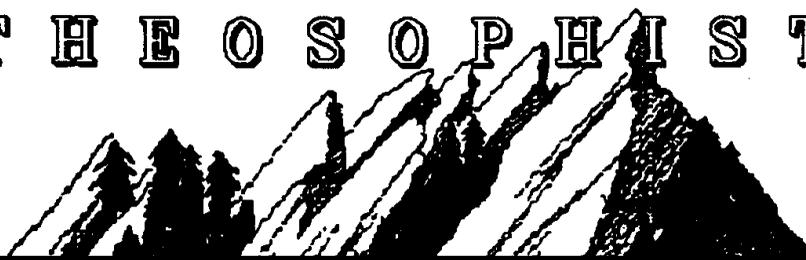


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Co-editor Marty in her study of *The Voice* has recognized the need to come to an understanding, however incomplete, of the philosophical basis of the Hindu religion. We expect the following article to be the first in a series of discussions on what the six schools of Hindu thought are in relation to Theosophy. We will try to make it as relevant to contemporary times as possible. We start this issue with a condensed version of H.P.B.'s *The Dual Aspect of Wisdom*.

The Dual Aspect of Wisdom

Blavatsky, H.P., *Studies in Occultism*:

Our age, we say is inferior in Wisdom to any other, because it professes, more visibly every day, **contempt for truth and justice, without which there can be no Wisdom.**

It is because our civilization is built up of shams and appearances, and is at best like a beautiful green morass, a bog, spread over a deadly quagmire, and because this century is a culture of worship of matter, while offering prizes and premiums for every "best thing" under the sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, it offers no encouragement to morality; and no prize for any moral virtue.



[Reading H.P.B.'s words some 130 years later, we think our civilization hasn't changed in any fundamental way. Our materialism in this 21st century worships the achievements of soul-less technology in every field of endeavor. Need we name them? Make your own list. ed. HCT]

Our Civilizations has societies for the prevention of physical cruelty to animals, but none with the object of preventing the moral cruelty to human beings. It encourages, legally and tacitly, vice under every form, from the sale of whisky down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period.

This is the age which, although proclaimed as one of physical and moral freedom, it is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and men have disappeared only to make room for slavery to things and self, to one's own vices and idiotic social customs and ways. Rapid civilizations, adapted to the needs of the higher and middle classes, have doomed by contrast to only greater wretchedness of the starving masses. ...*

[* Case in point: The elitist communities of Vail and Aspen Colorado, catering to the super rich have no facilities for the housing of the underclass who work to serve those communities. They must commute from other established towns where the rents are affordable. Ed. HCT]

Contemporary cultured man's first bounden duty is to use and to serve (buy

and consume) worldly goods thus forcing a slavish dependance on things inanimate.*

[*Herein the wording and word order has been changed for readability and application to contemporary life styles such as advertisements and credit card debt. Ed. HCT]

Where then is the Wisdom of our modern age?

... Let us premise by saying that Wisdom is, at best, an elastic word - at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. ...

... Divine Wisdom is diffused throughout the infinite Universe, and our impersonal Higher Self being an integral part of it, the atmic light of the latter can be centered only in that which though eternal is still individualized - i.e., the noetic Principle, the manifested God within each rational being, or our Higher Manas at one with Buddhi. It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, and gentle."*

[* In other words, the Divine Wisdom which is the "One" is viewed by us through our Higher Manas - that is why it is individualized as it is understood through the mind. It is from this Higher Manas as Intuition that this light descends upon us as grace and is felt as pure, peaceful and gentle to the personal self.

Discrimination comes through *buddhi*, which is the fourteenth tattva. Through

buddhi, knowledge and wisdom flow to *manas*, the mind, which is the sixteenth tattva, and once we are consciously aware of that knowledge we can put it to practical use in this world. Between buddhi, the higher mind, and manas, the conscious mind, is the fifteenth tattva. What is that? *Ahamkara*- the ego. So with its own conditioning, the ego distorts or filters intuitive insights from buddhi, and passes them on to manas, after it has added its own distinctive touch. This is why sadhana consists of purifying the ego- so that instead of appropriating or identifying with all the tattvas below, it will be an open and pure channel for receiving higher knowledge from the tattvas above.

[Siddha Correspondence Course
Vol. 2, Lesson 37, page 1, Ed. HCT].

Hence, Job's assertion that "Wisdom is with the Ancient," or Buddhi-Manas. For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern.

It is the "Ancient," whether it is called Sophia, Krishna, Buddhi-Mahat, the Universal Soul or the Intelligence of the Universe. Esoterically then, Job's statement must read:

"With the Ancient (Man's Higher Ego) is Wisdom, and in the length of days (or number of its reincarnations) is understanding."

No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or woe, is one more lesson we

receive at the hands of the stern yet ever just schoolmaster - Karmic Life.

But the world - the Western world, at any rate - knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen [Eastern] foolishness." The Western World rejects these truths, and will recognize no wise men except those of its own making, created in its own image, born within its own Christian era and teachings. ...

There was a time when the acquirement of Divine Wisdom required the sacrifice and devotion of a man's whole life.

It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a certificate for wisdom and adeptship requires only unblushing impudence. ...

Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries become thereby a "wise" man, in the terrestrial sense of the word, but that never will a materialist wrench from nature any secret on a higher plane - and you will be laughed to scorn.

Add to that no 'wisdom from above' descends on any one save on the *sine qua non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit - and you will be speedily declared by your audience a candidate for

the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her inner most secrets and imparts true wisdom only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. ...

Blavatsky H. P. *Studies In Occultism*. pages 119-144

In the Preface to *The Voice of Silence* HPB stated:

“It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six, but because every Guru has his own system, which he generally keeps secret. But beyond the Himalayas the method of esoteric schools does not differ, unless the Guru is simply a lama, but little more learned than those he teaches.”

The questions we have always asked ourselves are: What are these six schools of philosophy? Why did HPB even mention them? Are these schools in existence today and are there any contemporary Saints and schools in India today still using them? This past summer a house member found us a book on Indian Philosophy which should answer some of these questions but before that, we need to explore Hinduism and Indian Philosophy itself.

Classical Indian Philosophy ex-

tends from approximately 100 BC to AD 1800, which marks the beginning of the modern period. Ancient Indian thought, which is also philosophic in a broader sense, originated as early as 1200 BC and appears in scriptures called Veda. Ancient Indian philosophy also includes the mystical treatises known as Upanishads (700-100 BC), early Buddhist writings (500 BC to 300 BC), and the Sanskrit poem Bhagavad-Gita (Song of the Lord, 200 BC to 200 AD). Classical Indian Philosophy is less concerned with spirituality than ancient thought; rather, it concentrates on questions of how people can know and communicate about everyday affairs.

Indian philosophy of the later classical and modern periods (1200 AD-present) may be distinguished from most Indian spiritual views, such as mystic philosopher Sri Aurobindo Ghose - a nationalist revolutionary who opposed British rule of India in the early 20th century - and Sarvepalli Radhakrishnan, who was president of India from 1962-1967 within the period immediately following the country's struggle for Independence.

Microsoft Encarta Encyclopedia
2000. 1993-1999.

A Brief Outline of Hinduism:

Swami Vivekananda was a devotee of Sri Ramana Maharshi and the main writer of his tradition. He was a very well known speaker on

Hinduism and spoke at the World Parliament of Religions (Chicago, 1893 AD).

This article is based on a lecture delivered by Swami Vivekananda at Jaffna in 1897. It is the second lecture in the series of lectures he gave from Colombo to Almora. It is titled 'Vedantism.' ...

The word 'Hindu' originally meant 'those who lived on the other side of the river Indus (in Sanskrit, Sindhu).' Alternate names for the people following the religion can be called 'Vaidikas,' followers of the Vedas, or 'Vedantists,' followers of the Vedanta. So, let us have a brief overview of the Vedas.

The Vedas are not the utterance of persons. The Vedas do not owe their authority to anybody, they are themselves the authority, being eternal—knowledge of God. They were never written, never created, they have existed through time; just as creation is infinite and eternal, without beginning and without end. And this knowledge is what is meant by 'the Vedas' (To Know). The mass of knowledge called the Vedanta was discovered by personages called Rishis. A Rishi is a seer of thought. He is the discoverer of the eternal Vedas. The Rishis were spiritual discoverers.

The Vedas are divided into two principal parts, the Karma Kaanda and the Jnana Kaanda - the work portion and the knowledge portion, the ceremonial and the spiritual.

The Karma Kaanda consists of the duties of man, duties as a student, duties as a householder, duties as a recluse, and the various duties of the various stations of life.

The spiritual portion of the religion is the second part, the Jnana Kaanda. This is called 'Vedanta' — end of the Vedas, the gist, the goal of the Vedas.

The essence of the knowledge of the Vedas was called by the name of Vedanta, which comprises the Upanishads. All sects of India which come within the fold of Hinduism must acknowledge the Upanishads of the Vedas. They can have their own interpretations, but they must obey the authority. All the various symbols used for worship come from Vedanta. They are all present in the Vedanta as ideas, which these symbols represent.

Next come the Smritis. These are books written by the sages. They are subordinate to the Vedanta. The Smritis have varied from time to time. As essential conditions changed, as various circumstances came to have their influence on the race, as manners and customs had to be changed, these Smritis, as mainly regulations of manners and customs of the nation, had to be changed also from time to time. But the basic principles in the Vedanta, like the dynamics of the soul, which are eternal, do not change.

Then there are the Puraanas. They deal with history, cosmology, symbolic illustrations of philosophical principles, and so forth. They were written to popularize the religion of the Vedas. They give the lives of saints and kings and great men and historical events, etc. The sages use these to illustrate the eternal principles of religion.

There are still other books, the Tantras. These are very much like the Puranas in some respects, and in some of them there is an

attempt to revive the old sacrificial ideas of the Karma Kaanda.

All these books constitute the scriptures of the Hindus. When there is such a mass of sacred books in a nation within a race which has devoted the greatest part of its energies to the thought of philosophy and spirituality, it is quite natural that there should be so many sects. These sects differ very much from each other in certain points. But there are some essential principles which are common to all sects and which constitute the core of Hinduism. ...

Points considered are:

1. Creation by Prakriti or Maya; Infinite, without beginning or end. It consists of the Law of Cycles.

2. How did this creation come about: It is the eternal, eternally pure, eternally awake, the almighty, the all knowing, the all merciful, the omnipresence, the formless, the partless presence of the One (Brahman).

3. Life is eternal: It is not that it has sprung out of nothing. Each one of us is the effect of the infinite past. Each one comes to work out his own past deeds. This is the Law of Karma.

4. Nature of the Soul: There are differences of opinion among the various sects, but there are certain points of agreement. The souls are without beginning and without end, and are immortal by their very nature. All powers, blessing, purity, omnipresence and omniscience are buried in each soul. Differences are not in the Soul but in their

manifestation. This is the Brotherhood of creation. It is the Atman that goes through birth and death, accompanied by knowledge and manifested itself to perfection.

5. Concepts of Heaven: Hinduism has concepts of heavens but theirs are not infinite. The gods are the names of certain stages of development. Heaven is a position, and the gods remain in it only a short time. Human life is the highest of all on earth; it is this earth, which is the Karma Bhumi (Place of work); it is this earth from which we attain liberation.

6. Goal: The goal is to become liberated.

There are different natures of men. And so it is natural that there are different ways of worshipping God. Your way is good to you but not to me. My way is good for me, but not for you. Hinduism allows infinite variety.

<http://www.geocities.com/athens/Acropolis/1863/hinduism.html>

Indian Philosophy by S. Radhakrishnan is a philosophical text which is out of print but sometimes may be found as a 'used text' on the Internet. It was first published in 1923 by Unwin Brothers Limited.

The rise of systems:

The age of Buddha represents the great springtide of philosophic thought in India. It was due to the powerful attack on the historical tradition when men felt compelled to raise fundamental questions. To the Buddhist thinker, logic was the main arsenal of universal criticism. Buddhism served as a cathartic in clearing the mind of ancient obstructions. Skepticism, when it is honest, helps to

reorganize belief on its natural foundations. The need for laying a deeper foundation resulted in the great movement of philosophy which produced the six systems of thought, where cold criticism and analysis took the place of poetry and religion. The critics forced their opponents to employ the natural methods of study relevant to life and experience rather than supernatural revelations.

A critical philosophy does not always have to be in conformity with the cherished traditions. The adoption of the critical method serves to moderate the impetuosity of the speculative imagination.

Of the systems of thought or darsanas six became more famous than others:

1. Nyaya, the logical school of Rishi Gautama.
2. Vaiseshika, the atomic system of Kanada.
3. Sankhya, the pantheistic school of kapila.
4. Yoga, the mystical school of Patanjali.
5. Purva (early) Mimansa.
6. Uttara (later) Mimansa, of Vyasa, which is called Vedanta.

They are the Brahmanical system, since they are all based on the knowledge of the Vedas.

The system of thought which admit the validity of the Vedas are called Astika and those which repudiate it is called Nastika. These systems of thought deal with the nature of the supreme spirit. Whether it is considered to be Astika or Nastika depends upon how the authority of the Vedas were accepted.

Even the schools of Buddhism have their origin in the Upanishads. ... This statement is confirmed by HPB in *The Voice* where she says: "... This is but natural, since most, if not all, of the greatest Arhats, the first followers of Gautama Buddha were Hindus, not Mongolians, especially those who migrated to Tibet. ..." *The Voice* Preface

The Nastika rely more heavily on intellectual reasoning than spiritual insight, while the Astika rely on the knowledge coming from the spiritual realm.

... Not all the schools are in agreement with all of the doctrines of the Vedas nor necessarily are they an admission to any belief in the existence of God. They were simply a serious attempt to solve the ultimate mystery of existence.

One of the major difficulties of the sutras is that the Vedic literature became unwieldy and the Vedic thinkers were obliged to systemize their views, thus the Sutra literature arose. These sutras were short aphorisms or pithy statements. They were intended to be as short as possible, free from doubt, able to bring out the essential meaning. Commentaries often had to be added as the essential meanings were lost over time.* ...

[*Marty notes that pithy statements are often used by contemporary Hindu Saints. They purposely abbreviate the thought, encouraging their devotees to find the meanings from within themselves in the context of their own experience.]

Radhakrishnan. Sarvepalli. *Indian Philosophy Vol II.* pages 1 - 28

It was interesting to look up the various schools of Hinduism today and observe how they have changed. It seems as though Modern Schools center around a given 'yoga,' as opposed to a style of thinking. Most of the current schools encourage a balance in yogas, although certain schools definitely prefer a particular yoga. All the schools will use some part of the Vedas. The Vedas are immense and Hindu thought is based upon them. The methods of study may vary i.e. Self Inquiry, Contemplation, Vidya Mela, etc. All esoteric schools must start with an inner initiation between disciple and a Guru or Master.

Summary:

The questions we have always asked ourselves are: What are these six schools of philosophy? Why did HPB even mention them? Are these schools in existence today and are there any contemporary Saints and schools in India today still using them?

The six schools of philosophy are:

1. Nyaya, the logical school of Rishi Gautama.
2. Vaisesika, the atomic system of Kanada.
3. Sankhya, the pantheistic school of kapila.
4. Yoga, the mystical school of Patanjali.
5. Purva (early) Mimansa.
6. Uttara (later) Mimansa, of Vyasa, which is called Vedanta.

HPB mentions a seventh school called Pauranika or the eclectic school which presents the teaching of the Bhagavad Gita. This was the school of HPB's choice. We will need to look at it in a later issue.

Why did HPB mention them?

It is our opinion and according to the encyclopedia, that HPB would have been living during the tail end of the Classical Indian Philosophical Period. Since then we have entered into the 'modern period.' From our research it seems as though 'philosophies' are not in vogue. The various schools are now called 'Schools of Yoga.'

Are these schools in existence today?

Yes and no. The philosophies still exist but have been incorporated into the discipline of the 'yogas.' In future issues we will take a deeper look at how the various yogas are connected to the philosophies. Some interesting comments from my research: Most of the current schools are headed by a president and not a Guru. For those who do claim a Guru, the Guru is often a woman. This may be due to the fact that a woman is more trusted in America so they will show up on a web site. It is difficult to determine just by a web site whether there is a True Guru head. There are many smaller groups which will have a Guru but may not be mentioned as having a school (organization). From my research on Indian Schools, I could not determine if there was actually a school or if it was just an organization.

Letters Received:

This past summer, Marty has had the privilege to visit some Hindu and Buddhist Saints and she has been given a number of books to read. Many Hindu Saints have set foot on American soil and many more are coming. Each Saint has their lineage, their own Guru or Master, and their own style of teaching. Some give out mantras, some give out chants. On one particular occasion during Darshan, Marty asked for a healing mantra but was given the following response: "Marty, this is not my problem. I will pray for you."

My question was then: If we are all One, why is one Saint or Master chosen to be your particular Guru but not another? Shouldn't all mantras imbued by the power of a Saint work for everyone? If 'Shaktipata' can be given in any and all traditions, why is it given only by the Guru picked for you?

Answers:

To your question on Saints, why one is a guru or teacher and gives a mantra or shaktipata to one person but not to another:

Consider this, each chakra is a center of consciousness (Ray), with seven chakras, principles, elements etc. in it, including the Atma or 7th principle. Opening the 7th principle is enlightenment or perfection at a given stage of development. An individual who has mastered the 7th chakra is a True Guru, Saint or Master of the seven levels.

The seven initiations are the openings of various chakras that the ego must master. Now, each seeker is in need of a teacher that is in tune with their level and needs i.e. skandas, samskaras etc. Both the teacher and seeker are

in tune with a certain given ray. The knowledge of why a given teacher is best for a given person is contained within the esoteric study of the rays. A true Guru or Master is esoterically aware of this knowledge and will not violate it.

Remember that all mantras are Yours, because they are composed of You (Sunya Consciousness Shakti) but a specific mantra will fit your needs due to your specific level of karmic being (Ray). Mantras are of a specific vibratory sound which will open the Buddhi of that chakra. A fully enlightened being knows the appropriate mantra for a person based on that person's specific karmic needs. Yes, there are some general mantras that are supreme when given by a Saint, and will take anyone to a state of enlightenment if that person stays with it. Some Saints are so advanced that when they speak all you hear is a 'HUK' sound, but that sound is at a very esoteric level, few enter into this world, and no words can describe it.

A Short Experiment:

Go to the refrigerator and get a piece of fruit and eat it.

How did you eat it? Did you devour it without really tasting it? Did you savor it with each bite as a treat in itself? Do you relish the things you eat?

The next time you eat something, do this: Take the time to think about what you are eating. And do this the whole time you eat the fruit. Another time take a piece of fruit and offer it to God or Nature. Take the time to thank the fruit for giving you nourishment. Eat it with this intention. Was the taste any

different?

Sometimes we take big bites, and sometimes we bite off more than we can chew. Such is Life! We have the free will to take any kind of bite we want. It is up to us whether we savor it all or not. Karma gives us the fruit, but we make of it what we want. We have the choice to make every moment a blessed event.

Book Review

Bibliography of Franz Hartmann, M.D.
with Annotations, with An Addenda:
His Stay in Georgetown, Colorado, USA.

by Robert Hütwohl

The original motive for the present project was to document the prolific writing ability of Dr. Franz Hartmann, a well-known German-born Theosophist and medical doctor, who was a student of H. P. Blavatsky. Early on, it was clear to me there was a need to at least track some threads of Hartmann's activity in America, India, Germany and Italy.

To some degree this intention has come to fruition and the resultant volume is a reflection of that pursuit. My motive was to at least preserve some evidence of Franz Hartmann's resourcefulness and at least lay a solid foundation stone so that future generations may not forget his influence.

Throughout this research there was a continual renewal of amazement after finding more and more documents and evidence supporting Hartmann's activity. Although the present work has encompassed some eleven years or more of off-and-on effort, I think it has accomplished its major objective, although more material is expected to show itself over the years.

This Bibliography is probably not as exhaustive nor definitive as I would like it to be. The main reasons will be clear once one has understood the attempts at destruction of theosophical journals and documents during the Third Reich of Adolf Hitler and Heinrich Himmler. However, I have attempted to make it as complete as possible, listing both articles and book titles. Possibly subsequent additions will be made at a much later date, necessitating a further published edition, only if a significant amount of additions have been collected by me, however my dedication must turn to other projects waiting completion. Any omissions, additions, or corrections would be appreciatively received by the compiler/ translator, who may be reached via the address of the publisher on the copyright page of this book.

The second part, as an Addenda is: *His Stay in Georgetown, Colorado, USA*. This latter title is based on research by Richard Slusser and myself concerning Franz Hartmann's activity in Georgetown, Colorado, with some unique photographs from the archives vault in Georgetown.

Several difficult to find portraits of Hartmann as well as his birth- and death-place are included throughout this volume.

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**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. I am puzzled about the term Unmanifested Logos. How can a Logos be unmanifest?

Answer. It is a matter of understanding the idea associated with the term and not be caught up with the words. For instance, in connection with the word "idea": can you logically say that the "idea" pertains to manifestation; is it not rather something that is unmanifested? It may be manifested in a particular kind of way to me, but not at all manifest to you. But when I tell you what the idea represents, then it may become manifest to you-provided that you understand it. If you do not understand the concept that is presented, then it still is "unmanifest" to you.

Applying the concept to the three Logoi: the First Logos represents the idea; the Second Logos, the formulation and the means of expressing the idea through speech and words; the Third Logos, the expression of the idea by means of spoken words. And yet, even when the words have been spoken the First Logos, or idea, is still "unmanifest."

Pythagoras was the first to formulate the concept of the Logoi. He expressed it by means of numbers: the Monad, Duad, Triad. The Monad first appears and emanates the Duad; when the Monad and Duad have

emanated the Triad, the Monad retires into silence and darkness. Hence the Monad is named the Unmanifested Logos; the Duad, the Unmanifest-Manifest Logos (forming the "bridge" between non-manifestation and manifestation); the Triad is the Manifested Logos. In further exposition: the Unmanifested Logos represents the divine potency for the coming into being of a cosmos; the Unmanifest-Manifest Logos, the Primordial Substance; the Manifested Logos, the phenomenal world.

H. P. Blavatsky uses the third Stanza of Dzyan (sloka 1) to explain the Three Logoi. "The last vibration of the Seventh Eternity thrills through infinitude. The Mother swells, expanding from within without, like the bud of the lotus." (S.D. 1, 28; I, 92 6-vol. ed.; 1, 57 3rd ed.)

"`the seventh vibration' applies to both the First, and to the manifested Logos (the Third)-the first out of Space and Time, the second, when Time has commenced. It is only when `the mother swells' that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. `The last vibration of the Seventh Eternity' is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The `Father and the Son' are one in all the world Theogonies; hence, the expression corre-

sponds to the appearance of both the unmanifested and the manifested Logos, one at the beginning, the other at the end, of the 'Seventh Eternity.' “ (*Translations of the Blavatsky Lodge*, p. 73)

Question. Is the Central Point the same as the Unmanifested Logos?

Answer. Yes indeed, if by “Central Point” is meant that which is represented in *The Secret Doctrine* as the second of the symbols described in the “Archaic Manuscript” on the opening page of the first volume of that work:

“An Archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer’s eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the reawakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation.” (S.D. I, 1; I, 69 6 vol. ed.; I, 31 3rd ed.)

The potential Energy—described as still slumbering—resides in the Unmanifested Logos and is re-awakened by the “last vibration of the Seventh Eternity.” The emanation of the Word signifies the manifestation of the Logos—the *manifestation* meaning the Third Logos. But care must be taken not to confuse the Central Point with the Point in the Mundane Egg.

Question. What is the difference between the Central Point and the Point in the Mundane Egg?

Answer. The difference between the

concept of the Unmanifested Logos and the Manifested Logos. The Unmanifested Logos is depicted as a Point in the Circle, whereas the Manifested Logos is shown as a Triangle. H. P. Blavatsky herself explained the difference:

“Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE, the first number. This number descending, produces TWO, the second number, and TWO, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahma-Vach-Viraj in the Hindu Philosophy and Kether-Chochmah-Binah in the *Zohar*. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.” (*Transactions of the Blavatsky Lodge*, p. 6?)

Brahma-Vach-Viraj represents one of the Hindu trinities and is explained in this way. Brahma-Vach represents the Divine Androgyne. From the feminine aspect of the duality was produced Viraj—the male power, who then produced the first Manu. In the Kabbala Kether-Chochmah-Binah represents the first triad of the Sephiroth emanating from Kether. But there is a slight difference in the potencies, for Kether is described as the Divine Androgyne; Chochmah as the masculine and active potency; Binah a female and passive potency.

Further, in regard to the Energy residing

in the Central Point in the Circle and the emanations proceeding therefrom-resulting in the Second and Third Logoi-H. P. Blavatsky provided this paragraph:

“To the Occultist and Chela the difference made between *Energy* and Emanation need not be explained. The Sanskrit word ‘Shakti’ is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it.

The ‘First-Born,’ or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The *Zohar* speaks of emanations, but reserves the word for the seven Sephiroth emanated from the first three-which form one triad-Kether, Chochmah and Binah. As for these three, it explains the difference by calling them ‘immanations,’ something inherent to and coeval with the subject postulated, or in other words, ‘Energies.’”

(S.D. V, 213 6-vol. ed.; 111, 208 3rd ed.)

From *The Canadian Theosophist* Vol. 52, No. 5 Nov. 1971

THE YOGA SUTRAS OF PATANJALI

“*The Book of the Spiritual Man*”

An Interpretation by Charles Johnston

INTRODUCTION TO BOOK II

The first book of Patanjali’s Yoga Sutras is called the Book of Spiritual Consciousness.

The second book, which we now begin, is the Book of the Means of Soul Growth. And we must remember that soul growth here means the growth of the realization of the spiritual man, or, to put the matter more briefly, the growth of the spiritual man, and the disentangling of the spiritual man from the wrappings, the veils, the disguises laid upon him by the mind and the psychical nature where he is enmeshed, like a bird caught in a net.

The question arises: By what means may the spiritual man be freed from these psychical meshes and disguises, so that he may stand forth above death, in his radiant eternalness and divine power? And the second book sets itself to answer this very question, and to detail the means in a way entirely practical and very lucid, so that he who runs may read and he who reads may understand and practise.

The second part of the second book is concerned with practical spiritual training, that is, with the earlier practical training of the spiritual man.

The most striking thing in it is the emphasis laid on the Commandments, which are precisely those of the latter part of the Decalogue, together with obedience to the Master. Our day and generation is far too prone to fancy that there can be mystical life and- growth on some other foundation, on the foundation, for example, of intellectual curiosity, or psychical selfishness. In reality, on this latter foundation the life of the spiritual man can never be built; nor, indeed, anything but a psychic-counterfeit, a dangerous delusion.

Therefore Patanjali, like every great spiritual teacher, meets the question: What must I do to be saved? With the age-old answer: Keep the Commandments. Only after the disciple can say, These have I kept, can there be the further and finer teaching of the spiritual Rules.

It is, therefore, vital for us to realize that the Yoga system, like every true system of spiritual teaching, rests on this broad and firm foundation of honesty, truth, cleanness, obedience. Without these, there is no salvation; and he who practises these, even though ignorant of spiritual things, is laying up treasure against the time to come.

BOOK II.

1. *The practices which make for union with the Soul are: fervent aspiration, spiritual reading, and complete obedience to the Master.*

The word which I have rendered “fervent aspiration” means primarily “fire”; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first means of spiritual growth, that fiery quality of the will which enkindles and illumines; and, at the same time, the steady practice of purification, the burning away of all known impurities. Spiritual reading is so universally accepted and understood, that it needs no comment. The very study of Patanjali’s Sutras is an exercise in spiritual reading, and a very effective one. And so with all other books of the Soul.

Obedience to the Master means, that we shall make the will of the Master our will, and, shall conform in all ways to the will of the Divine, setting aside the wills of self, which are but psychic distortions of the one Divine Will. The constant effort to obey in all the ways we know and understand, will reveal new ways and new tasks, the evidence of new growth of the Soul. Nothing will do

more for the spiritual man in us than this, for there is no such regenerating power as the awakening spiritual will.

2. *Their aim is, to bring soul—vision, and to wear away hindrances.*

The aim of fervour, spiritual reading and obedience to the Master is, to bring soul-vision, and to wear away hindrances. Or, to use the phrase we have already adopted, the aim of these practices is, to help the spiritual man to open his eyes; to help him also to throw aside the veils and disguises, the enmeshing psychic nets which surround him, tying his hands, as it were, and bandaging his eyes. And this, as all teachers testify, is a long and arduous task, a steady uphill fight, fine courage and persistent toil. Fervour, the fire of the spiritual will, is, as we said, two-fold: it illumines, and so helps the spiritual man to see; and it also burns up the nets and meshes which ensnare the spiritual man. So with the other means, spiritual reading and obedience. Each, in its action, is two-fold, wearing away the psychical, and upbuilding the spiritual man.

3. *These are the hindrances: the darkness of unwisdom, self-assertion, lust, hate, attachment.*

Let us try to translate this into terms of the psychical and spiritual man: The darkness of unwisdom is, primarily, the self-absorption of the psychical man, his complete preoccupation with his own hopes and fears, plans and purposes, sensations and desires; so that he fails to see, or refuses to see, that there is a spiritual man; and so doggedly resists all efforts of the spiritual man to cast off his psychic tyrant and set himself free.

This is the real darkness; and all those who deny the immortality of the soul, or deny the soul’s existence, and so lay out their lives wholly for the psychical, mortal man and his ambitions, are under this power of darkness. Born of this darkness, this psy-

chic selfabsorption, is the dogged conviction that the psychic, personal man has separate, exclusive interests, which he can follow for himself alone; and this conviction, when put into practice in our life, leads to contest with other personalities, and so to hate. This hate, again, makes against the spiritual man, since it hinders the revelation of the high harmony between the spiritual man and his other selves, a harmony to be revealed only through the practice of love, that perfect love which casts out fear.

In like manner, lust is the psychic man's craving for the stimulus of sensation, the din of which smothers the voice of the spiritual man, as, in Shakspeare's phrase, the cackling geese would drown the song of the nightingale. And this craving for stimulus is the fruit of weakness, coming from the failure to find strength in the primal life of the spiritual man.

Attachment is but another name for psychic self-absorption: for we are absorbed, not in outward, things, but rather in their images within our minds; our inner eyes are fixed on them; our inner desires brood over them; and so we blind ourselves to the presence of the prisoner, the enmeshed and fettered spiritual man.

4. The darkness of unwisdom is the field of the others. These hindrances may be dormant, or worn thin, or suspended, or expanded.

Here we have really two Sutras in one. The first has been explained already: in the darkness of unwisdom grow the parasites, hate, lust, attachment. They are all outgrowths of the self-absorption of the psychical self.

Next, we are told that these barriers may be either dormant, or suspended, or expanded, or worn thin. Faults which are dormant will be brought out through the pressure of life, or through the pressure of strong aspiration. Thus expanded, they must be fought and con-

quered, or, as Patanjali quaintly says, they must be worn thin, -as a veil might, or the links of manacles.

5. The darkness of ignorance is: holding that which is unenduring, impure, full of pain, not the Soul, to be eternal, pure, full of joy, the Soul.

This we have really considered already. The psychic man is unenduring, impure, full of pain, not the Soul, not the real Self. The spiritual man is enduring, pure, full of joy, the real Self. The darkness of unwisdom is, therefore, the self-absorption of the psychical, personal man, to the exclusion of the spiritual man. It is the belief, carried into action, that the personal man is the real man, the man for whom we should toil, for whom we should build, for whom we should live. This is that psychical man of whom it is said: he that soweth to the flesh, shall of the flesh reap corruption.

6. Self-assertion comes from thinking of the Seer and the instrument of vision as forming one self.

This is the fundamental idea of the Sankhya philosophy, of which the Yoga is avowedly the practical side. To translate this into our terms, we may say that the Seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone; and so, thinking of the quality of the spiritual man as belonging to the psychical: we merge the spiritual man in the psychical; or, as the test says, we think of the two as forming one self.

7. Lust is the resting in the sense of enjoyment.

This has been explained again and again. Sensation, as, for example, the sense of taste, is meant to be the guide to action; in this case, the choice of wholesome food, and the avoidance of poisonous and hurtful things. But if we rest in the sense of taste, as a pleasure in itself; rest, that is, in the psychical side of taste, we fall into gluttony, and live to eat, instead of eating to live. So with the other great organic power, the power of reproduction. This lust comes into being, through resting in the sensation and looking for pleasure from that.

8. Hate is the resting in the sense of pain.

Pain comes, for the most part, from the strife of personalities, the jarring discords between psychic selves, each of which deems itself supreme. A dwelling on this pain breeds hate, which tears the warring selves yet further asunder, and puts new enmity between them, thus hindering the harmony of the Real, the reconciliation through the Soul.

9. Attachment is the desire toward life, even in the wise, carried forward by its own energy.

The life here desired is the psychic life, the intensely vibrating life of the psychical self. This prevails even in those who have attained much wisdom. So long as it falls short of the wisdom of complete renunciation, complete obedience to each least behest of the spiritual man, and of the Master who guards and aids the spiritual man.

The desire of sensation, the desire of psychic life, reproduces itself, carried on by its own energy and momentum; and hence comes the circle of death and rebirth, death and rebirth, instead of the liberation of the spiritual man.

10. These hindrances, when they have become subtle, are to be removed by a counter-current.

The darkness of unwisdom is to be removed by the light of wisdom, pursued through fervour, spiritual reading of holy teachings and of life itself, and by obedience to the Master. Lust is to be removed by pure aspiration of spiritual life, which, bringing true strength and stability, takes away the void of weakness which we try to fill by the stimulus of sensations.

Hate is to be overcome by love. The fear that arises through the sense of separate, warring selves is to be stilled by the realization of the One Self, the one soul in all. This realization is the perfect love that casts out fear. The hindrances are said to have become subtle when, by initial efforts, they have been located and, recognized in the psychic nature.

11. Their active turnings are to be removed by meditation.

Here is, in truth, the whole secret of Yoga, the science of the soul. The active turnings, the strident vibrations, of selfishness, lust and hate are to be stilled by meditation, by letting heart and mind dwell in spiritual life, by lifting up the heart to the strong, silent life above, which rests in the stillness of eternal love, and needs no harsh vibration to convince it of true being.

12. The burden of bondage to sorrow has its roots in these hindrances. It will be felt in this life, or in a life not yet manifested.

The burden of bondage to sorrow has its root in the darkness of unwisdom, in selfishness, in lust, in hate, in attachment to sensation. All these are, in the last analysis, absorption in the psychical self; and this means sorrow, because it means the

sense of separateness, and this means jarring discord and inevitable death. But the psychical self will breed a new psychical self, in a new birth, and so new sorrows in a life not yet manifest.

13. From this root there grow and ripen the fruits of birth, of the life-span, of all that is tasted in life.

Fully to comment on this, would be to write a treatise on. Karma and its practical working in detail whereby the place and time of the next birth, its content and duration, are determined; and to do this the present commentator is in no wise fitted. But this much is clearly understood: that, through a kind of spiritual gravitation, the incarnating self is drawn to a home and life-circle which will give it scope and discipline; and its need of discipline is clearly conditioned by its character, its standing, its accomplishment.

14. These bear fruits of rejoicing or of affliction, as they are sprung from holy or unholy works.

Since holiness is obedience to divine law, to the law of divine harmony, and obedience to harmony strengthens that harmony in the soul, which is the one true joy, therefore joy comes of holiness: comes, indeed, in no other way. And as unholiness is disobedience, and therefore discord, therefore unholiness makes for pain; and this two-fold law is true, whether the cause take effect in this, or in a yet unmanifested birth.

Johnston, Charles, Patanjali, The Yoga Sutras of. *The Canadian Theosophist*, Vol 13, No. 3 May 15, 1932 pp. 70-74

(To Be Continued.)

Johnston, Charles, Patanjali, The Yoga Sutras of. *The Canadian Theosophist*, Vol 13, pages 99, 130, 168, 201, 230, 275, 307, 340, 371

Do you believe in numerology?

11 means the transformation to mastery

The date of the attack: 9/11 is $9 + 1 + 1 = 11$

September 11th is the 254th day of the year is $2 + 5 + 4 = 11$

After September 11th there are 111 days left to the end of the year.

119, the area code to Iraq/Iran is $1 + 1 + 9 = 11$

Twin Towers - standing side by side, look like the number 11

The first plane to hit the towers was Flight 11 But ... there's more

New York City = 11 letters

The Pentagon = 11 letters

Ramzi Yousef = 11 letters (convicted of orchestrating the attack on the WTC in 1993)

Flight 11 with 99 on board is $9 + 2 = 11$

Flight 77 with 65 on board is $6 + 5 = 11$
Amazing !!! Maybe all this is awakening us to what really is important and to call upon new values to live by in a global transformation?

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(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.

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