by various currents. Various hostile forces drag him in different corners. He drifts like a wooden plank in a river. He is always very miserable and unhappy even if he is wealthy and possesses everything that the world can offer.

The captain of a steamer who has a mariner's compass, who has knowledge of the sea, the routes and the oceanic currents, can sail smoothly. Otherwise his steamer will drift here and there helplessly and be wrecked by being dashed against some icebergs or rocks. Likewise, a wise sailor in the ocean of this life, who has a detailed knowledge of the laws of Nature, can sail smoothly and reach the goal of life.

Remember that God is neither partial nor unjust. You suffer on account of your own wicked actions. Every endeavor to attain wealth or power by crookedness, cunningness and underhand dealings will eventually react upon your own peace and prosperity. The law of retribution is absolute. Actions and reactions are equal and opposite. Understand the law and live honestly and truthfully.

Sow the seeds which will bring pleasant fruits and which will make you happy herein and hereafter. Do not sow

the seeds which will bring unpleasant fruits and which will make you miserable and unhappy in this life or hereafter. Be cautious in doing your daily activity. Watch every thought, word and action. Go to the root and purify the thoughts first.

Prayer, japa, and meditation, study of philosophical books, pure food, enquiry and satsang will purify your mind and eradicate ignoble and wicked thoughts. Observe the vow of silence: you will then be able to control your speech. ...

Law of Cause and Effect

... The unfoldment of life is made up of succession of events. Events are made up of their causes and effects. All other laws of nature are subordinate to this fundamental law. The sun shines, the fire burns, the river flows, the wind blows, the tree blossoms and bears fruit, the mind thinks, feels and wills, the brain and the various organs - like the heart, lungs, spleen and kidneys - work in harmony and in strict obedience to this grand law of cause and effect. This grand law operates everywhere on the physical and mental planes. No phenomenon can escape from the operation of this mighty law. ...

No event can occur without having a positive definite cause at the back of it. The breaking out of war, the rise of a comet, the occurrence of an earthquake or a volcanic eruption, thunder, lightning, floods, diseases of the body, fortune, misfortune - all have definite causes behind them. There is no such thing as a chance or accident. The cause is hidden or unknown if you are not able to trace out the cause for the particular accident.

This law of cause and effect is quite mysterious. That is the reason why Lord Krishna says: "Mystery is the path of action." If your finite mind is not able to find out the cause in an accident, it does not mean that there is no cause behind such occurrences.

Understanding the laws of nature you can mold or shape your character in anyway you like. "As a man thinks, so he becomes," is one of the great laws of nature. Think you are pure, pure you will become. Think you are noble, noble you will become. ...

He who has rightly understood this law can never do any harm to anybody. He will become an embodiment of goodness. If you do a wrong action against an individual, it disturbs the whole atmosphere. If you entertain an evil thought it pollutes the whole thought-world. That is the reason why occultists say: "Cultivate good thoughts. Eradicate evil thoughts." Every thought has a cause behind it. Every action, every thought, however trivial and insignificant it may be, affects the whole world directly or indirectly. That noble soul who always does good to the world and entertains sublime thoughts, is a blessing to the world at large. He purifies the whole world.

Suppose for a moment you write some sensational article in some newspaper. It arouses the emotions and sentiments of the readers. They begin to do something against the Government. A serious riot now ensues. Police forces are brought in. Many people are shot. Many new rules are framed to check and repress

the riots. The parents of those who were killed suffer. This riot produces an effect on the minds of the people of other parts of the world also. In fact the whole world is affected by a single event. A single sensational article has wrought such disastrous results. One event may be both a cause and effect at the same time. The endless chain of cause and effect is kept up all throughout. You cannot say that this link is useless or unnecessary.

This world is a relative plane. It contains good, evil, and a mixture of good and evil. This is the reason why Lord Krishna says in the Gita: "*Good, evil and mixed - threefold is the fruit of action hereafter for the non-relinquisher.*" (XVIII:12) Sivananda. *Karma Yoga*

There can be neither absolute good nor absolute evil in this world. ...

... When you attain knowledge of Self, when you annihilate this little mind, you rest in your own essential nature. May that invisible Law-giver, Brahman, guide you in the attainment of final beatitude of life! ...

... If you do good to a man you are really helping yourself. You are really doing good to yourself because there is nothing but the Self. This virtuous action will react upon you with equal force and effect. It will bring you joy and happiness. ...

Only the doctrine of Karma can explain the mysterious problem of good and evil in this world. Only the doctrine of Karma can bring solace, contentment and strength to the afflicted and the desparate. It solves our difficulties and problems of

life. It gives encouragement to the hopeless and forlorn. It pushes a man to right thinking, right speech and right action. It brings a brilliant future for that man who lives according to this Universal Law. If all people understand this always correctly and discharge their daily duties carefully they will rise to sublime heights in the ladder of spirituality. They will be moral and virtuous and have a happy, peaceful and contented life. They can bear the burden of worldly life with patience, endurance and strength of mind. There will not be any room for complaint when they see inequalities in birth, fortune, intelligence and capacities. There will be heaven on earth. ...

The main idea of Karma, then, is not one of punishment for past failures, mistakes, wrongs and crimes, but that you may learn your lesson and gain as quickly as possible the soul-qualities needed, that you may fulfil your destiny, your special place and work in the Grand Plan. Do all services unselfishly without egoism and offer them at His feet with devotion. This is devotion to the Lord. Samadhi will supervene of its own accord. ...

Law of Action and Reaction

The grand law of causation includes the law of action and reaction, the law of compensation and the law of retribution. If there is an action, there must be a reaction. The reaction will be of equal force and of a similar nature. The world war brought out a strong reaction. There was depression in trade and the money market was tight. There was no peace in the country. People were not happy. Many lives were lost.

Every thought, desire, imagination and sentiment causes reaction. Virtue brings its own reward; vice brings its own punishment. If I radiate joy to others, if I relieve the sufferings of others, I will doubtless get joy. If I hurt another man, if I cause misery and pain to another, I will in turn get misery and pain. God neither punishes the wicked nor rewards the virtuous. It is their own karmas that bring reward and punishment. It is the law of action and reaction that brings the fruits. No one is to be blamed. The law operates everywhere with unceasing precision and scientific accuracy.

The law of action and reaction operates both in the physical and mental planes. ... The character or personality of an individual is the total result of collective totality of pervious mental action. Thoughts change, habits change, character also changes. Our present character is the outcome of our past, and our future will be shaped by our present acts. Man creates his own character and destiny.

Karma is insentient. There must be a dispenser to allot the fruits for the thoughts and actions of jivas. ...

He who thoroughly understands this grand law of action and reaction will never do any wrong action, because he knows that it will react upon him and bring misery and pain. ... Dear friends! Understand this law. Never violate it. Act according to the law and rest in peace. ...

Law of Retribution

Every wrong action or crime brings its own punishment, in accordance with the law of retribution. The Law of

causation, the law of action and reaction, the law of compensation and the law of retribution all operate together. He who robs another robs himself. He who hurts another man hurts himself first. He who cheats another cheats himself first. Every wrong action causes punishment first in the inner nature or soul and externally in circumstances in the form of pain, misery, loss, failure, misfortune, disease, etc.

God never punishes the wicked nor rewards the virtuous. It is their own karmas that bring reward and punishment. Man is ignorant. He is swayed by impulses, wrath, passion, attachment, pride and repulsion. He does various sorts of wicked actions. His intellect becomes perverted. He loses his memory. His understanding gets clouded by selfishness and greed. He does not know what he is exactly doing. Later on he repents. Discipline of the senses is necessary. He should remember the law of causation, the law of action and reaction, and the law of retribution at every step, at every moment of his daily life. He should control his emotions and impulses through the practice of pranayama and meditation. ...

Law of Resistance

If you eat a mango, if you do any kind of work, it produces an impression in the subconscious mind. This impression is called samskara. Whatever you see, hear, feel, smell or taste causes impressions. The acts of breathing, thinking, feeling and willing produce impressions. These impressions are indestructible. They can only be fried in toto by asamprajnata samadhi. ... Control of habits is control of nature. ...

If a new healthy habit is introduced even once and if you make even a single attempt in planting a new good habit, the good habit will grow gradually. It will also assert itself to gain a seat in the body and mind. It will work itself till it gets perfect success and defeats the old, morbid habit. This is another law of nature. ... If you struggle very hard the new good habits will establish themselves quickly. You will have rapid progress in the spiritual path. The pure, strong, irresistible will is bound to succeed ultimately. It can do anything. Its powers are ineffable and wonderful.

Sivananda. *Karma Yoga*. pages 102- 120

What is Karma?

The word 'karma' has several meanings. In a broad sense it means action. It also means duty which one has to perform according to his station of life. Karma means not only action, but also the result of an action. The consequence of an action is not really a separate thing. It is a part of the action and cannot be divided from it. Breathing, thinking, talking, seeing, hearing, eating etc., are karmas. Thinking is mental karma. Karma is the energy which an embodied being generates - be it vital, mental, or moral - which keeps him in the mundane world.

Karma is the sum total of our acts, both in the present life and in the preceding births. It has a deep meaning also. It signifies the destiny or the storehouse of tendencies in man which give rise to a man's future birth.

Any deed or thought that causes an effect is called a karma. Wherever there is a cause, there an effect must be produced. A seed is a cause for the tree which is the effect. The tree produces seeds and becomes the cause for the seeds.

Man is threefold in his nature. He consists of knowing, feeling and willing. These fashion his karma. He knows objects like chair, tree, etc. He feels joy and sorrow. He wills to do this, or not to do that.

Behind the action there are desire and thought. A desire for an object arises in the mind; then you think how to get it and then you exert to possess it. Desire, thought and action always go together. They are the three threads, as it were, that are twisted into the cord of karma.

Desire produces karma. You work and exert to acquire the object of your desire. Karma produces its fruits as pain or pleasure. You will have to take birth after birth to reap the fruits of your karmas. This is the Law of Karma. (page 2)

Karma Yoga:

Karma yoga is the process of right understanding in the performance of action as worship of the Cosmic Being in and through dynamic selfless service of one's fellow beings. It prepares the mind for the reception of light or knowledge, it expands the heart and breaks all barriers that stand in the way of unity or oneness. He who does selfless work becomes a powerful yogi.

A karma yogi knows the secret of work. He develops a strong will and

strong character. He does not allow any energy to be frittered away unnecessarily. He knows the science of self-restraint. He conserves and regulates energy and utilizes that energy for good purposes that can bring maximum good to a great number of people. This is skill in action which the *Bhagavad Gita* speaks of in Chapter II.

Every work is a mixture of good and evil. There can be neither absolute good work nor absolute bad work in this world. The physical universe is a relative plane. If you do some action it will do some good in one corner and some evil in another corner. You must try to do such actions that can bring maximum good and minimum of evil. Good work will produce a good effect and bad work will produce a bad effect. But, if you know the secret of work, the technique of karma yoga, you will be absolutely free from the bondage of karma. That secret is to work without any attachment and egoism. The central teaching of the *Bhagavad Gita* is non-attachment to work.

You cannot remove completely all evils from this world. Just as in gout and rheumatism the pain and swelling shift from one joint to another, and if one boil is cured another crops up in another place, so also if one evil is eradicated in one place another evil manifests in another place. ...

This world is very crooked. It is like the tail of a dog. As soon as you take away your hands it will again become crooked. So many yogis, teachers, saints and prophets came into this world and preached. Still it is crooked; it is in the same stage. This can never be done.

Reform yourself first, then the whole world can be reformed. How can you help the world when you yourself are weak and ignorant. It will be like a blind man leading another blind man. Both must fall into a deep abyss.

What is the object of service? Why do you serve the poor and needy and suffering humanity at large? Why do you serve society and the country? Service keeps you quite fit and healthy. Service gives you immeasurable joy. Service prepares you to take up Vedanta. Service generates unity. Service pleases the gods. Service gives you longevity. Therefore serve, serve, serve with the feeling that everything is the Self. By doing the service you purify your heart. Karma yoga is the yoga of action which purifies the heart and prepares the heart and mind for the reception of divine light or attainment of knowledge of the Self.

The man who serves the world really serves himself. The man who helps others really helps himself. ... You will have to serve humanity without any attachment or egoism. Egoism, hatred, jealousy, the idea of superiority, and all the kindred negative qualities will vanish. Humility, pure love, sympathy, tolerance and mercy will be developed. The sense of separateness will annihilated. Selfishness will be eradicated. You will get a broad and liberal outlook on life. You will begin to feel oneness and unity. Eventually you will obtain knowledge of the Self. You will realize 'One in all' and 'all in One.' You will feel unbounded joy. (page 3-4)

Karma yoga purifies the heart and prepares the mind for the dawn of

knowledge (jnana). (page 19)

Bhavana (Inner Attitude)

You should practice for Bhavanas

1. Samatva-bhavana: The attitude of equanimity, which is characterized by extreme tolerance and patience, an absence of any feeling of grudge or of silent feeling of remorse while doing the service. It is working without the consideration, "This is inferior work; that is superior work. ...

2. Nimitta-bhavna: The feeling "I am only an instrument in the hands of the Lord." [Theosophists can substitute Master, Nature, or Truth, (Marty)]

3. Nishkama-bhavana: Untiring and ungrudging selfless service without expectation of the fruit, or of a reward; non-expectation of thanks or gratitude; giving up the idea "I served him, I help him, " feeling. instead, "He gave me an opportunity for service. I am grateful to him.

4. Atma-bhavana: The feeling that everything is the Self. ... Offer all work as service to the Self. Each action is a flower offered to the Self. Serve the enemy seeing the Self in him also. page 5

Restlessness Creates Selfishness:

The mind is so framed that it cannot think of any kind of work without remuneration or reward. This is due to restlessness. Human nature is always like this. When discrimination dawns, when the mind is filled with some more sattva or purity, this nature changes slowly. The

spirit of restlessness slowly creeps in. The quality of restlessness creates selfishness and attachment ... page 25

You do not lose anything in karma yoga. Even if you do a little service to the country or to society or to poor sick people, it brings its own advantage and benefits. It purifies your heart and prepares the mind and heart for the reception of knowledge of Atma. The impressions of these good actions are indelibly imbedded in your subconscious mind. The force of these impressions will again propel you to do some more good actions. Sympathy, love and the spirit of patriotism and service will be developed. Nothing is lost when the candle burns.

Study the autobiography of Mahatma Gandhi. He never made any difference between menial service and dignified work. Scavenging and cleaning of the latrine was the highest yoga and worship for him. page 29

Distribute Knowledge: The Highest Service

Ignorant man foolishly imagines that knowledge comes from without. It is a sad mistake. All knowledge comes from within. This external universe is nothing. It is a mere drop or dot in the infinite. It is like a footprint of a calf. What you get from outside is a simple suggestion or external stimulus. The whole magazine of knowledge is within, in the Atman or the Self. Atman is the storehouse for knowledge. An external suggestion strikes against the source and causes ignition, and knowledge flashes out. All spiritual and yoga practices aim at removing the veil only. When the veil

is removed, when the curtain drops, when the sheaths are torn asunder, the seeker shines in divine glory. He gets knowledge of the Self. The whole mystery of liberation, the whole knowledge of Atman is revealed like a fruit in the hand.

The greatest help or service you can do to the world is the imparting of knowledge of the Self. Spiritual help is the highest help you can render to mankind. The root cause of human sufferings is ignorance. If you can remove this ignorance in man, then only can he be eternally happy. That sage who tries to remove the ignorance is the highest benefactor in the world.

If you remove the hunger of man by giving food, it is only temporary physical help. It is removal of physical want for three hours. Then the hunger again manifests. The man remains in the same miserable state. Building of hospitals, dharamsalas and kitchens for distribution of free food, clothes, etc. are not the highest kind of help. Miseries are not eradicated. The world continues to remain in a miserable state, even if you build millions of hospitals and feeding places.

Get knowledge of the Self, distribute this knowledge everywhere and remove the ignorance in man and evils can be completely eliminated.
page 64-65

Sivananda. *Karma Yoga*. pages 1-5, 19, 29, 64-65

Marty writes: There lies some misconception in the above paragraphs. The understanding of these

misconceptions lies in the very last sentence. I have heard Theosophists criticize those doing good works. I have even heard this criticism of Mother Teresa.

Remember that a “Saint” can feed the hungry and build hospitals and distribute food and clothing. A saint has the knowledge of the Self and can mysteriously transmit this knowledge while doing these good works. Knowledge of the Self lies within and it is within that this knowledge is transmitted. A karma yogi who practices the “Bhavanas” of karma yoga and works on knowing Himself is also distributing the knowledge he is ~~attaining within, while doing good works~~ by feeding the hungry and building the hospitals. We must be careful not to confuse mere “talk of the Self” with the actual practice.

David Reigle writes:

Dear Dick,

I had wanted to reply earlier to “The Discrepancies” in regard to the Alice Bailey teachings, published in your April 2001 issue, and do so now with the thought that better late than never.

We must all determine for ourselves what teachings are in harmony with the Theosophical teachings, and the comparative method is one of the most useful ways to do this. But as we all know, this method can be misleading, since it usually does not take into account the entire output of particular authors.

If one had to choose a single word to characterize the entire Alice Bailey output, it would be “service.” These books constantly speak of the need to

serve others, rather than to concentrate on one's own development. There are only two other systems on earth where this teaching is central: Mahayana Buddhism and Theosophy.

This basic fact provides strong support for the idea that one of these actually is the source of the Alice Bailey teachings. These teachings are attributed to "the Tibetan," who as such would likely have been a Mahayana Buddhist. Theosophy in turn championed the Mahayana Buddhist Bodhisattva ideal, giving this to the world in the beautiful form of *The Voice of the Silence*.

In this, the most important sense, there is no discrepancy between the Alice Bailey teachings and Theosophy. Both teach, above all, the path of altruism or service to others.

We respond: This letter could not have come at a more appropriate time with the discussion of Karma Yoga. We need to consider these points when comparing Theosophy with any religion. We still say: "One can serve others while he is working on his own Self Development." We therefore issue this challenge:

"Name me one 'Enlightened Saint' who died just after his enlightenment without ever giving service to suffering humanity." In fact, we don't think they could have become "enlightened" without rendering some service to others.

We need to take a deeper look at the definition of a Pratyeka Buddha in a future issue.

THE 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. In regard to the recent earthtakes which have been happening around the world, to mention a few: in Southern California, in Jugoslavia, in Turkey, in Italy, in Chile. What does *The Secret Doctrine* have to say about earthquakes?

Answer. *The Secret Doctrine* is especially concerned with cataclysmic earthquakes which result in complete changes of the face of the earth.

"The continents perish in turn by *fire* and *water*: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning." (S.D. II, 776 fn.; II, 820 3rd ed.; IV, 345 6-vol. ed. -- written in 1888).

As to the causes of earthquakes and other disasters on earth:

"We are assured by Archaic Scientists that all such geological cataclysms--from the unheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic erup-

tions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists -are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it." (S.D. II, 699; II, 738-9 3rd ed.; IV, 268-9, 6-vol. ed.)

Elsewhere H. P. Blavatsky refers to a passage in *Isis Unveiled* which should be read in this connection:

At the close of what Censorinus wrote should be called the "greatest year", ". . . our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one neros, a semi-universal deluge like the legendary Noachian flood is also brought about."

But in regard to the 'greatest year' of Censorinus, ". . . no one outside the

sanctuary knew anything certain either as to its duration or particulars. The Winter of this year was called the Cataclysm or the Deluge-the Summer, the Ecpyrosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the *Astronomical Fragments* of Censorinus and Seneca." (Isis *Unveiled*, I, 30-1)

Question. Has H. P. Blavatsky given any hint about the time-period involved in these cyclical cataclysmal events? What about the 16,000 year period which was mentioned in *The Secret Doctrine*?

Answer. A 16,000 year period is indeed mentioned on page 331 of Volume II. Let us see if it is applicable to the period here referred to, by quoting some paragraphs relating thereto. But first the significance of "Vaivasvata Manu's Humanity" and "Sub-races" should be explained. Vaivasvata is the name of one of the Manus, who are regarded by the Brahmans as Rectors or Planetary Watchers of the Earth. There are 14 Manus and they are regarded as supervisors of the Rounds. Vaivasvata is the Root-Manu of the Fourth Round. Consequently Vaivasvata Manu's Humanity signifies the First Root-Race of the Fourth Round on this Earth. A Sub-race does not indicate a race which is lower in degree or in a lower evolutionary stage. Using the terminology of Root-Races as equivalent in meaning to a Major Evolutionary Developmental Stage, then each Root-Race is composed of Seven Sub-races-which indicates seven minor evolutionary developmental stages to one major evolutionary stage. A Family Race represents a racial group which exists for a period of approximately 30,000 years.

“Thus, since Vaivasvata Manu’s Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before.

The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

“The Sub-races are subject to the same cleansing process, as also the side branchlets (the family Races). Let one, well acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past.

Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomic cycles—especially with the *Sidereal* year, equal to 25,868 of our solar years.

If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle.

True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or—if he so prefers—speculation on the fate of every one of the modern nations he knows of—about 16,000 years hence.

Our meaning is very clear. Every sidereal year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations.

Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still $2\frac{1}{2}$ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in *particular*, a reprieve of about 16,000 years.” (S.D. II, 330-1; II, 345 3rd ed.; III, 329-30 6-vol. ed.)

Question. In connection with the reference to America and the races: is it to the Sixth Root-Race or to the Sub-race?

Answer. *The Secret Doctrine’s* statement definitely mentioned the Sixth Sub-race, although it specified *the germs* of the Subrace not the Sub-race itself, and that the Americans had become a nation apart.

“Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing

to a strong admixture of various nationalities and intermarriage, almost a race *sui generis*, not only mentally, but also physically. ...

‘Thus the Americans have become in only three centuries a ‘primary race, *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races.

They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics.

After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms-the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles-the Sixth Root-Race will have appeared on the stage of our Round.

When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers-the peculiar children who will grow into peculiar men and women-be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally.

“This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races.” (S.D. II, 444-5; II, 463-4 3rd ed.; III, 442-3 6-vol. ed.)

Question. Is not the Kama principle just as dual as the Manas principle? Should not both be recognized as equally important in evolution as instruments for the soul, so to speak?

Answer. Yes, certainly. It all depends upon how the principle of Kama is used as to whether the results will be for good or the reverse. The same is true in regard to the Mind principle, Manas. The Sanskrit word *Kama* is derived from a verbal root *kam*, meaning to wish, to desire; hence Kama is rendered the Desire Principle. But it is also the energetic principle, that which is involved in the wish to achieve, to attain, or to better one-self. H. P. Blavatsky has excellently brought out the dual aspects of Kama:

“As the *Eros* of Hesiod, degraded into Cupid by exoteric law, and still more degraded by a later popular sense attributed to the term, so is Kama a most mysterious and metaphysical subject.

The earlier Vedic description of Kama alone gives the keynote to what he emblemizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.

Says the *Rig-Veda*, ‘Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which

connects Entity with non-Entity,' or Manas with pure Atma-Buddhi.

There is no idea of sexual love in the conception.

Kama is preeminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every *Veda* and some *Brahmanas* say. In the *Atharva-Veda*, Kama is represented as the Supreme Deity and Creator. In the *Taitariya-Brahmana*, he is the child of Dharma, the god of Law and Justice, of Sraddha and faith." (*The Theosophical Glossary*, pp. 170-1).

However, of even greater significance is the concept presented in the Esoteric Philosophy in regard to Kama: that it has seven aspects; for that matter, each one of the seven principles forming the human constitution has seven aspects. That is to say, each one of the seven principles may be subdivided into seven, each one of the subdivisions representing an aspect of the seven principles. As stated in *The Mahatma Letters to A. P. Sinnett*:

"Every element having its seven principles and every principle its seven sub-principles ..." (p.90, 3rd edition)

From *The Candian Theosophist*,
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(To be continued)

The Yoga Sutras of Patanjali

"The Book of the Spiritual Man"
An Interpretation by Charles Johnston

20. *For the others, there is spiritual consciousness, led up to by faith, valour, right mindfulness, one-pointedness, perception.*

It is well to keep in mind these steps on the path to illumination: faith, valour, right mindfulness, one-pointedness, perception. Not one can be dispensed with; all must be won. First faith; and then from faith, valour; from valour, right mindfulness; from right mindfulness, a vision as the soul.

21. *Spiritual consciousness is nearest to those of keen, intense will.*

The image used is the swift impetus of the torrent; the kingdom must be taken by force. Firm will comes only through effort; effort is inspired by faith. The great secret is this: it is not enough to have intuitions; we must act on them; we must live them.

22. *The will may be weak, or of middle strength, or intense. Therefore there is a spiritual consciousness higher than this.*

For those of weak will, there is this counsel: to be faithful in obedience, to live the life, and thus to strengthen the will to more perfect obedience. The will is not ours, but God's, and we come into it only through obedience. As we enter into the spirit of God, we are permitted: to share the power of God. Higher than the three stages of the way is the goal, the end of the way.

23. Or spiritual consciousness may be gained by ardent service of the Master.

If we think of our lives as tasks laid on us by the Master of Life. If we look on all duties as parts of that Master's work, entrusted to us, and forming our life-work; then, if we obey, promptly, loyally, sincerely, we shall enter by degrees into the Master's life and share the Master's power. Thus we shall be initiated into the spiritual will.

24. The Master is the spiritual man, who is free from hindrances, bondage to works, and the fruition and seed of works.

The Soul of the Master, the Lord, is of the same nature as the soul in us; but we still bear the burden of many evils, we are in bondage through our former works, we are under the dominance of sorrow. The Soul of the Master is free from sin and servitude and sorrow.

25. In the Master is the perfect seed of Omniscience.

The Soul of the Master is in essence one with the Oversoul, and therefore partaker of the Oversoul's all-wisdom and all-power. All spiritual attainment rests on this, and is possible because the soul and the Oversoul are One.

26. He is the Teacher of all who have gone before, since he is not limited by Time.

In the beginning, the Oversoul has been

the Teacher of all souls, which, by their entrance into the Oversoul, by realizing their oneness with the Oversoul, have inherited the kingdom of the Light. For the Oversoul is before Time, and Time, father of all else, is one of His children.

27. His word is OM.

OM: the symbol of the Three in One, the three worlds in the Soul; the three times, past, present, future, in Eternity; the three Divine Powers, Creation, Preservation, Transformation, in the one Being; the three essences, immortality, omniscience, joy, in the one Spirit. This is the Word, the Symbol, of the Master and-Lord, the perfected; Spiritual Man.

28. Let there be soundless repetition of OM and meditation thereon.

This has many meanings, in ascending degrees. There is, first, the potency of the word itself, as of all words. Then there is the manifold significance of the symbol, as suggested above. Lastly, there is the spiritual realization of the high essences thus symbolized. Thus we rise step by step to the Eternal.

29. Thence come the awakening of interior consciousness, and the removal of barriers.

Here again faith must be supplemented by works, the life must be led as well as studied before the full meaning can be understood. The awakening of spiritual consciousness can only be understood in measure as it is entered. It can only be entered where the conditions are present: purity of heart, and strong aspiration,

and the resolute conquest of each sin.

This, however, may easily be understood that the recognition of the three worlds as resting in the Soul leads us to realize ourselves and all life as of the Soul; that, as we dwell, not in past, present or future, but in the Eternal, we become more at one with the Eternal that, as we view all organization, preservation, mutation as the work of the Divine One, we shall come more into harmony with the One, and thus remove the barriers in our path toward the Light.

In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

30. The barriers to interior consciousness, which drive the psychic nature this way and that, are these: sickness, inertia, doubt, light-mindedness, laziness, intemperance, false notions, inability to reach a stage of meditation, or to hold it when reached.

We must remember that we are considering the spiritual man as enwrapped and enmeshed by the psychic nature, the emotional and mental powers; and as unable stand and see clearly, because of the psychic veils of the personality. Nine of these are enumerated, and they go pretty thoroughly into the brute toughness of the psychic nature. Sickness is included rather for its effect on the emotions and mind, since bodily infirmity, such as blindness or deafness, is no insuperable barrier to spiritual life, and may sometimes be a help, as cutting off distractions. It will be well for us to ponder over each of these nine activities, thinking of each as

a psychic state, a barrier to the interior consciousness of the spiritual man.

31. Grieving, despondency, bodily restlessness, the drawing in and sending forth of the life-breath, also contribute to drive the psychic nature to and fro.

The first two moods are easily understood. We can well see how a sodden psychic condition, flagrantly opposed to the pure and positive joy of spiritual life, would be a barrier. The next, bodily restlessness, is in a special way the fault of our day and generation. When it is conquered, mental restlessness will be half conquered, too. The next two terms, concerning the lifebreath, offer some difficulty. The surface meaning is harsh and irregular breathing; the deeper meaning is a life of harsh and irregular impulses. .

32. Steady application to a principle is the way to put a stop to these.

The will, which, in its pristine state, was full of vigour, has been steadily corrupted by self-indulgence, the seeking of moods and sensations for sensation's sake. Hence come all the morbid and sickly moods of the mind. The remedy is a return to the pristine state of the will, by vigorous, positive effort; or, as we are here told by steady application to a principle. The principle to which we should thus steadily apply ourselves should be one arising from the reality of spiritual life: valorous work for the soul, in others as in ourselves.

33. By sympathy with the happy, compassion for the sorrowful, delight in the

holy, disregard of the unholy, the psychic nature moves to gracious peace.

When we are wrapped up in ourselves, shrouded with the cloak of our egotism, absorbed in our pains and bitter thoughts, we are not willing to disturb or strain our own sickly mood by giving kindly sympathy to the happy, thus doubling their joy, or by showing compassion for the sad, thus halving their sorrow. We refuse to find delight in holy things, and let the mind brood in sad pessimism on unholy things. All these evil psychic moods must be conquered by strong effort of will. This rending of the veils will reveal to us something of the grace and peace which are of the interior consciousness of the spiritual man.

34. Or peace may be reached by the even sending forth and control of the life-breath.

Here again we may look for a double meaning: first, that even and quiet breathing which is a part of the victory over bodily restlessness, then the even and quiet tenor of life, without harsh or dissonant impulses, which brings stillness to the heart.

35. Faithful, persistent application to any object, if completely attained, will bind the mind to steadiness.

We are still considering how to overcome the wavering and perturbation of the psychic nature, which make it quite unfit to transmit the inward consciousness and stillness. We are once more told to use the will, and to train it by steady and persistent work: by “sitting close” to our work, in the phrase of the original.

36. As also will a joyful, radiant spirit.

There is no such illusion as -gloomy pessimism, and it has been truly said that a man’s cheerfulness is the measure of his faith, Gloom, despondency, the pale cast of thought, are very amenable to the will, Sturdy and courageous effort will bring a clear and valorous mind. But it must always be remembered that this is not for solace to the personal man, but is rather an offering to the ideal of spiritual life, a contribution to the universal and universally shared treasure in heaven.

37. Or the purging of self-indulgence from the psychic nature.

We must recognize that the fall of man is a reality, exemplified in our own persons. We have quite other sins than the animals, and far more deleterious; and they have all come through self-indulgence, with which our psychic natures are soaked through and through. As we climbed down hill for our pleasure, so must we climb up again for our purification and restoration to our former high estate. The process is painful, perhaps, yet indispensable.

38. Or a pondering on the perceptions gained in dreams and dreamless sleep.

For the Eastern sages, dreams are, it is true, made up of images of waking life, reflections of what the eyes have seen and the ears heard. But dreams are something more, for the images are in a sense real, objective on their own plane: and the knowledge that there is another world, even a dream-world, lightens the tyranny of material life. Much of poetry and art

is such a solace from dreamland. But there is more in dream, for it may image what is above, as well as what is below, not only the children of men, but also the children by the shore of the immortal sea, that brought us hither, may throw their images on this magic mirror: so, too, of the secrets of dreamless sleep with its pure, vision, in even greater degree.

39. Or meditative brooding on what is dearest to the, heart.

Here is a thought which our own day is beginning to grasp: that love is a form of knowledge: that we truly know any thing or any person, by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what is beyond our personal borders, we may take a long step toward freedom. Two directions for this may be suggested: the pure love of the artist for his work, and the compassionate search into the hearts of others.

40. Thus he masters all, from the atom to the Infinite.

Newton was asked how he made his discoveries. By intending my mind on them, he replied. This steady pressure, this becoming one with what we seek to understand, whether it be atom or soul, is the one means to know. When we become a thing, we really know it, not otherwise. Therefore live the life, to know the doctrine: do the will of the Father, if you would know the Father.

41. When the perturbations of the psychic nature have all been stilled, then the

consciousness, like a pure crystal, takes the colour of what it rests on, whether that be the perceiver, perceiving, or the thing perceived.

This is a fuller expression of the last Sutra, and is so lucid that comment can hardly add to it. Everything is either perceiver, perceiving, or the thing perceived; or, as we might say, consciousness, force, or matter. The sage tells us that the one key will unlock the secrets of all three, the secrets of consciousness, force and matter alike. The thought is, that the cordial sympathy of a gentle heart, intuitively understanding the hearts of other, is really a manifestation of the same power as that penetrating perception whereby one divines the secrets of planetary motions or atomic structure.

42. When the consciousness, poised in perceiving, blends together the name, the object dwelt on and the idea, this is perception with exterior consideration.

In the first stage of the consideration of an external object, the perceiving mind comes to it, preoccupied by the name and idea conventionally associated with that object. For example, in coming to the study of a book, we think of the author, his period, the school to which he belongs. The second stage, set forth in the next Sutra, goes directly to the spiritual meaning of the book, setting its traditional trappings aside and finding its application to our own experience and problems.

The commentator takes a very simple illustration: a cow, where one considers, in the first stage, the name of the cow, the animal itself and the idea of a cow in the mind. In the second stage, one pushes these trappings aside and, entering into the inmost being of the cow, shares its consciousness, as do some of the artists who

paint cows. They get at the very life of what they study and paint.

43. When the object dwells in the mind, clear of memory-pictures, uncoloured by the mind, as a pure luminous idea, this is perception without exterior consideration.

We are still considering external, visible objects. Such perception as is here described- is of the nature of that penetrating vision whereby Newton, intending his mind on things, 'made his discoveries, or that whereby a really great portrait painter pierces to the soul of him whom he paints, and makes that soul live on canvas. These stages of perception are described in this way, to lead the mind up to an understanding of the piercing soul-vision of the spiritual man, the immortal.

44. The same two steps, when referring to things of finer substance, are said to be with, or without, judicial action of the mind.

We now come to mental or psychical objects: to images in the mind. It is precisely by comparing, arranging and superposing these mind-images that we get our general notions or concepts. This process of analysis and synthesis, whereby we select certain qualities in a group of mind-images, and then range together those of like quality, is the judicial action of the mind spoken of. But when we exercise swift divination upon the mind-images, as does a poet or a man of genius, then we use a power higher than the judicial, and one nearer to the keen vision of the spiritual man.

45. Subtle substance rises in ascending

degrees, to that pure nature which has no distinguishing mark.

As we ascend from outer material things which are permeated by separateness, and whose chief characteristic is to be separate, just as so many pebbles are separate from each other; as we ascend, first, to mind images, which overlap and coalesce in both space and time, and then to ideas and principles, we finally come to purer essences, drawing ever nearer and nearer to unity.

Or we may illustrate this principle thus. Our bodily, external selves are quite distinct and separate, in form, name, place, substance; our mental selves, of finer substance, meet and part, meet and part again, in perpetual concussion and interchange; our spiritual selves attain true consciousness through unity, where the partition wall between us and the Highest, between us and others, is broken down and we are all made perfect in the One. The highest riches are possessed by all pure souls, only when united. Thus we rise from separation to true individuality in unity.

46. The above are the degrees of limited and conditioned spiritual consciousness, still containing the seed of separateness.

In the four stages of perception above described, the spiritual vision is still working through the mental and psychical, the inner genius is still expressed through the outer, personal man. The spiritual man has yet to come completely to consciousness as himself, in his own realm, the psychical veils laid aside

47. When pure perception without judicial action of the mind is reached, there follows the

gracious peace of the inner self.

We have instanced certain types of this pure perception: the poet's divination, whereby he sees the spirit within the symbol, likeness in things unlike, and beauty in all things; the pure insight of the true philosopher, whose vision rests not on the appearances of life, but on its realities; or the saint's firm perception of spiritual life and being. All these are far advanced on the way; they have drawn near to the secret dwelling of peace.

48. In that peace, perception is unfailingly true.

The poet, the wise philosopher and the saint not only reach a wide and luminous consciousness, but they gain certain knowledge of substantial reality. When we know, we know that we know. For we have come to the stage where we know things by being them, and nothing can be more true than being. We rest on the rock, and know it to be rock, rooted in the very heart of the world.

49. The object of this perception is other than what is learned from the sacred books, or by sound inference, since this perception is particular.

The distinction is a luminous and inspiring one. The Scriptures teach general truths, concerning universal spiritual life and broad laws, and inference from their teaching is not less general. But the spiritual perception of the awakened Seer brings particular truth concerning his own particular life and needs, whether these be for himself or others. He receives defined, precise knowledge, exactly applying to

what he has at heart.

50. The impress on the consciousness springing from this perception supersedes all previous impressions.

Each state or field of the mind, each field of knowledge, so to speak, which is reached by mental and emotional energies, is a psychical state, just as the mind picture of a stage with the actors on it, is a psychical state or field. When the pure vision, as of the poet, the philosopher, the saint, fills the whole field, all lesser views and visions are crowded out. This high consciousness displaces all lesser consciousness. Yet, in a certain sense, that which is viewed as part, even by the vision of a sage, has still an element of illusion, a thin psychical, veil, however pure and luminous that veil may be. It is the last and highest psychic state.

51. When this impression ceases, then, since all impressions have ceased, there arises pure spiritual consciousness, with no seed of separateness left.

The last psychic veil is drawn aside, and the spiritual man stands with unveiled vision, pure, serene.

Johnston, Charles, Patanjali, The Yoga Sutras of, *The Canadian Theosophist* Vol XIII pages 37-42

(To be continued)

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

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

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

OBJECTIVES

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

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

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