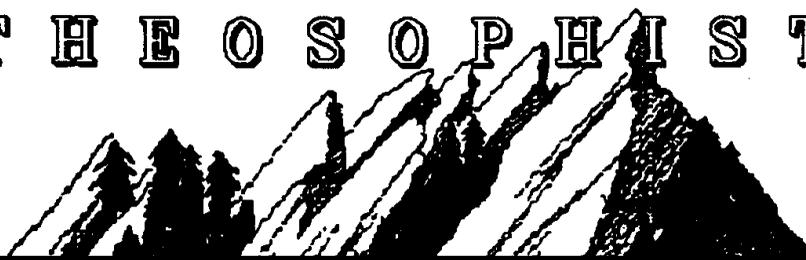


# THE HIGH COUNTRY THEOSOPHIST



Vol.17 No.3

Boulder, Colorado

May/June, 2002

Memorandum to Master\HPB Associates

by Geoffery Farthing

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Greetings. Our numbers very slowly increase.

It was understood by all of us at the inception of this Association that it was not intended to be another theosophical organisation. We have too many of those already. The idea was to let it be known to each other that there were dedicated H.P.B. students still active and to put them in touch with one another. These Associates can be members of any theosophical organisation or none as they see fit.

In spite of our loose, liberal and indefinite constitution some significantly beneficial effects might accrue to the theosophical cause and the world in general from the Association or rather its individual members.

We can encourage each other with our thoughts. During the year a number of stimulating contributions have appeared on the Internet. I would guess, however, that each of us has realised that such activity as there has been is within a closed shop, in house or domestic.

Very largely we are talking to each other. There may be others, however, outside who are already interested or becoming so, maybe noticing what is appearing on the Net. If this is the case it is very important and we must be careful what we put onto it. Quality and brevity should be our watchwords.



The great need in the world today is for Theosophy to become known. There are various aspects of it included generically in the term Theosophy. The principal one, which in doubt we all agree on, is brotherhood. Something has to be done to make the peoples of the world realise that, whatever their differences of caste, creed, sex or colour may be, they are still in the final analysis human beings. As such they share common emotions, common items of self interest, a common desire for affection and recognition, a feeling of worth.

One of the tragedies of the lot of human kind at the moment is that so many are deprived, not only of physical possessions or even a home but of the opportunity to make any contribution towards their own well-being and even less to the well-being of humanity at large or even their own community. I am obviously talking here of the many thousands of refugees that for one reason or another have no proper resting place. They are all dispossessed and without any standing in the eyes of others and worse still, in their own. This undeserved inflicted misery is the very antithesis of brotherhood, whatever meaning is given to that word. Their troubles have resulted from revolutionary wars and religious strife.

Even if it could be conveyed to them, no message of the good tidings of Theosophy would do any good, except to perhaps raise the hopes of a few who could appreciate it.

Another main aspect of Theosophy, its philosophic/religious message, has to be brought to the attention of those self-styled leaders of society who for largely quite selfish

reasons obtain power and then set groups of people against each other. In this self interest, whether it be for wealth or power or both, is the motive. The Karmic consequences must inevitably be dire indeed but those inflicting the suffering are totally oblivious to them.

In the long run of course the Law will act as the redresser of all these wrongs but is there nothing we can do in the short term? Are we utterly without voice? Surely this is worth thinking about.

By and large I think we would all agree that the world is not yet significantly a better place for the advent of Theosophy. Generally Theosophy is not known about at all. It can have had little or no serious impact on the thinking of religious people, of politicians, of business tycoons or even of the ordinary man in the street. Even the very name is not known and certainly not what it stands for. We have significant aid organisations arising from the compassion and understanding of those who found them. This we might claim is Theosophy in action: the larger vision of Theosophy includes the masses of people, the orphan humanity referred to by the Masters. Even the rudiments of the theosophical teachings could alter behaviour and bring some relief.

Here is an enormous challenge for all of us dedicated students. Somehow or another we have got to get the message across; to let it be known that such a thing as Theosophy exists and in terms as meaningful as possible, to tell the world what it is. This effort has to be addressed to those outside our movement. It must not be a repetition of what has already gone on for over a hundred years by way of

stimulation within the already existing theosophical family. How do we do this? Can we do it?

It would seem that modern media, principally the Internet, could be one of the means, but there are other immediate ones. Lately there has been a large increase in the number of magazines on the market. Most of these are of ephemeral interest, having to do largely with celebrities and gossip, but there are a few that are, as it were, seriously minded. Some of our daily or weekly newspapers contain material for the more serious thinker, but do we have writers with the necessary skills to talk or write versions of Theosophy suitable for all? A reference to Theosophy with some indication as to what it is on the television or in plays would at least call attention to the fact that there is such a thing of immediate concern to us all. But how do we get references to Theosophy included in the programmes? Judging by the size of present-day bookshops there ought to be an opening for authors to write appealingly to the general public in terms which they will enjoy and appreciate but with a theosophical content. Have we got the authors? It is difficult to see how far theosophical books of even a light-weight textbook character could ever be publicised to make any impact, but books on such topics as the after-death states and psychic phenomena ought to be of some interest. How can we stimulate that?

A sign of the times is the fact that the universities are now including Theosophy in some form or another in their curricula, notably the Sorbonne with Astrology. I was sent a packet of information downloaded from the Internet some months ago as to what some

universities both in the U.S. and Europe are doing. It is interesting to see that, even if it is only in a small way, some notice now is being taken of Theosophy.

One of the big factors which has helped, at last, to make Theosophy academically respectable is Vernon Harrison's (Ph.D) magnificent vindication of H.P.B. against the charges of fraud levelled against her in the Hodgson report. Hodgson's report was accepted by the Society for Psychical Research here in England over a hundred years ago, and has bedevilled H.P.B.'s reputation by its imputation of fraud ever since, to the point that respectable houses of learning would have nothing to do with her. It also made it too easy for members of religious communities who for quite other reasons did not like her message, not only to have nothing to do with her but to oppose her as strongly as possible.

Prior to Harrison of course there was Victor Endersby and Carrithers but they did not have the same weight that Harrison had. He was himself a member of the S.P.R. and such was his standing that the Society took notice of what he had to say. His refutation of Hodgson's charges has been adopted by the S.P.R. as the effective counter to them. Academia will surely take notice of this, but of course it will take time. It will take even longer for the press to take notice.

Some months ago the Blavatsky Trust, a small 'theosophical' charity registered in England, having acquired enough money to do so, approached the University of Wales at Lampeter to see if they would be interested in the Trusts financing a Research Fellowship in

Theosophy. At first the University was not primarily interested in Theosophy as such because they all felt that it was little more than a sect, but they were prepared to look at it against a background of the Western Esoteric Tradition. This tradition includes all the great philosophers and thinkers from Plato onwards (and even before). The University said that if we (the Trustees) would allow the Tradition to be the subject of research, Theosophy could be included with it. This was agreed. The conversations and correspondence that followed ensured that H.P.B.'s writings would be given proper attention.

I am happy to be able to report that a Research Fellow was appointed about a month ago and has already taken up his duties at the University. There he will be teaching 'modules' on the Western Tradition and Theosophy not only at Lampeter but at other Universities. The Fellow is Dr. Nicholas Goodrick-Clarke, an Oxford Scholar. What is of significance as far as we are concerned is that he is enthusiastic about H.P.B., having already made some contacts with the Theosophical Society here, borrowing books from its library for research purposes.

He is concerned at the time with H.P.B. through the writing of a book about her which will be included in a series on the Western Esoteric Tradition being published by Berkeley University (North Atlantic Books).

His term is for five years. Who knows what he can accomplish in that time? He has already written a number of books on the influence Esotericism in politics, particularly in Germany, as an influence on Hitler.

Another Blavatsky Trust activity has

been to produce a video entitled audaciously "Religion for our Time," featuring David Soul - of Starsky and Hutch fame. We think he has made a very telling performance. A lot of theosophical ideas have come to him completely fresh and new in the material he had to put over. It was quite different from what he had been accustomed to. He seems to have been 'sold.' Time will tell. Some Associates are producing high-class magazines. It would be interesting to know their outside circulation and whether there is any feedback from them.

It is quite apparent that there is very much to be done and very few of us to do it. We have to keep trying.

Fraternally and very sincerely,

Geoffrey Farthing

Our Response to this Letter:

We will continue to support this growing Association. It is our intention to help make the "teachings of Theosophy" better known, not so much that the word "Theosophy" be known but that the teachings be better understood. We acknowledge that the task that lies before us is to disseminate the teachings of Theosophy to all people who are ready to hear. We have the *HCT* placed on Internet, we send it free to correctional facilities, and we give free copies of the *HCT* to anyone interested at local events that we attend. We make free subscriptions available to all seekers whom the cost is a hardship.

It is our intention to focus on the ethical principles set forth in the early works of H.P.B.,

the Masters, Judge, and Purucker and to expand or restate the teachings in the contemporary terminology. We would like to see less re-prints of past articles and more discussion thereon. We encourage reader feedback.

Geoffrey Farthing states:

“By and large I think we would all agree that the world is not yet significantly a better place for the advent of Theosophy. Generally Theosophy is not known about at all.”

We disagree. Perhaps, Boulder is a mecca for spiritual influences, but it still remains that many Theosophical terms such as: Karma, Evolution, Reincarnation, Guru, and Mantra are in common usage in the news. An example comes from this article where the word mantra was used.

“Wheeler suspects that this quantum uncertainty, as it is more commonly known, is the key to understanding why anything exists at all, how something, the universe with its laws, can come from nothing. Or as he likes to put it in the phrase that he has adopted as his mantra: ‘How come the quantum? How come the existence.’”

“Quantum Physics Visionary Inspiration To Many.” *The Denver Post*. Friday, March 15th.

These terms may be incorrectly used but they are everyday words. It is just because of this that our job is important. It tells us that people are ready for the terms; they need to be educated.

## Cycles and the Time Illusion

The ‘Doctrine of Cycles’ is one of the most important in the entire cosmic range of the Esoteric Philosophy, because repetitive or rhythmic action is fundamental in nature. It is of the very substance of the Universe.

Purucker, G. de. *Fountain Source of Occultism* page 157

There is no cyclical movement or even an existence of an entity called ‘time;’ because time apart from things is non-existence. Time is a component of the universal continuum; and in this point of thought the modern mathematical specialists are right when they speak of the ‘space-time continuum.’ This is one of the relatively few points in which Theosophy agrees with the mathematical speculations of theorists like Einstein and Eddington.

A cycle is an expression, as we humans perceive it, of the movements of the bodies or of the consciousness of beings. We humans recognize cycles by the repetitive recurrences of moving beings in our world, and we are deluded into thinking that these repetitions are caused by some intangible entity called time. Cycles are caused by the movements of beings. The movement of the planets around the sun is an instance in point. These movements are not caused by time. It is the moving entities themselves which produce in us the time-illusion. Cycles hence are things in movement; and the time part of it is our mayavi understanding of operations in duration of these moving entities.

Purucker, G. de. *Esoteric Teachings* Vol IV, page 67.

We stumbled by accident on an independent correlation of the 108 year cycle as proposed in Dr. Roberto Fantechi's article, *The Centennial Cycle*, originally found in *The Canadian Theosophist* Vol. 52 No. 6, Jan 1972. and reprinted in *The High Country Theosophist* November, 2001.

The correlation we discovered was arrived at intuitively in an article entitled "The Temporal Resonance/Connectiveness Theory" proposed by Terence McKenna in his book *The*

On page 105, author Mc Kenna says:

"In seeking the basis for a new model of time outside the "pure-duration" model of Western science, I naturally examined Eastern approaches that seem more in tune with subjective intuitions and immediate felt experience."

Figure 4

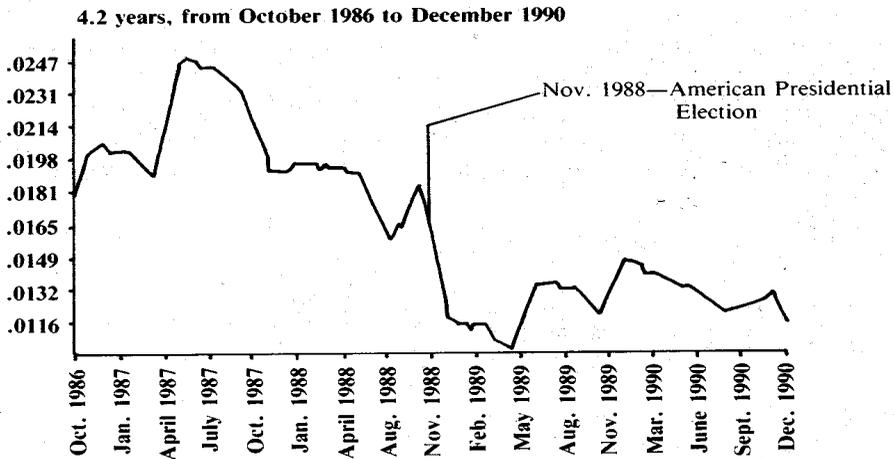
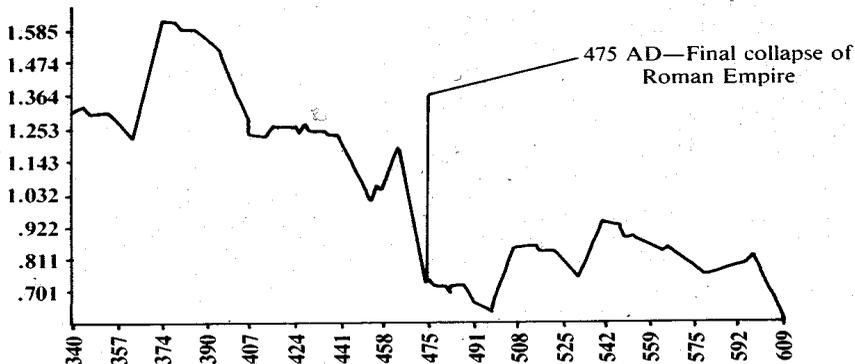


Figure 5



The Temporal Resonance\Connectiveness Theory proposes that McKenna's results strongly demonstrate curves of significant congruence from age to age rather than a randomly shaped non repetitive curve.

This graph depicts a characteristic wave form and McKenna selects certain time periods as its maxima and minima. Our observation that the wave had a nearly identical shape at different historical periods was significant.

On a pure "hunch" we chose the minimum points of figure 4 and 5 referring to the American presidential election of 1988 (figure 4) and the final collapse of the Roman Empire in 475 AD (figure 5).

Dividing the difference of these two dates, 1988 and 475, (1513 years) by 108 yields a result of 14.009 cycles of 108 years!! Can this be a pure coincidence?

To the editor (ds), this represents a correlation with Dr. Roberto Fantechi's 108 year cycle, independent of theosophy, and conversely a vindication of McKenna's work. *HCT* readers are encouraged to study McKenna's article in depth.

Source: *The Archaic Revival* by Terence McKenna, HarperSanFrancisco  
ISBN 0-06-250613-7

## **Schools of Indian Philosophy**

David Reigle comments

Given the fact that the original second object of the T.S. was to promote specifically the Eastern philosophies and religions, the initiative by the HCT to provide information on less-known Eastern systems such as Nyaya, Vaisesika, etc., is very welcome. The material provided, moreover, comes from one of the most authoritative sources, the work of S. Radhakrishnan.

He is a very careful and accurate writer, so the facts given may be relied on.

Nonetheless, a Theosophist may wish to supplement these with other facts relating to the Theosophical perspective. Radhakrishnan, like virtually all modern Hindus, accepts that the philosophical traditions of India have been handed down more or less unchanged; so that what Nyaya teaches today, is what Nyaya taught when it was founded. Theosophy teaches that there was an ancient Wisdom Religion that has now largely disappeared. Therefore what the early sage who founded Nyaya taught, and what is now taught as Nyaya, are two very different things.

In modern India, Nyaya is known as the school of logic. This is what the Nyaya handbooks now in use teach. Most of us can hardly imagine a dryer or more boring subject. Yet in the past several centuries there developed a "New Nyaya" school that took logic to new heights. Its intricacies are depicted by proponents as "a hierarchy of abstractions," which to outsiders appear merely as mental acrobatics. But this is not found in the original

Nyaya-sutra written by Gotama.

As aptly observed by Harvard professor Daniel Ingalls in a 1957 article:

“It has often seemed to me that the teachings of the early Nyaya might better be called a philosophy of man than an exposition of logic. Certainly the greater part of the Nyayasutra deals with human problems rather than logical ones: with man’s senses, mind and soul; with the means of knowledge he may use and how he may best use them.”

Besides logic, the other thing that Nyaya is known for today is its staunch theism. It harnesses logic to prove God. It argues against other schools of Hinduism that are non-theistic, namely, Samkhya and Purva Mimamsa. Logic is an integral part of all three religions of ancient India: Hinduism, Jainism, and Buddhism. But in Jainism and Buddhism it is used to disprove God. So what is happening here? If the Nyaya school of Hinduism uses logic to prove God, while Jainism and Buddhism use logic to disprove God, can logic be valid? If it works, it should work the same for all.

Apparently, it does; or at least it did. In the article by Ingalls cited above, called “Human Effort Versus God’s Effort in the Early Nyaya (N.S.4.1.19-21),” Ingalls shows convincingly that the original Nyaya-sutra by Gotama gives a refutation of God as the cause of the universe, not a proof of it. This work is so terse that it has always been read by way of commentaries. The oldest commentary now extant, that by Vatsyayana, gives a theistic interpretation, though this theism is somewhat qualified. The next commentator, Uddyotakara,

presents an unqualified theism, including proofs of God. The later Nyaya commentators followed suit, so that today Nyaya is the great exponent of God.

The same thing happened in Nyaya’s twin school, the Vaisesika. These philosophical schools are linked, Nyaya accepting the atomism taught by Vaisesika, and Vaisesika using the logic taught by Nyaya. Thus Vaisesika is today as theistic as Nyaya. But there is even clearer evidence that the Vaisesika school was originally non-theistic, provided by references to it by other old schools. No ancient commentary on the Vaisesika-sutra is extant. The commonly used ones, by Sankara Misra and Prasastapada, are fully theistic. In 1961 an older one by Candrananda was published for the first time. It is less theistic, and will hopefully pave the way for the discovery of an ancient original commentary.

The Nyaya and Vaisesika schools were in existence when the Wisdom Religion held sway in India. They, like it, were not then theistic. The Wisdom Religion has now disappeared, while Nyaya and Vaisesika have become theistic. Theosophy has revived the Wisdom Religion, and in light of this we may see what Nyaya and Vaisesika really taught.

A student of Theosophy will not agree with Radhakrishnan’s statement quoted in the HCT:

“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.”

According to Theosophy, it was Greece

that received its teachings from India, not vice versa.

Nyaya and Vaisesika are the first two of the six schools of philosophical thought in Hinduism. As stated by HPB, these are “the six principles of that unit body of Wisdom of which the ‘gnosis,’ the hidden knowledge, is the seventh.” Although Nyaya and Vaisesika may be the lowest two principles, they are nonetheless worthy of our attention.

The best book in English that I have found on them is, *The Hindu Realism: Being an Introduction to the Metaphysics of the Nyaya-Vaisheshika System of Philosophy*, by Jagadisha Chandra Chatterji. This book, written by a brilliant scholar who was also a Theosophist, shows that the six schools of philosophical thought are based on only three universal standpoints. Once this is understood, the harmony of the six schools becomes clear.

This book was published in India in 1912. I have recently discussed having it reprinted by Asian Humanities Press/Jain Publishing Company. If several people expressed interest in it, this might influence this publisher to go ahead with reprinting it. Their website is [www.jainpub.com](http://www.jainpub.com); their e-mail address is [mail@jainpub.com](mailto:mail@jainpub.com); their phone number is 510-659-8272.

David Reigle

## Samkhya Philosophy

In the Secret Doctrine, Samkhya Philosophy is mentioned within the study of Purusha and Prakriti. Discussion will follow on this philosophy with its bases in Theosophy. The sources used are the from the *Secret Doctrine* Vol I and II, *Collected Writings Vol IV* and Radhakrishnan’s *Indian Philosophy* pages 248-335 (summarized). The Theosophical quotes will be in quoted text.

... what could be easier than an attempt, at least, to verify Puranic Chronology, there are many Kapilas but ... King Sagara’s slayer is the founder of the Sankhya philosophy. ... The Purana is in duty bound to speak as it does. It has a dogma to promulgate and a policy to carry out - that of great secrecy with regard to mystical divine truths divulged for countless ages only at initiation. It is not in the Puranas, therefore, that we have to look for an explanation of the mystery connected with the various transcendental states of being. The story is an allegory. ... The Sankhya philosophy may be brought down and taught by the first, and written out by the last Kapila. Kapila, besides being the name of a personage, of the once living sage and author of Sankhya philosophy is also the generic name of the Kumaras, the celestial ascetics and virgins.

Blatvatsky. *SD Vol II*. pages 571-2

The word ‘Sankhya’ is said by some to be derived from Samkhya or number, the name being appropriate to a system that gives an analytical numeration to the principles of the cosmos.

In its literature, it is accepted that a historical

individual named Kapila was responsible for the Samkhya tendency of thought. The general thought is that he precedes the Buddha. The *Samkhya Pravacana Sutra*, attributed to Kapila has six chapters, of which the first three are devoted to the exposition of the Samkhya principle, the fourth gives some illustrative stories, the fifth refutes rival views, and the sixth is a recapitulation.

(*Prakriti(?)*; *Purusha(?)*) of the Kapilain Sankhya ... produce all things, but they are essentially one and not two. The elements too; have each one its own fount. But as from the seed grow the roots with their fibers, and after that the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents. ... This was elaborated by Kapila in the Sankhya philosophy.

Blatvatsky *SD Vol I*. page 284

Prakriti is the fundamental substance from which the world evolves.

In the Sankhya philosophy, the seven Prakritis or “productive productions” are Mahat, Ahamkara and the Five Tanmatras. Mahat and matter are the inner and outer boundaries of the Universe, or, in our language, the negative and positive poles of dual nature. There are seven forms or principles of Prakriti reckoned from Mahat to Earth - so at the time of pralyaya these seven successively re-enter each other.

Blatvatsky *SD Vol I*. page 256 (f.n.)

The Samkhya view of purusa is determined

by the conception of Atman in the Upanasads. It is without beginning or end, without any qualities, subtle and omnipresent, an eternal seer, beyond the senses, beyond the mind, beyond the sways of intellect, beyond the range of time, space, and causality of the empirical world.

Every phenomenon of cosmic evolution is characterized by activity, change or motion. Eternal space and “time” are the form of prakriti and root-cause of akasa. Akasa is the result of limiting space, time and their effects. A soul belongs to every being that has life in it, and the different souls are fundamentally identical in nature.

The empirical self is the mixture of free spirit and the relationship of purusa and prakriti. Through the union of purusa and prakriti, the subtle body, which is the product of prakriti, becomes conscious, though it is in itself non-conscious. It is subject to pleasure and pain, action and its fruits, and rotates in the round of rebirth. Purusa is indifferent to world concerns. The narrow and limited existence of the jiva is of due to the essential nature of the soul as purusa; it is the result of a fall from its original estate.

If the cosmic spirit (mahat) gives rise to a plurality of individual subjects (ahamkara) and individual objects (tanmatrani), then it is impossible to postulate, outside of mahat, a plurality of subjects and objects. Therefore all manifestation is a result of Mahat. Sankhya philosophy becomes understandable when it describes the different relations as different aspects of one single eternal energy of spirit.

The most intimate point of contact between purusa and prakriti lies in buddhi. Intuition, a quality of Buddhi, discriminates the operations of cosmic energy. We, with the aid of ahamkara (ego), identify and witness self with the activities

of thought, sense and action.

The reader will please always remember, that Mahat [is the] great source of these two internal faculties.

“*Buddhi*” per se can have neither self-consciousness nor mind; viz., the sixth principle in man can preserve an essence of personal self-consciousness or “personal self-individuality” only by absorbing within itself its own waters, which have run through finite faculty;

for *Ahamkara* that is the perception of “I,” or the sense of one’s personal individuality, justly represented by the term “Egoism” - belongs to the second or rather third production out of the seven viz, to the fifth principle or *Manas*.

It is the latter which draws “as the web issues from the spider” along the thread of *Prakriti*, the “root principle,” the four following subtle elementary principles or particles.

*Tanmatras* out of which third class the *Maha-bhutas* or the gross elementary principles are evolved ...

The three *gunas* of “*Prakriti*,” - the *Sattva*, *Rajas*, and *Tamas* (purity, passionate activity, and ignorance or darkness) - spun into a triple-stranded cord, pass through the seven, or rather six, human principles. It depends on the fifth - *Manas* or *Ahamkara* the “I” - to thin the *guna* “rope,” into one thread - the *sattva*; and thus becoming one with the “unevolved evolver;” win immortality or eternal conscious existence ...

*Blatvatsky, Collected Writings Vol IV, page*

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The Self is said to send out from itself the *gunas* as a spider spins a web. *Prakriti* works under

the control of *Purusha*. In other words, the self works under the Higher Self.

The tendencies toward manifestation are the *gunas*, *Sattva* (spiritual) and *Rajasic* (activity), held in check with *tamas* (non activity). When there is a disturbance of the equilibrium of the *gunas*, we have the setting in motion of the process of becoming (*Karma*). *Prakriti* evolves under the influence of *Purusha*. *Purusha* (Higher Self) identifies itself with the acts of *Prakriti* (small self) through *Ahamkara* (ego). Development is only the unfolding of what has already potential existence. In spite of the things to which *prakriti* gives rise, its substance is in no way diminished or exhausted by what it produces. *Buddhi*, *ahamkara*, *manas* and the rest should not be understood as a series of chronologically successive stages of evolution but an enfoldment from within. Time is irrelevant.

*Samkhya* System regard the knower as *purusa* and the known as *prakriti*.

1. They believe the world was created for the “Self.”

2. All of *prakriti* have *gunas*. The Higher Self is devoid of the *gunas*.

3. There is a guiding force. *Sankhya* does not uphold a theism; it is indifferent to the supremacy of an absolute spirit, as well as its doctrines are *avidya*. ... *Samkhyas* are not atheistic in the sense that there is not a God; just no reason for supposing that there is one.

4. *Prakriti* is non-intelligent; there must be someone who experiences the product of *prakriti*. The purpose of existence is to know *purusa*.

Although *purusa* remains in its essence eternally unchanged, still it experiences the reflection of the suffering which goes on. While *buddhi* is in itself *sattvika* (spiritual), in any individual it is *rajasa* (active) or *tamasa* (inactive) on account of the contaminating influences of its

past life. The feeling of pain or pleasure which we experience arises from the interaction of buddhi and the objective world with purusa as the onlooker.

When buddhi is dominated by sattva, it gives rise to true knowledge; by rajas, to desire; and by tamas, to false knowledge and the like. We experience pain even though Buddhi is pure because of our skandas and samskaras. Buddhi spreads over the whole body. It contains the impressions as samskaras and tendencies as vasanas of past lives. They are revived under suitable conditions

The psychic functions of perception and thought, desire and choice, are, strictly speaking, mechanical processes of the product of prakriti, which constitute the inner organs. Purusa is a passive mirror in which the inner organ is reflected.

The different states of waking, dreaming, sleep and death are distinguished. In the waking state, buddhi is modified in the form of objects through the channels of senses; in dreams the modifications of buddhi are the results of the samskaras, or the impressions of previous experiences. Dreamless sleep is twofold according as the withdrawal (laya) is partial or complete. ... Death is complete laya.

Some criticisms:

1. There is an independent existence between subjects and objects.
2. Purusa can never know prakriti.
3. The mechanical modifications of buddhi become illuminated as if by magic, with the light of conscious consciousness.
4. The Sankhya purusa should be really this one universal self, though it is regarded as many on account of the confusion between the psychologi-

cal and metaphysical self.

We may conclude: ... Verily the Esoteric doctrine may well be called in its turn the "thread doctrine," since, like the Sutratman or Pranatman, it passes through, and strings together all the ancient philosophical, religious systems, and what is more - reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

Blatvatsky. *Collected Writings Vol IV*. page 582

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

*Question.* Please give the meaning of the word *Rakshasas* when used in *The Secret Doctrine*.

*Answer.* Although the word is usually rendered demons, one must take into consideration the whole passage where *Rakshasa* is used, because it has a specific meaning in the *Ramayana*, or when it is quoted in a passage from the Puranas, or when used in *The Secret Doctrine* in connection with the Fourth Race. Thus in the *Ramayana* the

Rakshasas are regarded as giant inhabitants of the former continent of Lanka, whose sovereign was Ravana. In the Puranas the Rakshasas are the demoniacal progeny of Pulastya; whereas in *The Secret Doctrine* they are the Atlanteans. Then there is the dictionary meaning. The Sanskrit word is derived from the verbal root *raksh*, to guard, to watch; but the noun form conveys the idea of anything to be guarded against, hence an evil or malevolent demon. Continuing the dictionary definition: the Rakshasas are distinguishable into three classes: (1) beings of a semi-divine benevolent nature; (2) titans or relentless enemies of the gods; (3) beings such as nocturnal demons, imps, fiends, and goblins.

In the Padma-Purana, Pulastya, a son of God is made the progenitor of demons, the Rakshasas, the tempters and devourers of men. H. P. Blavatsky explains the passage:

“The Demons, so called in the Puranas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them—Danavas, Daityas, Pisachas, and the Rakshasas—are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogis. But they oppose the clergy and Ritualism, sacrifices and forms—just what the full-blown Yogins do to this day in India—and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Puranic giants and Titans are called Devils.” (S.D. I, 415; II, 132-3 6 vol. ed.; I, 447 3rd ed. )

Another allegory is also interpreted, this time from the *Vishnu-Purana*, but first a reference to the Ramayana indicates that some Rakshasas are beautiful:

“In the *Ramayana*, when Hanuman is

reconnoitering the enemy in Lanka, he finds there Rakshasas, some hideous, ‘while some were beautiful to look upon,’ and, in *Vishnu-Purana*, there is a direct reference to their becoming the Saviours of ‘Humanity,’ or of Brahma.

“The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahma is Mahat—the universal Mind—hence the too-selfish among the Rakshasas showing the desire to become possessed of it all -- to ‘devour’ Mahat. The allegory is transparent.

“At any rate, esoteric philosophy identifies the pre-Brahmanical Asuras, Rudras, Rakshasas and all the ‘Adversaries’ of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him consciously immortal. They are, then, during the cycle of Incarnations, the true *dual Logos*—the conflicting and twofaced divine Principle in Man.” (S.D. II, 163-4; III, 171 6-vol. ed.; II, 173 3rd ed.)

Question. Do we lose our identity when we die?

Answer. Here is a question which would be asked by a person attending a Theosophical lecture for the first time and the lecturer most likely referred to Reincarnation”

To answer such an inquirer would not be easy simply because the answerer would have to inquire what was meant by “we.” Is the physical body meant? or is it the personality?

There is a passage in *The Secret Doctrine* which covers the subject so very well:

“The Human Soul, lower Manas, is the only and direct mediator between the personality and the Divine Ego. That which goes to make up on this earth the *personality* miscalled *individuality* by the majority, is the sum of all its mental, physical, and spiritual characteristics, which, being impressed on the human Soul, produces the *man*. Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the Human Soul merging again, in its essence, into its parent source, commingling with its Divine Ego during life, and re-uniting itself entirely with it after the death of the physical man. Therefore, unless Kama-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its ‘I’ as can be assimilated by the Divine Ego, nothing of that ‘I’ or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the Divine Ego’s ‘shadows’ or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the Higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from

the ‘shadow,’ the lower *mind*, in its association and commingling with Kama, and passes away and disappears for ever. But the mental and spiritual ideations of the personal ‘I’ return to it, as parts of the Ego’s Essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its ‘I’ blended with that of all the other personal ‘I’s’ that preceded it, survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the Ego which informed them. That Higher Ego is the sole bearer of all its *alter* egos on earth and their sole representative in the mental state called Devachan. As the last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully and realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other ‘days’ in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated. This is what we call the Devachanic state.” (S.D. V, 490-1 6-vol. ed.; III, 515 3rd ed.)

*Question.* To what extent, if any can the recently deceased discern or know anything of previous incarnations?

*Answer.* In the passage above quoted from *The Secret Doctrine* the reason was given why only the life just lived remains vividly in the memory of the deceased. However, it depends upon the degree of evolutionary development attained by the deceased as to whether more than one life will be “visioned.” To quote:

“Very good and holy men see, we are taught, not only the life they are leaving, but

even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.” (*The Key to Theosophy*, p. 162)

*Question.* How long a time is there between incarnations on earth?

*Answer.* It all depends upon how a life on earth is lived. The importance of the daily life is the significant factor, as well as the “thought-life.” To illustrate the point, a materialist will return to life on earth much faster than will a philosopher. Then, too, it will depend upon the *length* of life on earth. Those who die in childhood return to earth-life quickly. Mr. Sinnett asked the Mahatma in regard to the length of the interlude between lives in this manner. “And for how long? Does the state of spiritual beatitude endure for years? for decades? for centuries?” And the answer was given:

“For years, decades, centuries and millenniums. Oftentimes multiplied by something more. It all depends upon the duration of Karma. Fill with oil Den’s little cup, and a city Reservoir of water, and lighting both see which burns the longer. The *Ego* is the wick and Karma the oil: the difference in the quantity of the latter (in the cup and the reservoir) suggesting to you the greatest difference in the duration of various Karmas. Every effect must be proportionate to the cause. And, as man’s terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the manvantaric cycle, so the good thoughts, words, and deeds of any one of these ‘lives’ on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied.” (*The Mahatma Letters to A.P. Sinnett*, p. 106 2nd

edition, p. 103 3rd edition)

From *The Canadian Theosophist* Vol. 53, No. 4, Sept., 1972

## THE YOGA SUTRAS OF PATANJALI

“The Book of the Spiritual Man An Interpretation by Charles Johnston.

30. *By perfectly concentrated Meditation on the centre of force in the well of the throat, there comes the cessation of hunger and thirst.*

We are continuing the study of the bodily powers and centres of force in their relation to the powers and forces of the spiritual man. We have already considered the dominant power of physical life, the creative power which secures the continuance of physical life; and; further, the manner in which, through aspiration and sacrifice, it is gradually raised and set to the work of upbuilding the body of the spiritual man. We come now to the dominant psychic force, the power which manifests itself in speech, and in virtue of which the voice may carry so much of the personal magnetism, endowing the orator with a tongue of fire, magical in its power to arouse and rule the emotions of his hearers. This emotional power, this distinctively psychical force, is the cause of “hunger and thirst,” the psychical hunger and thirst for sensations, which is the source of our twosided life of emotionalism, with its hopes and fears, its expectations and memories, its desires and hates. The source of this psychical power, or perhaps we should say, its centre of activity in the physical body is said to be in the

cavity of the throat. Thus, in the Taittiriya Upanishad it is written: "There is this shining ether in the inner being. Therein is the spiritual man, formed through thought, immortal, golden. Inward, in the palate, the organ that hangs down like a nipple, -this is the womb of Indra. And there, where the dividing of the hair turns, extending upward to the crown of the head."

Indra is the name given to the creative power of which we have spoken, and which, we are told, resides in "the organ which hangs down like a nipple, inward, in the palate."

31. *By perfectly concentrated Meditation on the centre of force in the channel called the "toroise-formed," comes steadfastness.*

We are concerned now with the centre of nervous or psychical force below the cavity of the throat, in the chest, in which is felt the sensation of fear; the centre, the disturbance of which sets the heart beating miserably with dread, or which produces that 'sense of terror through which the heart is said to stand still.

'When the truth concerning fear is thoroughly mastered, through spiritual insight into the immortal, fearless life, then this force is perfectly controlled; there is no more fear, just as, through the control of the psychic power which works through the nerve-centre in the throat, there comes a cessation of "hunger and thirst". Thereafter, these forces, or their spiritual prototypes, are turned to the building of the spiritual man.

Always, it must be remembered, the victory is first a spiritual one; only later does it bring control of the bodily powers.

32. *Through perfectly concentrated Meditation on the light in the head comes the vision of the Masters who have attained.*

The tradition is, that there is a certain

centre of force in the head, perhaps the "pineal gland;" which some of our Western philosophers have supposed to be the dwelling of the soul, -a centre which is, as it were, the doorway between the natural and the spiritual man. It is the seat of that better and- wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward, looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to concern himself with the things of his immortality. This is suggested- in the words of the Upanishad already quoted: "There, where the dividing of the hair turns, extending upward to the crown of the head" ; all of which may sound very fantastical, until one comes to understand it.

It is said that when this power is fully awakened it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: "I counsel you to buy of me eye-salve, that you may see." It is of this same vision of the great Companions, the children of light, that a seer wrote:

"Though inland- far we be,  
Our souls have sight of that immortal sea  
Which brought us hither,  
Can in a moment travel thither,  
And see the Children sport upon the shore  
And hear the mighty waters rolling -  
evermore." -

33. *Or through the divining power of*

*intuition he knows all things.*

This is really the supplement, the spiritual side, of the Sutra just translated. Step by step, as the better consciousness, the spiritual view, gains force in the mind, so, in the same measure the spiritual man is gaining the power to see: learning ‘to open the spiritual eyes.’ When the eyes are fully opened, the spiritual man beholds the great Companions standing about him; he has begun to “know all things.”

This divining power of intuition is the power which lies above and behind the so-called rational mind; the rational mind formulates a question and lays it before the intuition, which gives a real answer, often immediately distorted by the rational mind’, yet always embodying a kernel of truth. It is by this process, through which the rational mind brings questions to the intuition for solution, that the truths of science are reached; the flashes of discovery and genius. But this higher power need not work in subordination to the so-called rational mind, it may act directly; as full illumination. “the vision and the faculty divine.”

34. *By perfectly concentrated Meditation on the heart, the interior being, comes the knowledge of consciousness.*

The heart here seems to mean, as it so often does in the Upanishads, the interior, spiritual nature, the consciousness of the spiritual man which is related to the heart, and to the wisdom of the heart. By steadily seeking after, and finding, the consciousness of the spiritual man, by coming to consciousness as the spiritual man, a perfect knowledge of the consciousness will be attained. For the consciousness of the spiritual man has this divine quality: while

being and remaining a truly individual consciousness, it at the same time flows over, as it were, and blends with the Divine Consciousness above and about it, the consciousness of the great Companions; and by showing itself to be one with the Divine Consciousness, it reveals the nature of all consciousness, the secret that all consciousness is One and Divine.

35. *The personal self seeks to feast on life, through a failure to perceive the distinction between the personal self and the spiritual man. All personal experience really exists for the sake of another: namely, the spiritual man.*

*By perfectly concentrated Meditation on experience for the sake of the Self, comes a knowledge of the spiritual man.*

The divine ray of the Higher Self, which is eternal, impersonal and abstract, descends into life, and forms a personality, which through the stress and storm of life, is hammered into a definite and concrete self-conscious individuality. The problem is, to blend these two powers, taking the eternal and spiritual being of the first, and blending with it, transferring into it, the self-conscious individuality of the second; and thus bringing to life a third being, the spiritual man, who is heir to the immortality of his father, the Higher Self, and yet has the self-conscious, concrete individuality of his other parent, the personal self. This is the true immaculate conception, the new birth from above, “conceived of the Holy Spirit.” Of this new birth it is said: “that which is born of the Spirit is spirit: ye must be born again.”

Rightly understood, therefore, the whole life of the personal man is for another, not for himself. He exists only to render his very life and all his experience for the building up of the spiritual man. Only through failure to see this, does he seek enjoyment for himself, seek to

secure the feasts of life for himself; not understanding that he must live for the other, live sacrificially, offering both feasts and his very being on the altar; giving himself as a contribution for the building of the spiritual man. When he does understand this, and lives for the Higher Self, setting his heart and thought on the Higher Self, then his sacrifice bears divine fruit, the spiritual man is built up, consciousness awakes in him and he comes fully into being as a divine and immortal individuality.

*36, Thereupon are born the divine power of intuition, and the hearing, the touch, the vision, the taste and the power of smell of the spiritual man.*

When, in virtue of the perpetual sacrifice of the personal man, daily and hourly giving his life for his divine brother the spiritual man, and through the radiance ever pouring down from the Higher Self, eternal in the Heavens, the spiritual man comes to birth, -there awake in him those powers whose physical counterparts we know in the personal man. The spiritual man begins to see, to hear, to touch, to taste. And besides the senses of the spiritual man, there awakes his mind, that divine counterpart of the mind of the physical man, the power of direct and immediate knowledge, the power of spiritual intuition, of divination. This power, as we have seen, owes its virtue to the unity, the continuity, of consciousness, whereby whatever is known to any consciousness, is knowable by any other consciousness. Thus the consciousness of the spiritual man, who lives above our narrow barriers of separateness, is in intimate touch with the consciousness of the great Companions, and can draw on that vast reservoir for all real needs. Thus arises within the spiritual man that certain knowledge which

is called intuition, divination, illumination.

*37. These powers stand in contradistinction to the highest spiritual vision. In manifestation they are called magical powers.*

The divine man is destined to supersede the spiritual man as the spiritual man supersedes the natural man. Then the disciple becomes a Master. The opened powers of the spiritual man, spiritual vision, hearing, and touch stand, therefore, in contradistinction to the higher divine power above them, and must in no wise be regarded as the end of the way, for the path has no end, but rises ever to higher and higher glories; the soul's growth and splendour have no limit. So that if the spiritual powers we have been considering are regarded as in any sense final, they are a hindrance, a barrier to the far higher powers of the divine man. But viewed from below, from the standpoint of normal physical experience, they are powers truly magical; as the powers natural to a four dimensional being will appear magical to a three-dimensional being.

*38. Through the weakening of the causes of bondage, and by learning the method of passing, the consciousness is transferred to the other body.*

In due time, after the spiritual man has been formed and grown stable through the forces and virtues already enumerated, and after the senses of the spiritual man have awaked, there comes the transfer of the dominant consciousness, the sense of individuality from the physical to the spiritual man- Thereafter the physical man is felt to be "a secondary, a subordinate, an instrument through whom the spiritual man works; and the spiritual man is felt to be the real individuality. This is, in a sense, the attainment to full salvation and immortal life: yet it is not the final

goal or resting place, but only the beginning of the greater way.

The means for this transfer are described as the weakening of the causes of bondage, and an understanding of the method of passing from the one consciousness to the other. The first may also be described as detachment, and comes from the conquest of the delusion that the personal self is the real man- When that delusion abates and is held in check, the finer consciousness of the spiritual man begins to shine in the background of the mind. The transfer of the sense of individuality to this finer consciousness; and thus to the spiritual man, then becomes a matter of recollection, of attention; primarily, a matter of taking a deeper interest in the life and doings of the spiritual man, than in the pleasures or occupations of the personality. Therefore it is said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

*39. Through mastery of the upwardlife comes freedom from the dangers of water, morass, and thorny places, and the power of ascension is gained.*

Here is one of the sentences, so characteristic of this author, and, indeed, of the Eastern spirit, in which there is an obvious exterior meaning, and, within this, a clear interior meaning, not quite so obvious, but far more vital.

The surface meaning is that by mastery of a certain power, called here the upwardlife, and akin to levitation, there comes the ability to walk on water, or to pass over thorny places

without wounding the feet.

But there is a deeper meaning. When we speak of the disciple's path as a path of thorns, we use a symbol; and the same symbol is used here. The upward-life means something more than the power, often manifested in abnormal psychical experiences, of levitating the physical body, or near-by physical objects. It means the strong power of aspiration, of upward will, which first builds, and then awakes the spiritual man, and finally transfers the conscious individuality to him; for it is he who passes safely over the waters of death and rebirth, and is not pierced by the thorns in the path. Therefore it is said that he who would tread the path of power must look for a home in the air, and afterwards in the ether.

Of the upward-life, this is written in the Katha Upanishad: "A hundred and one are the heart's channels; of these one passes to the crown. Going up this, he comes to the immortal." This is the power of ascension spoken of in the Sutra.

*40. By mastery of the binding-life comes radiance.*

In the Upanishads, it is said that this binding life unites the upward-life to the downward-life, and there lives have their analogues in the "vital breaths" in the body. The thought in the text seems to be, that, when the personality is brought thoroughly under control of the spiritual man, through the life-currents which bind them together, the personality is endowed with a new force, a strong personal magnetism, one might call it, such as is often an appanage of genius.

But the text seems to mean more than this, and to have in view the "vesture of the colour of the sun" attributed by the Upanishads to the spiritual man; that vesture which a disciple has

thus described “The Lord shall change our vile body, that it may be fashioned like unto his glorious body”; perhaps “body of radiance” would better translate the Greek.

In both these passages, the teaching seems to be, that the body’ of the full-grown spiritual man is radiant or luminous, for those, at least, who have anointed their eyes with eye-salve, so that they see.

41. *From perfectly concentrated Meditation on the correlation of hearing and the ether, comes the power of spiritual hearing.*

Physical sound, we are told, is carried by the air, or by water, iron, or some medium on the same plane of substance. But there is a finer hearing, whose medium of transmission would seem to be the ether; perhaps not that ether which carries light, heat and magnetic waves, but, it may be, the far finer ether through which the power of gravity works. For, while light or heat or magnetic waves, travelling from the sun to the earth, take eight minutes for the journey, it is mathematically certain that the pull of gravitation does not take as much as eight seconds, or even the eighth of a second. The pull of gravitation travels, it would seem “as quick as thought”; so it may well be that, in thought transference or telepathy, the thoughts travel by the same way, carried by the same “thought-swift” medium.

The transfer of a word by telepathy is the simplest and earliest form of the “divine hearing’ of the spiritual man; as that power grows, and as, through perfectly concentrated Meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences.

*(To be continued)*

From *The Canadian Theosophist* Vol. 13, No. 8 October, 1932–

Question:

### **Opening the Third Eye:**

**I have been practicing the open third eye meditation regularly now. A problem I am encountering is that I may be being a bit too restless. I wonder if I am falling asleep or if it is just a very deep meditation, but this past morning when I went for my 50 minute meditation, I didn’t remember the clock as I usually do. I don’t know if this is just a phase that I should stop or to just let it be. In Theosophy, they talk about seven states of consciousness: (1) waking; (2) natural sleeping; (4) induced or trance sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual, but in Siddha Yoga they talk about only four states: Waking, Dream (Causal), deep sleep, and turiya loca. How are they related? My other discussion has to do with the influences of the lower astral. I, personally do not have problems with this but some Fellow Students of Theosophy do?**

[Turiya Loca is that semi-dream state where one is awake yet thinks he is really dreaming. It often occurs just before one wakes up or goes to sleep. When one has been practicing Raja Yoga (meditation) one will experience it just before he goes into a deep meditation. ML]

The seven Theosophical states of consciousness are related to the seven principles which are also related to the seven planes of being.

Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness - viz: (1) waking; (2) natural sleeping; (4) induced or trance sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual - corresponds with one of the seven cosmic planes, develops and uses one of the

seven super-senses, and is connected directly, in its use of the terrestro-spiritual plane, with the cosmic and divine center of force that gave it birth, and which is its direct creator.

[Note: Those Theosophical students who are interested may want to look at the chart in *The Collected Writings* which go with this note on page 533. It includes colors and sounds corresponding with the various states of consciousness. Ed. HCT]

(BCW Vol 12, page 532).

Siddha Yoga names only four states but there is also a fifth state called Tandra Loca which is beyond the first four. The four states of Siddha Yoga include all the seven Theosophical states. The whole purpose of this meditation practice

(Third Eye Opening) is to merge into the fifth state. It is at this level that the True Bodhisattva functions.

#### SEPTENARY DIVISION INDIFFERENT INDIAN SYSTEMS

We give below in a tabular form the classification adopted by the Buddhist and Vedantic teachers of the principles of man. [The *HCT* will include the modern terms of Siddha Yoga ML].

... Though there are seven principles in man, there are but three distinct Upadhis (bodies) in each of which his Atma may work independently of the rest. These three Upadhis can be separated by

**Continued on page 22**

Classifications:		
Esoteric Buddhism	Taraka Raja Yoga	Siddha Yoga
1. Sthula Sarira 2. Prana 3. Astral or Linga Sarira 4. Kama Rupa	Sthulopadhi	Waking State
5. Mind (lower and higher)	Sukshmopadhi	Dream State or Causal
6. Spiritual Soul	Karanopadhi	Deep sleep
Spiritual Soul	Karanopadhi	Tandra
7. Atma	Atma	Turiya or Samadhi

## Continued from page 21

an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution. ...

... The student will now be better prepared to see that between the three Upadhis of the Raja Yoga and its Atma, and our three Upadhis, Atma, and the additional three divisions, there is in reality but very little difference. Moreover, as every adept in cis-Himalayan or trans-Himalayan India, of the Patanjali, the Aryasanga or the Mahayana Taraka Raja classification in principle and theory whatever classification he resorts to for practical and occult purposes. Thus, it matters very little whether one speaks of the *three Upadhis with their three aspects* and Atma, the eternal and immortal synthesis, or calls them the 'seven principles.'

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### **Steve Schweitzer writes:**

Dear Plenty Friends,

When 250 of us founded the Farm Community in Tennessee in 1971 in our minds we were on a precipice overlooking the dawn of a new age. Social, political and spiritual experiences had changed us completely and made us want to dedicate our lives to creating a world of peace and love. We were untested, but we were determined. We were naive, but we had faith. Things would work out. We would learn how to take care of ourselves. We would create peace by being peaceful. We would build trust by being honest. We and our fellow hippies around the planet would change the world.

By 1974 our numbers had doubled and we were living in houses (even if most of them were primarily surplus army tents). We were growing our food and feeding ourselves a healthful vegetarian diet. We were delivering

our own babies. We were getting along with our rural south neighbors, and we were living on about \$1.00/day per person.

What's next? That's when we thought of "Plenty." Plenty was our way of saying we're strong enough to reach out beyond the boundaries of the Farm and lend a hand. Since that time we have been able to reach out to inner cities in the US, Indian reservations, Guatemala, Bangladesh, Mexico, Nepal, Sri Lanka, Jamaica, St. Lucia, Dominica, Nicaragua, Honduras, Lesotho, Liberia and Belize on average annual budgets of \$150,000/year supplied by less than 2,000 donors and a handful of foundations and funding organizations.

Over these last 27 years Plenty has been a part of the appropriate technology movement, the alternative energy movement, the fair trade movement, the environmental movement, the sustainable development movement, the anti-nuke movement, the human rights movement and the peace movement.

Peace is not a debatable issue with us. We're ALWAYS for peace. If patriotism is love of country, we're patriots. But we love all countries, not just our own, and all peoples, because we cannot separate ourselves from anyone.

We are committed to forging trails out of the doldrums of hate and revenge, violence and oppression in ways that don't add fuel to these old fires. It's as true today as it was in 1971; the clearest trail out begins with ourselves.

It was therapeutic for me to go down to Belize after the fearsome hurricane that caused so much destruction in the villages where Plenty has been working for the past ten years. I visited with friends who had lost everything except their lives. They never had much to begin with, but losing their crops and so much of the rainforest is like wiping out their savings and the natural resources they depend upon for

food, housing materials, medicine and beauty. The rainforest that so many of our projects were designed to help protect is in tatters. Yet, by the time I arrived, 3 weeks after the storm, the people were already rebuilding, salvaging whatever they could from their mangled fields, laughing as they recounted harrowing hurricane stories. I was reminded once more of the indomitable power of the human spirit: neither defeated in death, nor in life; it may be diminished, but is never broken. Through this enduring spirit may we all know peace and give thanks. We love you and appreciate your kindness.

Steve Schweitzer-  
Executive Director of Plenty

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## Book Review

To Light a Thousand Lamps: A  
Theosophic Vision  
by Grace Knoche

What is Theosophy?

*To Light a Thousand Lamps: A Theosophic Vision* is a book written for the contemporary times. Author Knoche leads the reader through a progression of teachings beginning with what is Theosophy?. She includes basic concepts such as Evolution; Reincarnation and Karma.

All the concepts are explained in plain English using mostly Western history for the explanation. This is refreshing as most of the Theosophical teachings of HPB are steeped in Eastern Occultism, so it gives the reader a good balance and point of familiar comparison. She

explains many of the mysteries hidden in Christianity and other Western traditions.

We highly recommend this book especially for the beginner Theosophist. In future issues of the *HCT* we will focus on and perhaps challenge some of the issues and Theosophical notions.

Grace F. Knoche was born at the International Headquarters of the Theosophical Society when it was located at Point Loma, California. Educated at the Raja-Yoga School and Academy under Katherine Tingley, she attended Theosophical University, earning a Doctor of Philosophy degree, while working in the Press and in secretarial and editorial positions at the Headquarters under G. de Purucker and Colonel Arther L. Conger (1929-1951). During these years she also taught art, violin, Sanskrit, and Hebrew, among other subjects, at the schools and university. From 1951-1971 she was secretary and assistant to James A. Long, founder of *Sunrise* and head of the Theosophical Society and principal editor of *Sunrise*. *To Light a Thousand Lamps* represents the distillation of a lifetime involvement with theosophy. ...

Dougherty. Sarah Belle. *Sunrise* Vol 51 #3. [Theosophic Vision](#). page 68

*To Light a Thousand Lamps: A Theosophic Vision*

Theosophical University Press, Pasadena, 2001

ISBN 1-55700-170-7

Cloth \$17.95

ISBN 1-55700-171-5

Soft cover \$11.95

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## EDITORIAL

## OBJECTIVES

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

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

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

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

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

**THE HIGH COUNTRY THEOSOPHIST, ISSN 1060-4766 is published bi-monthly for \$12.00 per year by Richard Slusser, 140 S. 33rd St. Boulder, Co. 80303-3426**  
**POSTMASTER: Send address changes to: THE HIGH COUNTRY THEOSOPHIST 140 S. 33rd St., Boulder, Co. 80303-3426 Periodicals Postage Paid at Boulder, Co.**