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THE SUTRA ON THE EIGHT REALIZATIONS OF THE GREAT BEINGS

A Buddhist Scripture on Simplicity, Generosity and Compassion

Wholeheartedly, day and night, a disciple of the Buddha should recite and meditate on the eight realizations discovered by the *mahasattvas*, the great beings.

THE FIRST REALIZATION is the awareness that the world is impermanent. All political regimes are subject to fall; all things composed of the four elements are empty and contain the seeds of suffering. Human beings are composed of five *skandhas*, aggregates,² and are without a separate self. They are always in the process of change—constantly being born and constantly dying. They are empty of self, without sovereignty. The mind is the source of all confusion, and the body is the forest of all impure actions. If we meditate on these facts, we can gradually be released from *samsara*, the round of birth and death.

THE SECOND REALIZATION is the awareness that more desire brings more suffering. All hardships in daily life arise from greed and desire. Those with little desire and ambition are able to relax, their bodies and minds free from entanglement.

THE THIRD REALIZATION is that the human mind is always searching for possessions and never feels fulfilled. This causes impure actions to ever increase. Bodhisattvas however, always remember the principle of having few desires. They live a simple life in peace in order to practice the Way, and consider the realization of perfect understanding as their only career.

THE FOURTH REALIZATION is the awareness of the



extent to which laziness is an obstacle to practice. For this reason, we must practice diligently to destroy the unwholesome mental factors which bind us, and to conquer the four kinds of Mara 3 in order to free ourselves from the prisons of the five aggregates and the three worlds.

THE FIFTH REALIZATION is the awareness that ignorance is the cause of the endless round of birth and death. Therefore, bodhisattvas always remember to listen and learn in order to develop their understanding and eloquence. This enables them to educate living beings and bring them to the realm of great joy.

THE SIXTH REALIZATION is the awareness that poverty creates hatred and anger, which creates a vicious cycle of negative thoughts and activity. When practicing generosity, bodhisattvas consider everyone, friends and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate those who are presently causing harm.

THE SEVENTH REALIZATION is that the five categories of desires lead to difficulties. Although we are in the world, we should try not to be caught up in worldly matters. A monk, for example, has in his possession only three robes and one bowl. He lives simply in order to practice the Way. His precepts keep him free of attachment to worldly things, and he treats everyone equally and with compassion.

THE EIGHTH REALIZATION is the awareness that the fire of birth and death is raging, causing endless suffering everywhere. We should take the Great Vow to help everyone, to suffer with everyone, and to guide all beings to the realm of great joy.

These eight realizations are the discoveries of great beings, buddhas and bodhisattvas who have diligently practiced the way of compassion and understanding. They have sailed the *Dharmakaya*⁶ boat to the shore of *nirvana*,⁷ but then they return to the ordinary world, having abandoned the five desires, with their minds and

hearts directed toward the noble way, using these eight realizations to help all beings recognize the suffering in this world. If the disciples of the Buddha recite these eight realizations and meditate on them, they will put an end to countless misunderstandings and difficulties and progress toward enlightenment, leaving behind the world of birth and death, dwelling forever in peace.

COMMENTARY

THE ORIGIN OF THE SUTRA

This sutra was translated from Pali to Chinese by the Parthian monk, An Shih Kao (Vietnamese: An The Cao), at the Lo Yang Center in China during the later Han Dynasty, 140-171 A.D. It is not certain if the Pali version is extant. The ancient form of this sutra is the culmination of several smaller works combined; just like the *Forty-two Chapters Sutra* and the *Sutra on the Six Paramitas*. This sutra is entirely in accord with both the Mahayana and Theravada traditions.

Each of the eight items discussed can be a subject of meditation, and each of these subjects can be further divided. Although the form of the sutra is simple, its content is extremely profound and marvelous. *The Sutra on the Eight Realizations of the Great Beings* is not an analytical treatise. It is a realistic and effective approach to meditation.

The content of *The Sutra on the Eight Realizations* is grounded in both Mahayana and Theravada view-points. Please treasure this sutra. When I was seventeen, and in my first year of novice studies at a Buddhist Monastery, I had to study and memorize it. This enabled me to easily combine the meaning of the Sutra with the meditation of breath counting. From this period until now, 44 years have passed and this Sutra is still an invaluable torch lighting my path. Today I have the opportunity to present it to you. I am grateful to this deep and miraculous Sutra. I join my hands and respectfully recite, "Homage to the

precious *Sutra on the Eight Realizations.*”

NYAYA

In 1978, I asked the La Boi Press to give this sutra away in order to pray for those boat people who drowned in the South China Sea and the Gulf of Siam during the prior three years, and also for those who had the chance to survive so that they can find a new home somewhere in the world. In 1987, I asked Parallax Press to publish an English edition in order to make this sutra available for western readers and for refugees in the west.

The Vietnamese edition of this book was written by Thich Nhat Hanh in 1978 while conducting a project to rescue boat people in the South China Sea. Thich Nhat Hanh

[Editor’s Note; Not included here is the author’s Commentary on the content the Sutra, which will be included in the March/April issue of the HCT. Readers can make good use of the wait by meditating on the Eight Realizations.]

We plan to embark on a study of various philosophies that form a background for the understanding behind the teachings of HPB.

Note: that not all the precepts to be given will be in agreement with the Thesophical Teachings.

We will also include current thoughts from contemporary disciplines i.e. Dalai Lama, Thich Nhat Hanh, etc.

It is our policy to share this information. We encourage readers to write to the editor with questions and comments. The editors.

Nyaya is a system of logical realism. It represents the analytic type of philosophy and upholds common sense and science. It is willing to admit as true whatever is established by reason.

It takes up the notions of traditional philosophy such as space, time, cause, matter, mind, soul and knowledge and explores their significance for experience then sets forth the results in the form of a theory of the universe. It upholds a belief in a plurality of souls, a personal god and an atomic universe.

Nyaya serves as an introduction to all systemic philosophy. The Nyaya Sutra of Gautama is divided into five books, each containing two sections. The treatises follow the method of enunciation, definition, and critical examination. They deal with the nature of doubt, the means of proof and its validity. The subjects are the self, body, sense, cognition, mind, volition, sorrow, suffering, and liberation.

The term Nyaya means literally “that by means of which the mind is led to a conclusion.” It is a system which treats arguments more thoroughly than some others. It is the science of right reasoning; examination of objects by evidence.

We do not start in life with an empty mind; we gather information about the nature of the world through experience and tradition. A complete system of knowledge is handed down through the scriptures. Four means of attaining knowledge are: intuition, inference, comparison and verbal testimony.

Inference is central to the Nyaya system. Intuition is beyond the reasoning process. It assumes a naturalistic relation between the self and the object. There are four kinds of perceptions: sense, mental, self consciousness, and yogic intuition. We can perceive the four kinds of Buddhism which are beyond the ordinary means of knowledge by means of yogic intuition.

1) All perception is of one kind, if we exclude yogic intuition; 2) perception is confined to objects of the present time and within the reach of the senses, while inference relates to the past, the present and the future; 3) Inference requires the remembrance of a vyapti, or a universal relation, which is not the case with perception. [Side note: If all roses are red then roses are pervaded by the quality of red, but if one white rose exists then vyapti is not the case. Ed HCT].

Indirect proof starts with a wrong assumption and shows how it leads to absurdities. If the soul is not eternal, it would not be able to experience the fruits of its actions, undergo rebirth or attain liberation. It follows therefore that the soul is eternal. The admission of a false premise leads to a false conclusion.

The main assumptions which vitiate (corrupt) the epistemology (philosophy) are:

1. The self and non-self are sharply separated from one another.
2. Consciousness is the result of the causal action of the personality on the Self.

3. Knowledge is a property of the personality.

Nyaya accepts the metaphysics of the Vaisesika and regards the world of nature as a composite of eternal, unalterable, causeless atoms, existing independently of our thoughts. The universe has certain elements which are not corporeal. These are not the cognition, desires, aversions, volitions and feelings of pleasure and pain. All these modes of consciousness are transitory, and so are not themselves to be identified with substance. They are viewed as qualities of the substance of the soul.

In summary, the Nyaya doctrine of theism has been the subject of great discussion in the history of Hindu thought. The critic observes that when the natural system of logic fails this philosophy resorts to *adrsta* (it is a mystery of the all knowing deity). It is supposed to call for an intelligent controller, Isvara, for the remarkable regularity with which events happen and cannot be explained apart from a God, who has knowledge, desire, and will.

[In the *Mahatma Letters to A.P. Sinnett*, the following statement is found "The wise acres say 'the age of miracles has passed,' We say it never existed."]

Condensed from Radhakrishnan. *Indian Philosophy. The Logical Realism of the NYAYA*. pages 29-175.

Atomistic Philosophy of Vaisesika

Vaisesika considers four kinds of valid knowledge needed to understand the soul: “pratyaksa” (perception), “Laingika” (inference), “Smrti” (remembrance) and “Arsajnana” (intuitive knowledge). Scriptural tradition and verbal knowledge reside with or under inference. The Vaisesika rejects the Mimamsa theory of the eternity of sound and the absolute authority of the Vedas. They recognize that there are some seers who have direct knowledge of how the universe works, but others whose knowledge is only partial. They believe that as time went on this knowledge was attributed to the word of God - this they reject. The Vedas are the work of seers and not of God. They accept that which their logic can support. They recognize four kinds of knowledge that lead to error: “sarhsaya” (doubt), “Viparyaya” (misconception), “Anadhyavasaya” indefinite cognition (partial understanding), and “Svapna” (dream). These can be reduced to two, doubt and error.

There is an apparent cross fertilization of ideas between the Vaisesikas and the Western philosophers: Aristotle, Kant and the Greeks. However, there are some very distinct differences between the Greek and Hindu

perceptionions. Our modern view has changed even more, and it will take an in depth comparison to know how significant the differences are.

Vaisesikas do not believe that the Self is both the perceiver and the perceived or you could not have comparison. However, comparison can not help, revelation and inference are our only source of knowledge. The existence of the Self by inference arises from the fact that Consciousness can not be a property of the body, sense organs or the mind. Consciousness is sustained by the Atman, though it is not an essential characteristic of it. It is by the means of manas that the soul knows the qualities of external things. Though the soul is all-pervading, its life of knowing, feeling and activity resides only where the body is. Differences among souls are due to their connection with bodies (Skandas and sam-skaras).

The things that we experience are discrete and made up of parts. They are therefore non-eternal. Non-eternal has no meaning apart from eternal. Earth, water, fire, and air are both eternal and non-eternal while akasa is eternal only. The invisible eternal atoms are incapable of division into parts. There can never come a time when there will be utter annihilation of things through the structures built are perishable, the atoms which unite to form a whole, and therefore were previously able to exist apart from such combination, possess the capacity for independent existence and the return to it.

Atomic creation possess a vibratory motion. The atomic theory of the Vaisesika owes its

inspiration to Greek thought and it arose at a period when India was in contact with the West.

Karma or movement is regarded as an irreducible element of the universe. It is neither substance nor quality, but an independent category by itself. All movement belongs to substances as much as qualities. Quality is permanent and activity is transitory. The existing qualities are called *gunas*, and karma when not in existence. Vaisesika makes a distinction between voluntary and involuntary activities and hold that moral distinctions apply only to the former. Actions such as heartbeat and respiration are normally involuntary while those that spring from desire and aversion are voluntary. They believe that pleasure and pain are reactions of the mind and will cause the sensation of desire or aversion. The state of bliss during meditation is different.

Dharma in the Vaisesika is the power or quality which resides in the human being and not in the action to be performed. It is supersensuous in nature, and is destroyed when the individual undergoes its results. True knowledge puts an end to it. Dharma counts for progress but must be abolished before there can be final release. Only a selfless insight into the truth of things can secure final release. So long as we are dominated by desire and aversion, we store up dharma and adharma or *adrsta*, and the results of our deeds force on us an embodied existence.

When we realize that the objects which look so attractive and repulsive are only temporary compounds of atoms, they cease to have

power over us. Similarly, when we realize the true nature of the *atman* which is distinct from this or that form of existence it simply knows its own natural state.

The Vaisesikas believe that their system of thought has no place for God, and that it believes in the eternal and uncreated nature of the souls and atoms and accounts for the varying states of *adrsta*. A plurality of gods may produce discord, and so there is one creator. The difficulties lie in the belief that the God can not be the creator of the world, since souls and atoms are co-eternal with him. God is distinguished from human souls by his omniscience and omnipotence which would qualify him for the government of the universe. He is never entangled in the cycle of existence. He sets the world under certain laws and lets it go at that. How can an interfering God run the risk of upsetting his own laws?

An atomistic pluralism is not the final answer to the intellectual demand for a rational interpretation of the universe. The same facts noticed by the Nyaya-Vaisesika thinkers are capable of a more satisfactory interpretation; and, as we shall see, the Samkhya and the Vedanta arrive at more satisfactory philosophical constructions justifying the faith in "one God, one law, one element."

Radhakrishnan. *Indian Philosophy*. pp. 176-247

AN OUTLINE OF THE BUDDHISM OF TIBET

Dalai Lama of Tibet. *My Land and My People*. pages 235-248

The Need for Religion in Our Present Lives:

One reason for the pursuit of religions is that material progress alone will not give lasting pleasure or satisfaction. It seems, indeed, that the more we progress materially, the more we have to live under constant fear. Scientific technology has made marvelous advances, and no doubt will continue to develop. Man may reach the moon and try to exploit its resources for the advantage of human beings - the moon which some ancient believers regarded as the home of their god; and planets may also be conquered. Perhaps in the end, this progress will reveal potential enemies outside our world. But in any case, it cannot possibly bring ultimate and permanent pleasure to human beings, for material progress always stimulates desire for even further progress, so that such pleasure as it brings is only ephemeral. But on the other hand, when the mind enjoys pleasure and satisfaction, mere material hardships are easy to bear; and if a pleasure is derived purely from the mind itself, it will be a real and lasting pleasure.

No other pleasure can be compared with that derived from spiritual practice. This is the greatest pleasure, and it is ultimate in nature. Different religions have each shown their own way to attain it.

A second reason for the pursuit of religions is that we depend on religion even for the enjoyment of an appreciable amount of material pleasure. Pleasure and pain, in a

general sense, do not arise only from external factors, but from internal factors as well. In the absence of the internal response, no amount of external stimulation can effect pleasure or pain. These internal factors are the after effects or impressions left on our minds by past actions. Thus, if we suffer miseries, they have their remote causes in the past. All pleasures and pains have their mental origins; and religions are required because without them, the mind cannot be controlled. ...

One of the Many Religions of the World, Buddhism and Its Founder:

Just as a particular disease in the world is treated by various medical methods, so there are many religions to bring happiness to human beings and others. Different doctrines have been introduced by different exponents at different periods and in different ways. But I believe they all fundamentally aim at the same noble goal, in teaching moral precepts to mould the functions of mind, body, and speech. They all teach us not to tell lies, or bear false witness, or steal, or take others' lives, and so on. Therefore, it would be better if disunity among the followers of different religions could come to an end. Unity among religions is not an impossible idea. It is possible, and in the present state of the world, it is especially important. Mutual respect would be helpful to all believers; and unity between them would also bring benefit to unbelievers, for the unanimous flood of light would show them the way out of their ignorance. I strongly emphasize the urgent need of flawless unity among all religions. To this end, the followers of each religion should know something of other religions, and that is why I want to try to explain a little of the

Buddhism of Tibet.

I must begin, however, by saying that it is very difficult to find exact English words to translate the philosophical terms of Buddhism which we use in Tibetan. It is hardly possible at present to find a scholar who has perfect knowledge of Tibetan Buddhist philosophy and religion. Nor are there many authentic translations to consult. Books written or translated in the past have certainly done a great service to Buddhism, but some of them are rather rough translations, giving only superficial meanings. ... I, myself, can only write of these matters with confidence in Tibetan, and have to rely on others, so far, for the precise choice of English words. ...

Of the mind and body of a man, we consider the mind superior; both speech and body are subject to it. Sins do not affect the intrinsic nature of mind. The essential mind is naturally pure. Sins are defects of peripheral or secondary minds. In the quest for enlightenment, these defects are removed one by one from the peripheral minds, when no more defects remain in them, true perfection, or Buddhahood, is attained. ...

The great scriptures translated in Tibet are under the title of Kangyur. Kangyur is divided into Sutra and Tantra. Sutra again is subdivided into three groups: Vinaya, which deals with teachings on moral codes; Sutantra on meditation; and Abhidharma on philosophical work concerning transcendental wisdom. These three subdivisions are called Tripitakas, and their fundamental principles are now in Sanskrit as Shila, Samadhi, and Prajnya. The Tantric part of Kangyur has four subdivisions. In Tibet these subdivisions of Tantra are sometimes included in the Sutantra division of

the Sutra or Tripitaka.

Before Buddhism was brought from India to Tibet, the bon religion was widespread in our country. It had originated in the neighboring country called Shang-Shung, and until recently there were still centers in Tibet where the followers of bon pursued deep study and meditation. In its beginning, I believe, it was not such a fruitful religion, but when Buddhism began to flourish in Tibet, bon also had an opportunity to enrich its own religious philosophy and meditational resources. ...

... What may be distinguished as the later period of Buddhism in Tibet, our religion developed separately from the later school of Indian Buddhism. But it remained exactly based on the teachings of Lord Buddha. In its essentials, it never suffered alterations or additions at the hands of Tibetan lamas. Their commentaries, and they authenticated their work by constant references to the main teachings of Lord Buddha or the Indian Pandits.

For this reason, I cannot think it correct to regard Tibetan Buddhism as separate from the original Buddhism preached in India, or to call it Lamaism, as some people have. Certainly in minor matters there have been differences due to local conditions - as for example, the effect of climate on the habit worn by the religious. But I believe a thorough study of the Tibetan language and Tibetan texts is essential now for anyone who would understand the entire teachings of Lord Buddha on both Sutras and Tantras.

Buddhism, as we have seen, was not brought to Tibet all at once; scriptures were introduced by different scholars at different times. In

India during that period there were great Buddhist institutions, like Nalanda and Vikramasila Universities, which showed slight differences in their style of teaching, although they offered the same fundamental religion and philosophy. Consequently, separate groups grew into separate organizations or sects, all having the same basic tenets. The most prominent of these Tibetan schools are Nyingma, Kagyud, Sakya, and Geluk. Each of them adheres to all the teachings of Hinayana and Mahayana, including Tantrayana, for Tibetan Buddhists do not separate these teachings, but pay equal respect to them all. For moral guidance, they conform to the Vinaya rules which are principally followed by Hinayanists, while for more esoteric practices, of every degree of profundity, they use the methods of the Mahayana and Tantrayana schools. ...

Outline of the Method of Following Buddhism:

The perfect practice of Buddhism is not achieved merely through superficial changes, for example through leading a monastic life or reciting from holy books. It is even open to question whether these activities in themselves should be called religious or not; for religion should be practiced in the mind. If one has the right mental attitude, all actions of body and speech can become religious. But if one lacks the right attitude, if one does not know how to think properly, one will achieve nothing even by spending the whole of one's life in monasteries and in reading from the scriptures. So that proper mental attitude is the first essential. One should take the Three Jewels - Buddha, Dharma, and Sangha - as one's final refuge; one should observe the laws of Karma and its fruits; and cultivate

thoughts of benefit to other beings.

If religion is earnestly followed by renouncing the world, it brings great joy to its follower. There are many people in Tibet who have renounced the world in this way, and they gain an indescribable mental and physical satisfaction. The sum total of worldly pleasure, gained through the motive of self-love and the struggle to fulfill that love, is not comparable to a fraction of it. Such people are also of the greatest benefit to others, by virtue of their own inward state, which enables them to diagnose, not only the true causes but also the true remedies of the ills of mankind. And yet this renouncing of the world is not possible for everybody, because the sacrifices it demands are very great.

What sort of Dharma, what sort of religion, can then be prescribed for people in ordinary walks of life? Immoral worldly activities, of course, are to be ruled out; these activities are never compatible with any religion. But morally justifiable activities such helping to administer the government of a country, or indeed anything useful and productive, any steps towards promoting the pleasure and happiness of others, can certainly go together with the practice of Dharma. Salvation can be achieved, if one truly seeks for it, merely in leading a household life. But there is a saying: "People who make no mental effort, even if they remain in retreats in the mountains, like animals hibernating in their holes only accumulate causes for descending into hell. ...

Willy Schmit writes from The Hague

Dear Friend,

The November-issue of your periodical is a beautiful and thought provoking one. There is the Message of the Dalai Lama, explaining in simple, deep words the state of affairs in the world. I have translated his Message for the Dutch periodical "Theosophisch Forum", mentioning The High Country Theosophist as the source. I hope that you can agree with that.

The following articles also give a worthwhile comment, such as Steve Schweitzer's, who stresses the fact of the responsibility of all parties. His brother's self-forgetfulness of staying with his disabled friend is moving - a shining example of the inner buddha in man.

Also the comments from the Siddha Yoga Satsang by mouth of Swami Chidvilas-ananda are thought-provoking, stressing the simple Things in which we can show our goodwill to our fellow-men.

All these words show the only road we humans have to follow, which is more or less familiar to those who know of the esoteric philosophy.

In G. de Purucker's 'Esoteric Teachings, Part one, The Esoteric Path its Nature and its Tests', I read on page 13, The Path of Chelaship, Ch. II:

"It is rare, perhaps more rare than is generally believed, that we human beings, and especially we Theosophists, still more especially we esotericists, make our worst mistakes through our vices. This is really a rare occurrence; and the reason is that vices are so commonly recognised to be unpleasant and even horrible, and are so repulsive in their deformities, that once

they are recognised as vices men are rarely swayed by them, but become disgusted and cast them off. It is through illusion only that our vices at times are not seen to be vices but seem to be even virtues. Our most serious errors both of feeling and of judgment usually arise out of our virtues. Here again is a strange paradox; it is a very true one, and one the psychological force of which will grow upon you as you ponder it. It can be illustrated in a general way by looking at the religious thought and feeling of mediaeval Europe. I believe that it is erroneous to suppose that the shocking religious persecutions of individuals or of classes that took place during the Middle Ages, and which have so dreadfully disgraced the Christian name, making it horrible in the eyes of all lovers of truth and spiritual beauty - I believe it quite erroneous, I say, to think that the fanatic monks or priests or religious governors of the time who so often spattered the fields with blood, or made the gutters run red, and who broke not only the bones but the hearts of those who differed from them on religious matters - it is erroneous, I believe, to suppose that they were human devils or human demons deliberately excogitating ways of torturing the minds and bodies of their unfortunate fellow-men who fell into their power. What they did in the way of religious murder, torture, and persecution, was diabolic, sheer unconscious devilry; but it arose in their intense convictions of what they mistakenly thought was right. It arose out of their virtues, which because they were so grossly abused instantly became powerful and despicable vices. The most cruel man or woman is, usually, not he or she who is indifferent, but he or she who is driven by a mistaken ideal, behind which ideal there is a moral force which is misused. Such

men or women can seem to be utterly heartless; but in these cases it is their virtues, which thus become unrecognised vices, which are misleading them.

Great thinkers like Lao-Tse and other profound Paradoxists have pointed out to the confusion of the unthinking or thoughtless, that the aggressively virtuous man is the vicious man - an extravagant paradox, and yet one which contains a very, very true and profound statement of psychological fact. The really dangerous man is not the evil man. The evil man offends by his own ugliness, by his own intellectual and moral deformity; and because in actions and thoughts he becomes repulsive, he therefore is not really dangerous. It is beauty, and beauty misunderstood and misused, which seduces; and I do not mean physical beauty alone, I mean beauty in a virtue which becomes distorted and misapplied. Virtue itself raises us to the gods; and yet it is our virtues when misunderstood and selfishly applied, or when loosely applied, which so often bring us to do our worst deeds. Here, then, is the deduction: We must rise even above our virtues, recognising that even our virtues are stepping-stones to things still more sublime; because what I recognise as a virtue may be quite a distortion, quite a deformed factor, to one far greater than I am; but to me it is a virtue and I must rise above even it, and seek something nobler, loftier, still higher, still more impersonal and universal. We must become utterly impersonal energies in the world, but energies of a spiritual and intellectual character, without a thought of or for self - purely impersonal and utterly selfless, and with our whole being yearning to become at one with the god within and above us and to take our part in the labor of love in which the Masters are engaged....

Lao-Tse once said that there would be no virtue, no peace, no happiness, in the kingdom as long as there were virtuous men in the kingdom. "the meaning was: When there are virtuous men there are likewise bad men. Likewise there will also be cruel men and selfish men, because obviously if all men were utterly virtuous, no one would say that 'there are virtuous men in the kingdom.' There are virtuous men in the kingdom only when there are unvirtuous men to make the contrast."

I have taken the trouble of copying these words, because, to me, they give still another line of approach to the world-situation. It stresses the question of the Dalai Lama: "If we could love even those who have attacked us, and seek to understand why they have done so, what then would be our response?" Dostojevski gave the answer in his 'Grand Inquisitor', when he ends his story with Jesus, not having answered the questions of the Grand Inquisitor, only kissing the thin lips of the latter - whose only answer is: "Go!", being overwhelmed by the force of the love and the understanding of Jesus.

Difficult for us to bring in practice, but we have to agree that this is the only road before us.

With Emmett Small's passing a great Friend of Humanity has gone Home; we will remember his wise and kind being, trying to follow his example.

Willy Schmit
With kind regards,

Marty writes: “In the October HCT it was mentioned that a ‘Saint’ knows who your physical personal guru is. I wish to continue that discussion on lineages. I read in the Darshan Magazine “The Embodiment of Perfect Love,” that:

“... meeting the Guru is destined. ... When I was in my twenties, forty years ago, I traveled to the United States of America. While I was in California, I heard about a great yoga master who lived there. His name was Yogananda Paramahansa. I was a seeker and I thought ‘Maybe this is my master.’ So I went to see him. As I was talking with Yogananda, he said to me, ‘I am not your master. You will meet your master in Italy in forty years. ...’”

So, what is there to a lineage? Is your ‘Ray’ going to be attracted to a certain teaching or person? What about this ‘you will meet your Master in 40 years?’ Is that possible? What happens during those years? Are you always destined to follow just one lineage? ...

To your questions:

A lineage is simply an unbroken line or connective flow of something and in our regards it is the unbroken flow and teaching of the Truth of Being, from its origins of “That” or Beingness to Be-coming. A lineage of this type is very powerful for it is an unobstructive channel of pure Shakti or grace. Siddha and Theosophy do have such a lineage. The names may and will change to fit the contemporary times, but the channel is not changed.

Yes, your “ray” can and will be attracted to a certain teaching or perhaps a person because “it” is addressing your specific karmic needs with which that ray is manifesting within you as a specific personality.

The Self manifests from be-ness to be-coming via Buddhi through the higher manas (Buddhi manas) as a shakti light or ray. This Ray of Consciousness enlivens the lower karmic personality (lower ego) which has incarnated at a specific chakric level. The “Ray” is always pure, yet, from the perspective of the differentiated activities of your personality, it appears to be not pure. The Ray of Consciousness is never tainted; it only witnesses the differentiated activities.

H.P.B writes:

“The Lower Manas is, in many respects, most difficult to understand. There are enormous mysteries connected with it. We shall here consider it as a Principle, taking later the workings of Consciousness in this Quaternary, and in each member of it.

The important point to grasp is its relationship to the Higher Manas, World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the Lower Manas, while the globe of Divine Light, a Kumara on its own plane, is the Higher Ego, or Higher Manas, Manas proper. But it must never be forgotten that the Lower Manas is the

same essence as the Higher.

This Higher Ego, at incarnation, shoots out the Ray, the Lower Ego. At every incarnation a new Ray is emitted, and yet, in essence it is the same Ray, for the essence is always one, the same in you and in me and in everybody. Thus the Higher Ego incarnates in a thousand bodies. The Flame is eternal. From the Flame of the Higher Ego the Lower is lighted, and from this a lower vehicle, and so on. For this Ray can manifest on this Earth, sending out its Mayavic-Rupa. The Higher Ego is the Sun, we may say, and the personal Manases are its Rays; the mission of the Higher Ego is to shoot out a Ray to be a soul in a child. Only thus can the Higher Ego manifest, for thus it manifests through its attributes. Only thus also can it gather experience; and the meaning of the passage in the Upanishads, where it says that the Gods feed upon men, is that the Higher Ego obtains its Earth experience through the Lower.

When a Ray is thus shot forth, it clothes itself in the highest degree of the Astral Light, and is then ready for incarnation; it has been spoken of at this stage as the Chhaya, or shadow, of the Higher Mind, as indeed it is. This clothing of itself in a lower form of Matter is necessary for action in the Body; for as an emanation of the Higher Manas and of the same nature, it cannot, in that nature, make any impressions on this plane nor receive any. An archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. Hence the Lower Manas clothes itself with the essence of the Astral Light, and this Astral Envelope shuts it out from its Parent, except through the Antaskarana. The Antaskarana is

therefore that portion of the Lower Manas which is one with the Higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas, the energies and tendencies which become its Devachanic experiences. The whole fate of an incarnation depends on whether this pure essence, Antaskarana, can restrain the Kama-Manas or not. It is the only salvation. Break this and you become an animal.

But while the inner essence of the higher Ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up Astral Matter, may be soiled. This portion of it forms the downward energies of the Lower Manas, and these go towards Kama, and this portion may, during life, so crystallize itself and come one with Kama, that it will remain assimilated with Matter.

Thus the Lower Manas, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-consciousness knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray is the Higher Manas. The part of the Essence is the Essence, but while it is out of itself, so you say, it can get soiled and polluted, as above explained. So also it can emanate the self, as said above, and can pass its essence into several vehicles, e.g., the Mayavi-Rupa, the Kama-Rupa etc., and even into Elementals, which it is able to

ensole, as the Rosicrucians taught.

This unity of Essence with its Divine Parent renders possible its absorption into its source, both during Earth-Life and during the Devachanic interval.

There comes a moment, in the highest meditations, when the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetraktys of Pythagoras, the highest, the most sacred, of all symbols.

This upward withdrawal of the Lower Manas leaves what was the Quaternary as a Lower Triad, which is then reversed.

The Upper Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations.

The Psyche, thus separated from Kama, unites itself with the Higher Triad and becomes spiritual; the Triad is reflected in the Fourth, and the Tetraktys is formed.

So long as you are not dead, there must be something in which the Higher Triad is to be reflected; for there must be something to bring back to the waking Consciousness the experiences passed through on the higher planes.

The Lower Manas is a tablet, which retains the impressions made upon it during trance; thus serving as a carrier between the Higher Manas and the everyday Consciousness.

This withdrawal of the Lower Manas from the Lower Quaternary, and the formation of the Tetraktys, is the Turiya state [Siddha term is Tandra Loka]; it is entered on the Fourth Path, and is described in a note to The Voice of the Silence as a state of higher spiritual consciousness, beyond the dreamless state.”

H.P.B. Collected Writings Vol XII.
pages 709-12.

So, your attraction to a path or person is also karmic, as this guru or master is qualified to address your specific karmic needs at a certain specific level of Consciousness and thus take you beyond it. There are many guru's\masters (your word was Saint) who are very advanced beings of a specific chakra. They can teach the seven degrees of Consciousness at a particular level, pierce its chakra which is Pure Consciousness, and by doing so, because of the micro\macro aspects of the Principles, you reach enlightenment.

To put it in another way, a True Saint recognizes the “Oneness” no matter what the religion. They reached their level of Sainthood through the religion they were attuned to i.e.. Christian, Hindu, Buddhist and etc., but once they recognized “the Oneness,” then it mattered not as “There is No Religion Higher Than Truth.” The religion is the specific chakra, the Principle is Truth, and the Pure Consciousness is the One.

This is why I must always encourage you to open your Buddhi Consciousness, for by doing so, you will witness the chakric Ray that you are working on.

A fully enlightened being can become any level or chakra of Consciousness at Will, and teach that way to their devotees if the devotee wills it. You must will or as the masters say “Get their attention, first.” They can not do it for you.

The statement, “ you will meet your master or guru in forty years,” means that a specific guru and devotee will have a special karmic affinity but in the interim, the devotee must do his preparatory work and experience his karma.

Remember, forty years is only a blink of the eye. The guru and devotee will have walked together that path in previous lives. Why would you want to leave a path unfinished?

Are you destined to follow only one lineage? Not necessarily, unless you have trodden that path before and left it unfinished. All Paths lead to perfection and all paths arise from “That.” What else is there but “That?”

All else, including you, the lineage, and path is ancient. The same guru that was in a lineage’s origins is the same one in the middle and the same one right now! There is only one, “That,” which is present at all times and in all forms, whether awakened or asleep.

**SECRET DOCTRINE QUESTION
AND ANSWER SECTION
CONDUCTED BY GEOFFREY A.
BARBORKA**

Readers of The Canadian Theosophist are invited to participate in this feature by sending their Questions clo The Editors to be forwarded to Mr. Barborka.

Question. Please clarify the difference between Prana and Animal Magnetism. Is there any relationship between Prana, Animal Magnetism and the Astral Light?

Answer. The best way of clarifying the difference between Prana and Animal Magnetism is to give the definitions of the two terms. First of all it may be pointed out that there could be a relationship between the original meaning of the Latin word anima and prana (but not “animal”), because one of the meanings of the Latin anima signified “vital principle” just as one of the meanings of Prana means the life principle. Even the primary meaning of the Latin animal means a living being and its secondary meaning had the same significance as the present English word. When coupled with the word “magnetism” it had a specific meaning -as indicated in a 1936 unabridged dictionary; therein Animal Magnetism is defined as the term by which Mesmer (1733-1815) the proponent and exemplifier of the phenomenon, designated mesmerism, now called hypnotism under its more scientific development. But a 1966 dictionary defines animal magnetism differently, thus: (1) mesmerism; (2) magnetic personal qualities; (3) sensualism. None of these are applicable to prana.

In regard to magnetism, which may be regarded as a form of electricity, every body, great or small, is surrounded by a magnetic or electrical field. In Isis

Unveiled it was stated in this manner: “The earth is a magnetic body; in fact, as some scientists have found, it is one vast

magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity—let us call it positive—which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity—negative.” (I, p. xxiii)

“Electricity and magnetism were unquestionably used in the production of some of the prodigies (the so-called miracles) ; but now, the same as then, they are put in requisition by every sensitive, who is made to use unconsciously these powers by the peculiar nature of his or her organization, which serves as a conductor for some of these imponderable fluids, as yet so imperfectly known to science....

“The thaurnaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character; the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors.” (I, 128-9)

As explained in the passages quoted from *Isis Unveiled* there is a relationship between animal magnetism and the astral light; but this does not include Prana.

Prana is usually defined as one of the seven principles composing the constitution of man, specifically the life principle or the principle of vitality, without which the physical body could not exist. However, in reality Prana is an individualized or personalized aspect of the universal principle of vitality which is named Jiva. As explained by H. P. Blavatsky: “Jiva becomes Prana only when the child is born and begins to breathe. It is the breath of life.” (S.D. V, 518 6-vol. ed.; III, 545 3rd ed.)

Continuing the idea that Prana is a personalized aspect of Jiva, H. P. Blavatsky gave an illuminating description:

“As an example, a sponge may be immersed in an ocean. The water in the sponge’s interior may be compared to Prana; outside is Jiva. Prana is the motor-principle in life.... Take out the sponge from the water, and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jiva, but the life-motion in each is Prana, the ‘breath of life.’ Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life; it makes all desires vital and living.” (S.D. V, 523 6-vol. ed.; III, 550 3rd ed.)

“At the death of a living being, Prana re-becomes Jiva.” (S.D. V, 471 6-vol. ed.; III, 493 3rd ed.)

Question. Will you please explain the cosmos in relation to the universe and Space? Are they synonymous?

Answer. Since the dictionary definition of synonymous is equivalent or similar in meaning therefore the three terms are not synonymous. The correct term to use in connection with a cosmos and a universe. is that they are analogous. Originally the Greek word kosmos signified, order, good order, and in this sense the word is applied to a world, a universe. So as to make a distinction between an “orderly world” and an “orderly universe,” H. P. Blavatsky in *The Secret Doctrine* adopted this method of designating a difference: cosmos is applied to a world or even a solar system; kosmos is applicable to a universe. Just as there are a great many solar systems in a universe, there are innumerable universes in Space. With regard to Space, this definition is supplied:

“‘What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?’ asks the esoteric Senzar Catechism. And the answer made is-SPACE.” (S.D. I, 9; I, 75 6-vol.

ed.; I, 38 3rd ed.)

Question. When a planetary pralaya comes, do the globes of the planetary chain enter the condition of pralaya in the sequence of the planes—that is to say does the globe on the lowest cosmic plane enter the condition of pralaya the first, followed by the globes on the plane above it, and so on sequentially?

Answer. In order to clarify the question so that there will be no misunderstanding of the answer, let us enumerate the position of the seven globes of the planetary chain in connection with the planes, as presented in *The Secret Doctrine*. Globes A and G are situated on the 4th cosmic plane (counting downwards) ; Globes B and F are positioned on the 5th cosmic plane; Globes C and E are described as being on the 6th cosmic plane; whereas Globe D (our Earth) is alone stationed on the 7th cosmic plane. Globe D enters the state of pralaya as the fourth globe in the sequence, for as *The Secret Doctrine* explains it, each globe follows “one after the other” beginning with Globe A. Here is the quotation, using the Lunar Chain to describe the process of the globes entering into the state of pralaya:

“ . . . in the Seventh Round on the Lunar chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya); and in dying it transfers successively, its ‘principles,’ or life-elements and energy, etc., one after the other to a new ‘laya-center,’ which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the ‘lunar chain’ one after the other, each forming a fresh Globe of the ‘earth-chain.’ Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth.” (S.D. I, 172; I, 225 6-vol. ed.; I, 195-6 3rd ed.)

Question. Sloka 27 of Stanza, VII reads: “The Third Race became the Vahan of the Lords of Wisdom. It created ‘Sons of Will and

Yoga;’ by Kriyasakti it created them, the Holy Fathers, Ancestors of the Arhats.” Please explain Kriyasakti; and who are the Sons of Will and Yoga.

Answer. Kriyasakti (or Kriyashakti) is usually regarded as a super-natural force or power, although the literal meaning of the Sanskrit compound is “the power of action:” (kriya, derived from the verbal root kri, to do, to make; sakti, power). On this term H. P. Blavatsky wrote:

“Kriyasakti—the mysterious power of *thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchasakti (Will-power) and Kriyasakti.” (S.D. II, 173; III, 179 6-vol. ed.; II, 182 3rd ed.)

Again Kriyasakti is referred to as: “that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. (*Ibid.*)

In explanation of sloka 27, H. P. Blavatsky wrote:

“The Third Race had thus created the so-called Sons of Will and Yoga, or the ‘ancestors’ (the spiritual forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly immaculate way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race.” (*Ibid.*)

The Sons of Will and Yoga—the immaculate progeny of the Androgynous Third Race—were later called the Sons of the Fire-mist—as in this passage:

“In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the ‘Sons of Wisdom,’ who, as will be seen, incar-

nated in this Third Race, produced by Kriyasakti a progeny called the `Sons of Ad' or 'of the Fire-Mist,' the `Sons of Will and Yoga.' They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the `Initiator,' and after him a group of semi-divine and semi-human beings. `Set apart' in Archaic genesis for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, `Munis and Rishis from previous Manvantaras'-to form *the* nursery for future human *adepts*, on this earth and during the present cycle. These `Sons of Will and Yoga' born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind." (S.D. I, 207; I, 255-6 6-vol. ed.; I, 228 3rd ed.)

Question. Did H. P. Blavatsky mention the time-period when the Aquarian Age begins?

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Question. Did H. P. Blavatsky mention the time-period when the Aquarian Age begins?

Answer. In view of the fact that the time-period for the beginning of the Aquarian Age is dependent upon when the Age of Pisces ends, as well as when it begins, it is a simple matter to calculate the date of the beginning of the Aquarian Age, even though there is no reference to the exact date for the beginning of the Age of Aquarius. The following passage gives the beginning of the Age of Pisces, as well as the Age which preceded the Piscean Age, namely the Age of Aries, or the Ram. “There are several remarkable cycles that come to a close at the end of this century (i.e. the 19th). First, the 5,000 years of the Kaliyuga

cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with Pisces (Ichthys or 'Fish-man' Dag). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change." (Quoted from the article "The Esoteric Character of the Gospels," Lucifer, Nov. 1887; reprinted in H. P. Blavatsky Collected Writings, VIII, 174)

Since 2155 years is the time-period for the duration of each of the cycles of the Age of Aries and Pisces, and as the Piscean Age began in 255 B.C., the date of the beginning of the Aquarian Age is 1900 A.D.

Question. Quoting The Secret Doctrine: "There are 'Cycles of matter' and there are 'Cycles of Spiritual evolution.'" (I, 638; II, 362 6-vol. ed.; I, 699 3rd ed.) And "We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles." (II, 794; IV, 362 6-vol. ed.; II, 839, 3rd ed.) Apart from the great involutory and evolutionary periods, are there other cycles which could be termed "psychic" or "spiritual"? If so, what are the background causes which can be said to distinguish these from the so-called physical cycles?

Answer. H. P. Blavatsky explained that: there were cycles within cycles, "wheel within wheels" in this manner:

"The revolution of the physical world according to the ancient doctrine, is attended by a like revolution in the world of intellect -- the spiritual evolution of the world proceeding in cycles, like the physical one.

"Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdom and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; until, having reached the lowest point, humanity reasserts itself and mounts up once m the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended

...

"The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of (man's) progressive evolution from the ethereal down to the semi-ethereal and purely physical: down to the redemptionn of man from his coat of skin and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric 'Serpent swallows 'its tail' and seven minor cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national, as well as tribal cycles within those, which run independently of each other.

They are called in the Eastern esotericism the Karmic cycles." (S.D. I, 641-2; II, 3667 6-vol. ed.; I, 703-4 3rd ed.)

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THE YOGA SUTRAS OF PATANJALI

“The Book of the Spiritual Man” An Interpretation by Charles Johnston (Continued from Page 135.) INTRODUCTION TO BOOK III. The third book of the Sutras is the Book of Spiritual Powers. In considering these spiritual powers, two things must be understood and kept in memory. The first of these is this: These spiritual powers can only be gained when the development described in the first and second books has been measurably attained; when the Commandments have been kept the Rules faithfully followed and the experiences which are described have been passed through. For only after this is the spiritual man so far grown, so, far disentangled from the psychical bandages and veils which have confined and blinded him, that he can use his proper powers and faculties. For this is the secret of all spiritual powers: they are in no sense an abnormal or supernatural overgrowth upon the material man but are rather the powers and faculties inherent in the spiritual man entirely natural to him, and coming naturally into activity, as the spiritual man is disentangled and liberated from psychical bondage through keeping the Commandments and rules already set forth.

As the personal man is the limitation and inversion of the spiritual man, all his faculties and powers are inversions of the powers of the spiritual man in a single phrase, his self-seeking is the inversion of the spiritual man: the ceaseless search after the divine and august Self of all beings. This inversion is corrected by keeping the Commandments and Rules and gradually, as the inversion is overcome, the spiritual man is extricated, and comes into possession and free exercise of his powers.

The spiritual powers, therefore, are the powers of the grown and liberated spiritual man. They can only be developed and used as

the spiritual man grows and attains liberation through obedience. This is the first thing to be kept in mind, in all that is said of spiritual powers in the third and fourth books of the Sutras. The second thing to be understood and kept in mind is this:

Just as our modern sages have discerned and taught that all matter is ultimately one and eternal, definitely related throughout the whole wide universe; just as they have discerned and taught that all force is one and eternal, so coordinated throughout the whole universe that whatever affects any atom measurably affects the whole boundless realm of matter and force to the most distant star or nebula on the dim confines, of space; so the ancient sages had discerned and taught that all consciousness is one immortal, indivisible, infinite; so finely correlated and continuous that whatever is perceived by any consciousness is, whether actually or potentially, within the reach of all consciousness and therefore within the reach of any consciousness. This has been well expressed by saying that all souls are ‘fundamentally one with the Oversoul that the Son of God and all Sons of God, are fundamentally one with the Father. When the consciousness is cleared of psychic bonds and veils when the spiritual man is able to stand, to see, then this superb law comes into effect: whatever is within the knowledge of any consciousness, and this includes the whole infinite universe is within his reach, and may, if he wills, be made a part of his consciousness. This he may attain through his fundamental unity with the Oversoul, by raising himself toward the consciousness above him and drawing on its resources. The Son if he would work miracles, whether of perception or of action must come often into the presence of the Father This is the birthright of the spiritual man; through it he comes into possession of his

splendid and immortal powers.

Let it be clearly kept in mind that what is here to be related of the spiritual man, and his exalted powers, must in no wise be detached from what has gone before. The being, the very inception of the spiritual man depends on the purification and moral attainment already detailed, and can in no wise dispense with these or curtail them.

Let no one imagine that the true life, the true powers of the spiritual man, can be attained by any, way except the hard way of sacrifice, of trial, of renunciation, of selfless self-conquest and genuine devotion to the weal of all others. Only thus can the golden pates be reached and entered. Only thus can we attain to that pure world wherein the spiritual man lives, and moves, and has his being. Nothing impure nothing unholy can ever cross that threshold, least of all impure motives or self-seeking desires. These must be burnt away before an entrance to that world can be gained.

But where there is light, there is shadow; and the lofty light of the soul casts upon the clouds of the mid-world the shadow of the spiritual man and of his powers, the bastard vesture and the bastard powers of psychism are easily attained; yet even when attained, they are a delusion, the very essence of unreality.

Therefore ponder well the earlier rules, and lay a firm foundation of courage, sacrifice, selflessness, holiness.

BOOK III.

1. *The binding of the perceiving consciousness to a certain region is attention (dharana).*

Emerson quotes Sir Isaac Newton as saying• that he made his great discoveries by intending his mind on them. That is what is meant here. I read the page of a book while thinking of something else. At the end of the page, I have no idea of what it is about, and read it again still thinking of

something else, with the same result. Then I wake up, so to speak, make an effort of attention, fix my thought on what I am reading, and easily take in its meaning. The act of will, the effort of attention, the intending of the mind on each word and line of the page, just as the eyes are focussed on each word and line, is the power here contemplated. It is the power to focus the consciousness on a given spot, and hold it there. Attention is the first and indispensable step in all knowledge. Attention to spiritual things is the first step to spiritual knowledge.

2. *A prolonged holding of the perceiving consciousness in that region is meditation. (dhyana).*

This will apply equally to outer and inner things. I may for a moment fix my attention on some visible object, in a single penetrating glance, or I may hold the attention fixedly on it until it reveals far more of its nature than a single glance could perceive. The first is the focussing of the searchlight of consciousness upon the object. The other is the holding of the white beam of light steadily and persistently on the object, until it yields up the secret of its details. So for things within; one may fix the inner glance for a moment on spiritual things, or one may hold the consciousness steadily upon them until what was in the dark slowly comes forth into the light, and yields up its immortal secret. But this is possible only for the spiritual man, after the Commandments and the Rules have been kept; for until this is done, the thronging storms of psychical thoughts dissipate and distract the attention, so that it will not remain fixed on spiritual things. The cares of this world, the deceitfulness of riches, choke the word of the spiritual message.

3. *When the perceiving consciousness in this meditation, is wholly given to illuminating the essential meaning of the object contemplated and is freed from the sense of*

separateness and personality, this is contemplation (samadhi).

Let us review the steps so far taken. First, the beam of perceiving consciousness is focussed on a certain region or subject, through the effort of attention. Then this attending consciousness is held on its object. Third, there is the ardent will to know its meaning, to illumine it with comprehending thought. Fourth, all personal bias, all desire merely to indorse a previous opinion and so prove oneself right, and all desire for personal profit or gratification must be quite put away.

There must be a purer- disinterested love of truth for its own sake. Thus is the perceiving consciousness, made void as it were of all personality or sense of separateness. The personal limitation stands aside and lets the All-consciousness come to bear upon the problem. The Oversoul bends its ray upon the object, and illumines it with pure light

4. *When these three, attention, Meditation, Contemplation, are exercised at once, this is perfectly concentrated Meditation (sanyama) when the personal limitation of the perceiving consciousness stands aside, and allows the All-conscious to come to bear upon the problem, then arises that real knowledge which is called a flash of genius; that real knowledge which makes discoveries, and without which no discovery can be made however painstaking the effort. For genius is the vision of the spiritual man, and that vision is a question of growth rather than present effort though right effort rightly continued, will in time infallibly lead to growth and vision. Through the power thus to set aside personal limitation, to push aside petty concerns and cares and steady the whole nature and will in an ardent love of truth and desire to know it; through the power thus to make way for the All-consciousness all great men make their*

discoveries. Newton watching the apple fall to the earth was able to look beyond to see the subtle waves of force pulsating through apples and worlds and suns and galaxies, and thus to perceive universal gravitation. The Oversoul, looking through his eyes, recognized the universal force, one of its own children. Darwin, watching the forms and motions of plants and animals, let the same august consciousness come to bear on them, and saw infinite growth perfected through ceaseless struggle. He perceived the superb process of evolution, the Oversoul once more recognizing its own. Frannhofer, noting the dark: lines in the band of sun light in his spectroscope, divined their identity with the bright lines in the spectra of incandescent iron, sodium and the rest, and so saw the oneness of substance in the worlds and suns, the unity of the materials of the universe. Once again the Oversoul, looking with his eyes, recognized- its own. So it is with all true knowledge. But the mind must transcend its limitations, its idiosyncrasies; there must be purity, for to the pure in heart is the promise that they shall see God.

5. *By mastering this perfectly concentrated Meditation, there comes the illumination of perception.*

The meaning of this is illustrated by what has been said before. When the spiritual man is able to throw aside the trammels of emotional and mental limitation and to open his eyes, he sees clearly, he attains to illuminated perception. A poet once said that Occultism is the conscious cultivation of genius; and it is certain that the awakened spiritual man attains to the perceptions of genius. Genius is the vision, the power, of the spiritual man, whether its possessor recognizes this or not. All true knowledge is of the spiritual man. The greatest in all ages have recognized this and put their testimonion on record. The great in wisdom who

have not consciously recognized it have ever been full of the spirit of reverence of selfless devotion to truth. of humility, as was Darwin: and reverence and humility are the unconscious recognition or the nearness of the Spirit that Divinity which broods over us a Master o'er a slave.

6. *This power is distributed in ascending degrees.*

It is to be attained step by step. It is a question, not of miracle, but of evolution, of growth. Newton had to master the multiplication table, then the four rules of arithmetic, then the rudiments of algebra, before he came to the binomial theorem. At each point, there was attention, concentration insight; until these were attained, no progress to the next point was possible. So with Darwin. He had to learn the form and use of leaf and flower, of bone and muscle: the characteristics of genera and species: the distribution of plants and animals before he had in mind- that nexus of knowledge on which the light of his great idea was at last able to shine. So is it with all knowledge. So is it with spiritual knowledge. Take the matter this way: The first subject for the exercise of my spiritual insight is my day, with its circumstances, its hindrances, its opportunities, its duties. I do what I can to solve it, to fulfil its duties to learn its lessons. I try to live my day with aspiration and faith. That is the first step. By doing this, I gather a harvest for the evening, I gain a deeper insight into life, in virtue of which I begin the next day with a certain advantage, a certain spiritual advance and attainment. So with all successive days. In faith and aspiration we pass from day to day, in growing knowledge and power with never more than one day to solve at a time, until all life becomes radiant and transparent.

7. *This threefold power, of Attention, Meditation, Contemplation, is more interior*

than the means of growth previously described.

Very naturally so; because the means of growth previously described were concerned with the extrication of the spiritual man from psychic bondages and veils; while this threefold power is to be exercised by the spiritual man thus extricated and standing on his feet, viewing life with open eyes.

8. *But this triad is still exterior to the soul vision which is unconditioned, free from the seed of mental analysis.*

The reason is this: The threefold power we have been considering, the triad of Attention, Contemplation, Meditation is so far as we have yet considered it, the focussing of the beam of perceiving consciousness upon some form of manifesting being, with a view of understanding it completely. There is a higher stage, where the beam of consciousness is turned back upon itself, and the individual consciousness enters into, and knows, the All-Consciousness. This is a being, a being in immortality, rather than a knowing; it is free from mental analysis or mental forms. It is not an activity of the higher mind, even the mind of the spiritual man. It is an activity of the soul. Had Newton risen to this higher stage, he would have known, not the laws of motion, but that high Being, from whose Life comes eternal motion. Had Darwin risen to this, he would have seen the Soul, whose graduated thought and being all evolution expresses. There are, therefore, these two perceptions: that of living things, and that of the Life; that of the Soul's works, and that of the Soul itself.

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- hct9304 April 1993 Russian Theosophical history; TSA election 1993, report; Editorials: HCT involved in TSA election, apology, Waco standoff; Pilgrimage to India.[24]
- hct9303 March 1993 Stainton Moses and Imperator (Part 2); TSA 1993 Election (editorial); Outreach; New books; Pilgrimage to India.[20]
- hct9302 February 1993 Stainton Moses and Imperator (Part 1); Injunctions sought in By-law controversy; Letters Recd: Netherlands, Zambia; Outreach Report; New Books: Index to Eclectic Theosophist. [16]
- hct9301 January 1993 The Raja-Sun Mystery: Mahatma Letters and G. de P.; The Web of Life by Marty Lyman; Letters Recd (Outreach): Zambia, Russia; Other resources: publications; Tape/Book Review: Sanskrit Pronunciation. [16]
- hct9212 December 1992 G. de P. - An overview of teachings; Flapdoodle (editorial); Candles of Hope: The workers; Outreach Report. [16]
- hct9211 November 1992 The Centennial Cycle by Roberto Fanteci; Pilgrimage to India; Theosophical Cartoon. [12]
- hct9210 October 1992 Secret Anatomy of the World by G. de P.; Pilgrimage to India; Book Review: The Gods Await; Letters received: Rosemary Vosse, S. Africa.[12]
- hct9209 September 1992 The Canadian Section Excommunicated; Canadian Trip Report; Kootenai Brown and Victor Endersby; High Country Study Center name changed; Boris de Zirkoff tapes available. [16]
- hct9208 August 1992 The Sphinx Enigma (again); The Rainbow Gathering; Editor's note re: Pilgrimage to India; Pilgrimage to India. [12]
- hct9207 July 1992 Theosophical History Conference, San Diego: (report); Trip Report: Mtn. Bike training for Canada; Outreach Report; Talks with the Pasadena T.S.; Letters received: Joy Mills, Karen Duncan; Pilgrimage to India. [16]
- hct9207A July 1992 Rainbow Special Edition - Introducing the Theosophical Movement to members of the 1992 Colorado Rainbow Gathering. [4]
- hct9206 June 1992 "Have the Masters withdrawn?" by G. de P.; Winds of Change in The High Country; Pilgrimage to India. [8]
- hct9205 May 1992 'After the Kali Yuga' by G. de Purucker; The L.A. Riots, (editorial); Outreach Project; Letters rec'd: Kenya, Nigeria; Trip plans: Canada.[12]
- hct9204 April 1992 The Changing Times, (editorial); Hints for Learners, by P.G. Bowen; Letters received: Outreach; QWAA project update; Pilgrimage to India; HCT Editorial Objectives. [12]
- hct9203 March 1992 Damodar (Concluded); "Africa's White Race" by P.G. Bowen. Africa's Berber Adepts; "the Wilderness of the Mind of Man" by P.G. Bowen; "Sayings of 'the Ancient One'" from P.G.B.'s Berber Teacher. [16]
- hct9202 February 1992 Damodar: A Theosophical Epic (part 1); Peg Hilliard: artist and mask-maker shows her work at the national art show in Baltimore. She has applied for a grant to study with the traditional mask-makers on the South-Pacific island of Bali; G. de

- Purucker's *Questions We All Ask*, to be reprinted. [12]
- hct9201 January 1992 The Tower of Infinite Thought: G. de Purucker comments on Mahatma letter #9; Discord: Harmony of the Universe; editorial comment; Why study Rounds and Races by G. de Purucker; Readers' comments: Moon Chain question. Lords of the Flame From whence? [12]
- hct9112 December 1991 Project Gutenberg and the Ancient wisdom; Exploring the Moon Chain Question; Theosophical History Conference. [16]
- hct9111 November 1991 Editor's note: H.P.B and the Fountain of Primeval Wisdom; About Michael R. Meyer; Peg Hilliard revisited; Antiquity of the Sphinx; Letters received. [12]
- hct9110 October 1991 Peg Hilliard's art; Dead Sea Scrolls to be released; An alternative to the Swastika; High Country Theosophist upgraded; To-may-tos & To-mah-tos (editorial); Lotus: A new magazine. [12]
- hct9109 September 1991 Why study H.P. Blavatsky? Editorial on value of Theosophical Source Teachings; Why B.P. Wadia resigned from the T.S. in 1922; An occult view of Russian Coup; From a theosophist's journal; Commentary on Purucker article [16]
- hct9108 August 1991 An Esoteric Look at William Q. Judge: Judge's "An Occult Tale" plus some testimony from "a close friend" of W.Q.J. suggest that he was more than he seemed to be. [12]
- hct9107 July 1991 The Mystery of G. de Purucker: How was it possible, for a man to command this depth of insight, to extend the teachings of an Ancient Wisdom? Previously unpublished material from Point Loma Archives. [16]
- hct9106 June 1991 Occult Astronomy: Recent discoveries in Science vindicate statements made 100 years ago by H.P.B. in *The Secret Doctrine* and by Adepts in *The Mahatma Letters*. ; Trip Report: Editor Dick Slusser and Marty Lyman follow Kokopelli's trail and visit Theosophists in California. [8]
- hct9105 May 1991 The Guardian Wall - STAR TREK version. Some interesting parallels with the script of the TV series to the Brotherhood of Adepts; The Hidden Hand - excerpts from Joscelyn Godwyn's article in the April 1990 *Theosophical History*: Were one or more lodges of the Adept Brotherhood behind the various kinds of 'phenomena' which sparked the interest in and rise of spiritualism?; Book review: Just Another Spiritual Book by Bo Lozoff. [12]
- hct9104 April 1991 The Moon: An Enigma. M. Jaqua comments on an article in *The Canadian Theosophist*. Further light on the subject from G. de Purucker; Book review *Blavatsky Collected Writings Cumulative Index Olcott Library Book List*. Video review: *The Mahabharata* by Peter Brook. [12]
- hct9103 March 1991 Are the teachings of Theosophy outdated? Editorial critique on an article by John Algeo in the Jan./February 1991 *American Theosophist* and response in Emmett Small's rebuttal in *The Eclectic Theosophist*. [16]
- hct9102 February 1991 The Persian Gulf War: A theosophist's reflections; Book review: *In Search of the Masters* by Paul Johnson; Master K.H. in Germany. [12]
- hct9101 January 1991 Vegetarian diet: Personal and Political implications. Frances Moore Lappe's views of the politics of vegetarianism in her *Diet for a Small Planet*. News from New Zealand; Rules for being human; Ten Strong Things from the Talmud. [8]
- hct9012 December 1990 Vegetarianism and Theosophy. What H.P.B. and W.Q.J. had to say about the vegetarian diet; Proposals to Wheaton headquarters arising from the Tim Boyd workshop. [12]
- hct9011 November 1990 Adepts in America in 1776: commentary by H.P.B. and W.Q.J.; *Social Transformation - Local and Global*. How can we participate? Upcoming workshop with Tim Boyd. [8]
- hct9010 October 1990 Karma: an article by Wm. Q. Judge; reader's response; Our editorial objectives [8]
- hct9009 September 1990 Dissent in the American Section of the Adyar T.S. over the dismissal of Bing Escudero as paid lecturer of the section. Video reviews of *The Theosophical Movement* by John Cooper, and *The Perennial Wisdom* by April Hejka-Ekins.[12]

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THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

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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.

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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