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In none of her writings is HPB more communicative and interesting than in Volume III of the *Secret Doctrine* (*Collected Writings* Vol XII). In that volume on page 412, she gives the origin of what we now term the Theosophical Movement, saying:

“Among the commandments of Tsong Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the ‘white barbarians,’ every century at a certain specific period of the cycle.”

The attempt is made, HPB repeatedly said, at the last quarter of each century. As Tsong-Kha-pa died in 1419, presumably the first effort to impart the higher knowledge to the “white barbarians” and the rest of the world was put forth in 1475 and the fifth in 1875, when HPB founded the Theosophical Society in New York. At that time the Masters sent two Messengers, HPB and Hilarion Smerdis; but the mission of the latter was veiled in obscurity. Theosophists have been assured that in 1975 another agent of the Masters will come and undertake the difficult task of rejuvenating and reorganizing the Theosophical Movement.

When HPB began her work she had to do arduous pioneering. Although the Dark Ages are said to have ended in



the sixteenth century, and during the next three centuries the physical scientists had made fair headway, dispelling which for more than a millennium had enveloped the Christian world, the vast majority of the “white barbarians” were then, as they still are, church-ridden religionists, with padlocked minds, while the more open-minded men who had defied the tyrannical religious rulers, and by the investigation of physical phenomena had inaugurated the era of modern science, had become mostly agnostics and materialists. Among the religionists and scientists HPB proclaiming Theosophy, could gain no followers.

But the cult of spiritualism, which had started about fifty years before, was in its zenith, and its discoveries corroborated to a certain extent the Occult doctrines; so HPB’s work at first was mainly with the spiritualists, gaining from them a few converts, including Col. Olcott and Mr. Judge, with whose help she founded the Theosophical Society. When, however, she was directed by the Masters to point out the errors of spiritualism and warn against its dangerous practices, she did so with such vehemence that the spiritualists took umbrage, and nearly all of them who had joined the Society deserted it. Consequently when she and Col. Olcott left for India little remained of the Society but its name; but Mr. Judge, by years of strenuous efforts, rebuilt from its wreckage a splendid American organization.

The next Messenger, when he comes, will reap the benefits of HPB’s pioneering. There will be many Theosophists, members of various factions and students unattached to any organization. There will be a large volume of

Theosophical literature, and the tenets of Theosophy, such as reincarnation and karma, will be familiar to most well-read persons. But he will find the T.S., a house divided against itself, rival factions making conflicting claims. It may be said with certainty that he will ignore all claims that this, that or the other faction is the one and only T.S., or the only one that preserves the original and orthodox teaching. The true criterion of these Theosophical claimants is the practice by them of the brotherhood which they preach. Each tree in the Theosophical orchard will be judged by its fruits.

It must be admitted that the T.S., far from becoming “the nucleus of a Universal Brotherhood,” has set the world a most wretched example of brotherhood. No Theosophists of any faction, can gainsay this. Then, if we are to prepare the way for the next Messenger, the first requisite is for Theosophists to become brotherly among themselves and to extend brotherliness to all their fellow-mortals “without distinction of race, creed, sex, caste or color.” Does the first object of the T.S. mean exactly what it says, or is it insincere, a mere contemptible playing to the gallery? Should not the members of every faction concede that the members of all the other factions are indeed their brothers?

In imagination we can hear the typical factionary Theosophist say: “I cannot recognize as Theosophists the members of organizations other than my own. They do not follow my leader, do not belong to my Society, which is the only one representing the original T.S., and they teach false doctrines, corrupting the teaching of HPB and the Masters.” Shameful is such a narrow, bigoted, sectarian

attitude. Whoever among Theosophists takes that position is placing obstacles in the way of the next Messenger, instead of paving the way for him.

In acknowledging as Theosophists the members of rival factions, and the many men and women who have accepted Theosophy but belonging to no Theosophical organization, it is not necessary to endorse all their beliefs or to concede their claims to leadership or successorship. Such subjects may be discussed, freely, good-naturedly and politely, without any sectarian or personal animus. ...

Only thirty-five years remain before the coming of the next Messenger. Many younger Theosophists will be here when he comes. But how about the older ones who will not be on earth at that time? If we accept literally the often-repeated statement that the average period between incarnations is 1500 years or more, in connection with the other statement that what we now call the Theosophical Movement was started by the Masters only five centuries ago, we are forced to the conclusion that at its renewal in the last quarter of each century its members are always new recruits who have not been on earth since ancient times. But are we compelled to accept literally that cycle of 1500 years?

HPB says in the *SD* that ciphers are sometimes affixed to cyclic numbers as a 'blind.' Would we be justified, therefore, if we were to strike off a cipher from the number 1500, thus reducing it to 150? Charles Fourier, the French philosopher, makes incarnation and the mid-incarnation period analogous with waking and sleeping: man sleeps one-third of

the time and is awake for two-thirds, and so, earth-life being considered the slumber of the soul, if he lives 75 years he will be 150 years in the disincarnated state, the soul's waking period. We reject as an absurdity the religious dogma that man has but one brief life on earth followed by an eternity in heaven or hell. But does not the period of 1500 years seem disproportionate with the few years of physical existence - for every year on earth twenty or more years of Devachan? Such speculations may be baseless, and the 150 number may be entitled to both its ciphers.

It should be remembered, however, that the teaching given to the "white barbarians" in the nineteenth century is fragmentary and by no means free from "blinds." No doubt the next Messenger will clarify them and give out additional information. Some chelas, we are told by HPB forego Devachan, which they consider to be a waste of time, and reincarnate immediately. Since chelas can thus shorten the period between incarnations, it is reasonable to presume that zealous Theosophists can do the same. But if those who have not achieved chelaship cannot return to earth in time to take part in the Movement of 1975, and must abide in the subjective spheres for 1500 years or more, when they do come back their birth-certificates will then be dated about 3500.

It likewise follows that until the present Movement they had not been on earth since the early centuries of the Christian era. But whether the Theosophists now engaged in the Movement are veterans or "rookies" they should exert themselves to prepare the way for the coming Messenger.

As said by the Maha Chohan, the world in

general has in the past two millenniums proved a failure. At the present time it is torn by a struggle between freedom and despotism, and great changes may be expected in the next thirty-five years. In a small way the T.S. has been passing likewise thorough a struggle between democracy, its original form of government, and the dictatorship of self-appointed “leaders” and “successors.” If in the world struggle civilization survives the strain, humanity can go on to a brighter future; but if the Dictators triumph the world will fall back to a condition even worse than the mental murk of the Middle Ages. For self-ruling peoples are free to progress and maintain the principle of brotherhood; whereas under despotic rule they are bound to deteriorate, becoming slavish and animalism. ...

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on Foundations of Wisdom, Love and Justice.

James Morgan Pryse, *The Canadian Theosophists, Vol XXI*

We find this piece most amusing now that we are nearing thirty years *after* 1975. What happened to this predicted teacher? Certainly, he\she did not appear in any of the organized

societies, unless he\she is well hidden. Some Fellow Theosophical Students (FTS) claim that maybe the Theosophical Society didn't “have” what he\she needed. Some even go as far to suggest that maybe “mankind” as a whole has simply degraded to the point that no master will come. Some have suggested that maybe we are in a “teenage” period where we must strive and try our best without their support to see if we can pass this trial period; we must be able to assimilate what we have been given.

Co-editor Marty Lyman suggests that which may seem very preposterous to many FTS. Maybe the Brotherhood *did* send their agents and they are here right now amongst the ‘New Agers,’ with the Eastern Religions coming to America, and the Organized Religions undergoing massive changes. What is to say that just because Organized Religions were so vehemently attacked during HPB's time, they would be attacked today? We have KH's words:

“I will point out the greatest, chief cause of nearly 2\3 of evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is sacerdotal caste, the priesthood and the churches. ...”

Mahatma Letter # 10

We also have the words of the Maha Chohan (1882):

“The world in general and Christendom especially, left for 2000 years to the regime a personal God as well its political and social systems based on that idea, as now proved a failure.”

Letters from the Master of Wisdom 1st series

But who is to say that OUR masters wouldn't put their energy behind those very religions, in the New Age, only with the much needed changes? Much did happen in the mid-seventies as that is when the 'gurus' (Hindu and Buddhist) came to America. That is when the 'yoga' movements started to become popular. That is when the 'new charismatic movement took place in the Catholic Church. That is also when we saw massive suicides via blind followers following their charismatic leaders. That is when channeling became very popular. I am not suggesting that we should ignore the warnings given by HPB. I am saying that in order for there to be the false, there must also be the true. We, as Theosophists, were given tools to help us determine what is false and true. We must use them and not just squabble amongst ourselves as to what is Theosophy and what is not.

“THE TWO PATHS” *THE VOICE*

Co-editor Marty has been studying HPB's book *The Voice*, the part about the two paths which evoked the following questions. The questions will be within *The Voice*.

No one response belongs to anyone. All is just a discussion.

The Voice is really a book that introduces both the Hindu and Buddhist paths to enlightenment or liberation. The first twenty-two pages refer to Hinduism; the two paths

(pages 23-44) and seven portals (pages 86) refer to Buddhism. She is not really advocating any path in particular, but introducing the West to them. Never did she mean to renounce enlightenment but liberation according to the following definition. Liberation simply means staying in constant bliss with no more contact with humanity.

Renunciation of Liberation is not generally spoken of; the general public probably would not understand it. For most, it is enough to maintain 'the will' to end suffering as the pull of maya is very strong. Most feel that they don't have the strength to accomplish such a feat on their own. So 'the concept of Grace' has been maintained for those who don't feel they can do it on their own. Grace is all things regardless of their Consciousness, and One with God or Nature. There is much more to the concept of Grace. For now, I am only referring to it in the context as a relationship to a path.

The paths can be really thought of as three disciplines: Bodily, Morality, Spiritual (Bennett John. *Long Pilgrimage*). In the Bodily discipline one thinks of his needs first and then perhaps his family. In the second discipline of morality one then reaches out to a 'brotherhood.' Now he thinks about nature, his work, his society. Last is the spiritual, where one strives to know God or to always be in tune with The Dharma. It is at the latter spiritual stage where the decision comes as to stay and remain to serve mankind or to rest in Nirvana. It is not until this last stage where the "True Chela" is tested. It is this latter stage that HPB is referring to in the two paths.

It is true that we can prepare ourselves for this latter stage by practicing the Paramitas,

and in this way we are fine tuning our soul nature for Chelaship.

The voice of the Candidates:

Shall not thou, Master of thine own Mercy, reveal the Doctrine of the Heart? Shalt thou refuse to lead thy Servants unto the Path of Liberation?

Quoth the Teacher:

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge.

H.P. Blavatsky. *The Voice of The Silence*, page 23

HPB in *The Voice* does speak of two paths. I don't understand? There really should be only one path, the path to the Self.

These vestures are: Nirmanakaya, Sambhoga Kaya, and Dharmakaya, robe Sublime.

The Shangna robe is true, can purchase light eternal. The Sangna robe alone gives the Nirvana of destruction; it stops rebirth, but O Lanoo, it also kills - compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation. Alas! shall SELVES be sacrificed to Self; mankind, unto the weal of Units?

Know, O beginner, this is the *Open* Path, the way to selfish bliss, shunned by the Boddhisattvas of the "Secret Heart," the Buddhas of Compassion.

H.P. Blavatsky. *The Voice of The Silence*, page 32

What is this so called Open Path? Is there really anything that is Selfish Bliss? Could it be another illusion?

To live to benefit mankind is the first step. To practice the six glorious virtues is the second.

To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step - the highest on Renunciation's Path.

H.P. Blavatsky. *The Voice of The Silence*, page 33

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

H.P. Blavatsky. *The Voice of The Silence*, page 35

What does Renunciation of the Self mean? Notice that Self is capitalized.

The One becomes the two, the *Open* and the *Secret*. The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open Path* leads to the changeless change - Nirvana, the glorious state of Absolute-ness, the Bliss past human thought.

Thus, the first Path is LIBERATION.

But Path the Second is - RENUNCIATION, and therefore called the "Path of Woe."

H.P. Blavatsky. *The Voice of The Silence*, page 41

OK explain this! How can there be two paths? Is there really not one goal - The One? Is HPB really saying that we must renounce liberation?

Response:

The problem with HPB's comments on the two paths and your statement that there can be only one path to the Self is easily explained. Yes, there is only one Self or Consciousness - everything is THAT. The two paths are simply two aspects of **desire**. The first path, the "open path," is the path for the antahkarana's or ego's release (liberation) to Nirvana. The ego that HPB speaks about is the 'Ego' or spiritual ego which seeks, hence desires, liberation and is therefore referred to as 'Spiritual Selfishness' (Pratyeka Buddha).

The second or closed path renounces liberation for itself (Spiritual Ego), and to desire the liberation of all other beings, before it takes its own rest in Nirvana. Yes, there is only one goal (liberation), but the first path (open) is chosen by the spiritual ego for its own liberation to Nirvana. It desires to liberate itself and once it reaches this state it goes to Nirvana, it can no longer return to the earth or be active spiritually on the astral realms to assist in the liberation of

humanity of other beings, because the Nirvanic state is the 'blowing out' of all desires.

Nirvana is a compound of the preposition 'Nir = out' and 'vana = blown' (blown out). This blowing out is only of the lower principles (lower four), and all traces of thoughts of "others." It is a state of bliss. The thoughts of 'self' are desire based and related to the lower principles.

The second path (secret) is the path of renunciation, that is, the turning away from the extinguishment of 'desire,' for the liberation of 'all else' (Nirvana for them) before it accepts it for itself (spiritual ego). It is the renunciation of union with the 'one self for its self, until all others are in union with the One Self - then it will accept union. This is why it is called the 'Path of Woe' (suffering or self spiritual immolation). For, in making this choice it is still connected to the realms of maya and the 'maya of suffering.' This actually illustrates how great their suffering is for they are not stupid i.e. they completely know and understand the doctrines, paths, concept of oneness of all, and the diversity of maya being a dream, yet, they still renounce Nirvana for themselves, to help the consciousness that is witnessing itself in woven dreams. There is only one consciousness which is infinite yet finite with all its diverse forms (simply bound states of consciousness) which thinks it is seeing itself in its limited form. It is Absolute Consciousness being liberated from the sense of 'I' or ego.

So, in Truth, there is only one path, one's own liberation from ignorance, bondage or maya, and along the way, an awakening of others too. The renunciation of Nirvana, in

Truth, does not mean one is not enlightened or even liberated, it simply means one is not completely liberated to reach the portals of Nirvana. It is the refusal of the final step to extinguish all desires, in order, to stay connected to help the states of being bound. One needs desires to enter these planes and states of desire, so although it is desirelessness for oneself, one will still retain the desire for others.

In Truth, there is no bondage or liberation as consciousness simply is; it is the ego or sense of 'I' ness with its connection to and relationship to all the stuff, thoughts, concepts, emotions, etc. One is nothing but consciousness right here, right now; one is Nirvana in that form (its form), but one thinks it is bound with all the stuff related to it (samskaras and skandas) with their projected activities. It is the identification with such that leads one astray.

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

Question. Is Atman a Monad?

Answer. As this is a direct question, the precise reply is: Both Yes and No. In explanation: in its usage in *The Secret Doctrine*, the Monad is either a unit or a duad. Examples will be given to illustrate the point

(1) In the two quotations that follow, Monad signifies Atman (a unit):

“Atma (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval ‘Seven’:.... It is the *emanating spark from the uncreated Ray*-a mystery.” (S.D. I, 571; II, 294 6-vol. ed.; I, 624 3rd ed.)

“For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the *Absolute*, or the Absolute-ness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane.” (S.D. I, 247; I, 292 6-vol. ed.; I, 267 3rd ed.)

(2) In stating the second fundamental proposition of The Secret Doctrine, in connection with the definition given to the word “Pilgrim” the Monad is defined as a duad (“two in one”), referring to the cycle of incarnations on the earth: the duad signified Atma-Buddhi.

“‘Pilgrim’ is the appellation given to our Monad (the two in one) during its cycle of incarnations.” (S.D. I, 16 fn.; I, 82 6-vol. ed.; I, 45 3rd ed.)

Aware that a confusion might arise in regard to the word “monad,” since the original meaning of the Greek word signifies a unit, one, a clarification was provided in The Secret Doctrine:

“Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other;

so in the case of Atma-Buddhi.” (S.D. I, 179; I, 231 6-vol. ed.; I, 202 3rd ed.)

“The ‘Monad’ is the combination last two ‘principles’ in man, the 6th and 7th, and, properly speaking, the term ‘human monad’ applies only to the dual soul (Atma-Buddhi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has been thus called.” (S.D. I, 178; I, 230 6-vol. ed.; I, 201 3rd ed.)

However, there is still another use given to the term ‘monad,’ specifically applying to the after-death state of the immortal components. In this state the Monad is referred to as the three-in-one Atma-Buddhi-Higher Manas:

“The monad - a truly ‘indivisible thing,’ as defined by Good, who did not give it the sense we now do is here rendered as the Atma in conjunction with *Buddhi* and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life. The monad then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe.’ (S.D. I. 570; II 293 6 vol. ed.; I, 623 3rd ed.)

In this quotation, the reference to the absorption of the Higher Manas (or the Reincarnating Ego) into Buddhi refers to the period termed a *pralaya* (between two Manvantaras) NOT to the after-death state; for in the latter state the Reincarnating Ego experiences the state of Devachan, following

which it returns to the Earth for another incarnation.

From *The Canadian Theosophist*, Vol. 53, No. 5, October 1972

THE YOGA SUTRAS OF PATANJALI

“*The Book of the Spiritual Man*”

An Interpretation by Charles Johnston.

42. *By perfectly concentrated Meditation on the correlation of the body with the ether, and by thinking of it as light as thistle-down, will come the power to traverse the ether.*

It has been said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. This would seem to mean, besides: the constant injunction to detachment, that he must be prepared to inhabit first a psychic, and then an etheric body; the former being the body of dreams; the latter, the body of the spiritual man, when he wakes up on the other side of dreamland. The gradual accustoming of the consciousness to its new etheric vesture, its gradual acclimatization, so to speak, in the etheric body of the spiritual man, is what our text seems to contemplate.

43. *When that condition of consciousness is reached, which is far-reaching and not confined to the body, which is outside the body and not conditioned by it, then the veil which conceals the light is worn away.*

Perhaps the best comment on this is

afforded by the words of Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth) how that he was caught up into paradise, and heard unspeakable [or, unspoken] words, which it is not lawful for a man to utter."

The condition is, briefly, that of the awakened spiritual man, who sees, and hears beyond the veil.

44. Mastery of the elements comes from perfectly concentrated Meditation on their five forms, the gross, the elemental, the subtle, the inherent, the purposive.

These five forms are analogous to those recognized: by modern physics: solid, liquid, gaseous, radiant and ionic. When the piercing vision of the awakened; spiritual man is directed to the forms of matter, from within, as it were, from behind. the scenes, then perfect mastery over the "beggarly elements" is attained. This is, perhaps, equivalent to the injunction: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this."

45. "Thereupon will come the manifestation of the atomic and other powers, which are the endowment of the body, together with its unassailable force.

The body in question is, of course, the etheric body of the spiritual man. He is said to

possess eight powers; the atomic, the power of assimilating himself with the nature of the atom, which will, perhaps involve the power to disintegrate material forms the power of levitation; the power of limitless extension; the power of boundless reach, so that, as the commentator says, "he can touch the moon with the tip of his finger;" the power to accomplish his will; the power of gravitation, the correlative of levitation; the power of command; the power of creative will. These are the endowments of the spiritual man. Further, the spiritual body is unassailable. Fire burns it not, water wets it not, the sword cleaves it not, dry winds parch it not. And, it is said, the spiritual man can impart something of this quality and temper to his bodily vesture.

46. Shapeliness, beauty, force, the temper of the diamond: these are the endowments of that body.

The spiritual man is shapely, beautiful, strong, firm as the diamond. Therefore it is written: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and I will give him the morning star."

47. Mastery over the powers of perception and action comes through perfectly concentrated Meditation on their fivefold forms; namely, their power to grasp, their distinctive nature, the element of self-consciousness in them, their inherence, and their purposiveness.

Take, for example, sight. This possesses, first, the power to grasp, apprehend, perceive; second, it has its distinctive form of perception: that is, visual perception; third, it always carries with its operations self-consciousness, the thought: "I perceive;" fourth, sight has the power of extension throughout the whole field of vision, even to the utmost star; fifth, it is used for the purposes of the Seer. So with the other senses. Perfectly concentrated Meditation on each sense, a viewing it from within as is possible for the spiritual man, brings a mastery of the scope and true character of each sense, and of the world on which they report collectively.

48. Thence comes the power swift as thought, independent of instruments, and the mastery over matter.

We are further enumerating the endowments of the spiritual man. Among these is the power to traverse space with the swiftness of thought so that whatever place the spiritual man thinks of, to that he goes, in that place he already is. Thought has now become his means of locomotion. He is, therefore, independent of instruments, and, can bring his force to bear directly, wherever he wills.

49. When the spiritual, man is perfectly disentangled from the psychic body, he attains to mastery over all things and to a knowledge of all.

The spiritual man is enmeshed in the web of the emotions; desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles

completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers, with a divine scope and energy, working together with divine Companions. To such a one it is said: "Thou art now a disciple, able to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to self knowledge thou hast seen thy soul in its bloom and recognized it, and heard the voice of the silence."

50. By absence of all self-indulgence at this point, when the seeds of bondage to sorrow are destroyed, pure spiritual being is attained.

The seeking of indulgences for the personal self, whether through passion or ambition, sows the seed of future sorrow. For self-indulgence of the personality is a double sin against the real; a sin against cleanness of life, and a sin against the universal being, which permits no exclusive particular good, since, in the real, all spiritual possessions are held in common. This twofold sin brings its reacting punishment, its confining bondage to sorrow. But ceasing from self-indulgence brings purity, liberation, spiritual life.

51. There should be complete over coming of allurement or pride in the invitation of the different realms of life, lest attachment to things evil arise once more.

The commentator tells us that disciples, seekers for union, are of four degrees: first, those who are entering the path; second, those who are in the realm of allurements; third, those who have won the victory over matter and the senses;

fourth, those who stand firm in pure spiritual life. To the second, especially, the caution in the text is addressed. More modern teachers would express the same truth by a warning against the delusions and fascinations of the psychic realm, which open around the disciple, as he breaks through into the unseen worlds. These are the dangers of the anteroom. Safety lies in passing on swiftly into the inner chamber. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

52. *From perfectly concentrated Meditation on the divisions of time and their succession comes that wisdom which is born of discernment.*

The Upanishads say of the liberated that "he has passed beyond the triad of time;" he no longer sees life as projected into past, present and future, since these are forms of the mind; but beholds all things spread out in the quiet light of the Eternal. This would seem to be the same thought, and to point to that clear-eyed spiritual perception which is above time; that wisdom born of the unveiling of Time's delusion. Then shall the disciple live neither in the present nor the future but in the Eternal.

53. *Hence comes discernment between things which are of like nature, not distinguished by difference of kind, character or position.*

Here, as also in the preceding Sutra, we are close to the doctrine that distinctions of order, time and space are creations of the mind; the threefold prism through which the real object appears to us distorted and refracted. When the prism is withdrawn, the object returns to its primal unity, no longer distinguishable by the

mind, yet clearly knowable by the high power of spiritual discernment, of illumination, which is above the mind.

54. *The wisdom which is born of discernment is starlike; it discerns all things, and all conditions of things, it discerns without succession: simultaneously.*

That wisdom, that intuitive, divining power is starlike, says the commentator, because it shines with its own light, because it rises on high, and illumines all things to come; for it is beyond the threefold form of time, so that all things are spread before it together, in the single light of divine. This power has been beautifully described by Columba: "Some there are, though very few, to whom Divine grace has granted this: that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the inmost part of their mind being marvelously enlarged."

55. *When the vesture and the spiritual man are alike pure, then perfect spiritual life is attained.*

The vesture, says the commentator, must first be washed pure of all stains of passion and darkness, and the seeds of future sorrow must be burned up utterly. Then, both the vesture and the wearer of the vesture being alike pure, the spiritual man enters into perfect spiritual life.

(To be continued)

From *The Canadian Theosophist*,
Vol. 13, No. 9, Nov. 15, 1932

LETTERS RECEIVED

The Hague, May, 2002

Dear Marty and Dick,

The other day I received the May/June issue of your periodical and I hasten to send you my contribution for the renewal of my subscription.

Before now I wanted to tell you about the article in 'Fohat' for Winter 2001 by Robert Bruce MacDonald "*Cycles Great and Small*," about the sensibility of water and the experiments with it by Dr. Masaru Emoto. Most probably you are already informed about this research but to me it was quite new.

Emoto experimented on water by freezing it and then viewing it under a microscope. "By imparting certain mental and emotional energies into a medium we can effect the structure and hence the health of that medium. Pollution is the effect of disorganized and negative human thought and emotion."

After the experiments with plants it is now proved that the same sensibility exists in water. How true it is what Geoffrey Farthing in his lecture: "Theosophy, its beneficent potentialities" said (p. 4, March/April issue);

this principle of UNITY is of greatest significance in the fields of Science, Religion, Education and Ecology.'

All the best to you both,
Willy Schmit

We write:

Yes, it is true that "thoughts" do effect Nature, and being that water is the most essential ingredient needed, it would only stand to reason that it would have a powerful healing effect on our planet earth. Water is used in all religions during their ritual ceremonies since time immemorial. It is offered to God in both Eastern and Western religions; it is here where the "thoughts" are projected into the water. These thoughts have been so powerful that spontaneous healings have occurred. Even in the twenty-first century, healing through water has been mentioned in both channeled sources and through various churches, and it has been said that healing through water will become more prominent in the future.

Taken from *Fohat, Winter 2001*:

Dr. Masaru Emoto may give us the clues we need in his book *Messages from Water*. Jeane Manning looks at Emoto in her article "The Sensitivities of Water - Startling New Evidence that Water Can Reflect Our Thoughts and More." Emoto experimented on water by freezing it and then viewing it under a microscope. She writes:

Emoto's associates sent him samples of water from various parts of the world - polluted rivers or holy sites, various cities and mountains. His staff took many photographs of each sample. Although individual crystals from one water sample differed incrementally, crystals from any given sample were similar. Unpolluted water samples yielded symmetrical hexagons, but when polluted water droplets were frozen the photo-

graphs revealed an inability for crystals to reach complete hexagonal structures. However, most samples went through a common stage when the ice droplets melted. Just before ice turns to water, a shape can be seen under the microscope that is a replica of the six lines inside a circle constituting the Chinese alphabet's character for water. ...

In later experiments, Emoto put the water samples between loudspeakers and exposed them to certain recordings before freezing the droplets. When music lyrics contained aggression such as "I hate you!" or "You fool!" the water not only could not form proper crystals, and under the microscope it had a chaotic appearance [*sic*].

On the other hand, uplifting music such as Mozart's symphony No. 40 in G Minor and Beethoven's Pastoral yielded beautiful gracefully formed crystals. ...

Emoto's research indicates that troubled tap water that cannot crystallize properly can be transformed to make beautiful crystals through conscious thought focused on love. He learned that the most powerful combination of words are "love and gratitude." [water, page 65].

References:

"Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid ..."

Mahatma Letter. 48

"(4) 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 is deeply concentrated** upon it. Similarly an intense volition will be followed by the desired result."

SD Vol I page 293

Note: HPB stresses that one's attention must be deeply concentrated with WILL. This is not as easy as one thinks as one's mind must be completely still and focused.

MARTY'S DISCUSSION CORNER

A series of topics and discussions by many people.

Silence

Question: What does this mean? Thought when no longer active becomes extinct in its own source. This is a natural law. What is cessation of thought?

All thoughts come from "Consciousness," or as is said in *The Secret Doctrine*:

"This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the 'bridge' by which the 'ideas' existing in the 'Divine Thought' are impressed on Cosmic substance Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of

all manifestation, the `Thought Divine' transmitted and made manifest through the Dhyana Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self - or reflective - consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life."

SD Vol I page 16

This same principle can be applied at our human thought level. All thoughts come from Consciousness. Thought when inactive is absorbed back into its source the mind; the mind is absorbed into its source Ahankara or ego (the mind arises from the Sattva guna of Ahankara- its spiritual side); the Ahankara is then absorbed into Buddhi where it is seared to a purified state. The searing is 'Tapas' or the burning in Spiritual Fire, with its corresponding 'kriyas,' that arise. Once purified in the Buddhi Manas or Channel of Light you enter the silence of Sunya.

"The Jiva (soul) goes with Sukshma Sarira from the heart of the body, to the Brahmaandra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmaandra. The Jiva breaks through the Brahmaandra and goes to the region of the Sun (Suryamandala) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapadha. The Jiva is directed on its way by the Supreme Wisdom acquired by Yoga. ..."

Secret Doctrine Vol I, page 132

All of the above although esoteric is referring to a meditation process. Every time you project a thought, hold it in manifestation for a period of time, then allow it to be re-absorbed or dissolved, you are performing the functions of the three in one divinities: Brahma (creation, Vishnu (preservation) and Shiva (destruction). As above so below, and where does this thought arise from? Silence. What does the thought exist in? The field of Silence. What is the thought absorbed back into? Its source, Silence or pure consciousness without form or activity.

The "region of the Sun" is the Spiritual Atma. The "rays" are the chakras and principles. The "dark spot in the sun" is Shiva, the purifier, [i.e. Tamas-Satva Guna, no desires, or activity, see *Voice of the Silence* page 79, (39)

The star that burns overhead is the "star of initiation." The cast-mark of Saivas, or devotees of Siva, the great patron of all Yogins, is a black round spot, the symbol of the Sun now, perhaps, that of the star of initiation, in Occultism, in the days of old. [and new ML].

According to Theosophy and its *Secret Doctrine* a true Theosophist is one who has become one with the wisdom of the Gods.

"After reaching Moksha (a state of bliss meaning `release from Bandha' or bondage), bliss is enjoyed by it in a place called Paramapadha, which place is not material, but made of Suddasatwa (the essence, of which the body of Iswara - `the Lord' - is formed). There, Muktas or

Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. "But if they choose, *for the sake of doing good to the world*, they may incarnate on Earth."

Secret Doctrine Vol I, page 132

After passing through Shiva (pure one), the soul goes to Paramapadha (a state, not a place) made of suddha-sattava (pure-matter), it is "self luminous, Prakasa (pure-consciousness) and it is here that muktas who have attained liberation are never again subject to the qualities of either matter or karma (The Great Choice) state to either Nirvana or reincarnate to help mankind i.e. Nirmanakaya or Bodhisattva etc.). Another name for this state is Satchidananda or Truth - Consciousness - Bliss (light).

To your question on "cessation of thought," it is simply stopping the involvement or active entertainment with the mind and senses, and it is true witnessing from the silence you are within. It is called 'nimesa' or closing up of the active mind to enter the silence of witnessing. Nimesa means withdrawing of the spanda shakti. When you leave the cessation of the witness state to the active state and its activities, it is called 'unmesa,' or opening out of spanda shakti. It happens simultaneously as in pairs of opposites which is the natural realm of maya. When activity ceases, silence arises into consciousness (silence is always present as the foundation of all, but one will only become aware of it upon the cessation of all else) as the arising of activity obscures the awareness of silence. Silence is not simply the absence of sound or activity but is a very deep, absorbed,

palpable state. One can reside in silence in the midst of dynamic activities. As one becomes more attuned to silence they are freeing themselves for kama-manas and its activities.

The importance of all this is that the more one become attune to silence the more one will free themselves from kama-manas, its activities and desires. It is the manifestations of desires that keeps one bound. Eventually, the awareness will make the transition to union with its source, pure consciousness, but for this to occur self effort is required with the practicing of discipline. All paths teach this.

BEGINNING KARMA

Comment sent in by a subscriber:

To accept the premise of karma we must assume that 'bad or good' was done with NO CONSCIOUS THOUGHT at all. What I am speaking of is that at the very beginning, karma had to come from someone (GOD) or somewhere.

Our Answer:

Thank you for your comment. Karma is very complex although simple in principle. It is difficult not to make assumptions. Which karma are we referring too? Is there a place or thing that has no conscious thought? Is there a beginning\end and who or what is a God? Theosophy speaks of many types of karma. There is the karma of the Universe, the Earth, the Nation, the Human, the Animal, and each jiva or soul.

When referring to a beginning, Ancient Wisdom speaks about Root Nature becoming

two: Purusha and Prakriti (Hindu terminology).

Stanza 1 sloka 2:

Time was not, for it lay asleep in the infinite bosom of duration.

Stanza 1, sloka 3:

Universal Mind was not, for there were no Ah-Hi (Celestial beings) to contain it.

Stanza 3 sloka 4:

The seven ways to bliss (Moksha or Nirvana) were not. The great cause of misery (Nidana and Maya) were not, for there was no one to produce and get ensnared by them.

Stanza 1 sloka 8:

Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dagma.

SD page 27

These slokas are referring to a beginning and an end. However, when we refer to the karma of the individual jiva taking on individual karma we don't usually refer to a beginning or an end. Good and evil can only exist in the realm of duality which was not present in the beginning according to the Stanza of Dyzan and there is nothing that is not Consciousness.

Taking the discussion further in the Proem of *The Secret Doctrine*, HPB says:

“Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of precosmic Ideation. It is the *fons of origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. ...

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic, Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the “Manifested Universe.” Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle of matter that consciousness wells up as ‘I am I,’ a physical basis being necessary to focus a ray of Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The ‘Manifested Universe’ therefore, is pervaded by duality, which is, as it were, the very essence of its ex-istence as ‘manifestation.’”

This, however, speaks from a ‘Cosmic’ level and it appears that our contributor is referring to Us. How did we as individual take on our first karma. Here, it is best to refer to another Ancient Wisdom which is just recently being studied in English. *Kashmir Shavism* is not mentioned much in Theosophy, but its basic philosophy explains that:

The Self is Consciousness. Consciousness is the perfect principle, which is all pervasive. Nothing can be added to it and it lacks nothing, nor does it have an excess of anything. It exists everywhere. It has five powers of which it performs five actions: creation, sustenance, dissolution, concealment and bestowal of grace. When Self involuted to Purusha and Prakriti, bondage formed via the three malas:

1. (*Maya Shakti*) When a jiva (soul) considers the universe as different from itself it will perform good and bad action because of ignorance which gives rise to infinite impurities.

There are three stages of impurities:

1. (*Anava Mala*) I am imperfect; “will” (*icca mala*) is contracted and karma is performed.

2. (*Mayiya Mala*) This is the sense of difference arriving from duality which leads to the third impurity.

3. (*Karma Mala*) Now good and bad action is performed as the mind perceives them.

It is through these malas that suffering is perceived and birth and death ensues. The question still remains though: Why did “The One,” or “Root Cause” have to involute to all the myriads and forms that we study in Theosophy. It is simply the process of involution and evolution of each monad (Theosophy) or the Play of Consciousness (Kashmir Shavism). It is not the result of sins of any God.

Once we understand this then we can move (evolute) back in the direction of knowing ‘We are the One’ and become the Dharma where there is no good and evil. This is the purpose of Theosophy and our birth right (Kashmir Shavism).

The fifth power of Consciousness is the bestowal of grace. It is through the grace of our Higher Self that we can overcome these bondage created. We must be focused and have the will to overcome the illusions of Maya. This is the purpose of ritual although that purpose quickly becomes lost too.

Karma’s very root means “To do, or act,” so karma is any action. But for the Be-ing to acquire karma, it has to have the sense of doing something. This requires a sense of “I,” or something separate from something else as in ego thinking it is separate from all else. What causes karma is an act based on desire (to achieve or reject) and the will to achieve or reject in connection with the sense of I.

In *Kashmir Shavism*, this “I” is the sense of imperfection and limitation, which causes the I to seek perfection, fulfillment, and completion

thru reaching outside itself and to choose this or that. This choosing between this or that raises the sense of other instead of all being One. This sense forces a choosing “a this” over “a that” giving rise to a bad or wrong feeling (karma mala) which results in the accumulation of karma. Remember that the essential essence never accumulates karma. The skandhas and samskaras are the Self woven sheaths that it wears because of its actions and choices. If you look to the Theosophical Dhyan Chohan’s with their functions as builders of the globes and rounds, then you will see the initial causes of evolution and karma. Remember that in Theosophy the term “God” as Para-Brahman, Parma-Shiva, Pure Consciousness, does not create karma. It is the “Gods” (sheaths built around the pure essence) who create karma. Remember that all “this and that” is just the ego’s mayavic dream.

TWO STORIES

Two stories: both concern the “Grace” one is Christian and the other Hindu.

There once was a man named George Thomas, pastor in a small New England town. One Easter Sunday morning he came to the Church carrying a rusty, bent-up old bird cage, and set it by the pulpit. Eyebrows were raised and, as if in response, Pastor Thomas began to speak.

“I was walking through town yesterday when I saw a young boy coming toward me swinging this bird cage. On the bottom of the cage were three little wild birds, shivering with cold and fright.

I stopped the lad and asked, “What you got there, son?”

“Just some old birds,” came the reply.

“What are you gonna do with them?” I asked.

Take’em home and have fun with ‘em,” he answered. “I’m gonna tease ‘em and pull out their feathers to make ‘em fight. I’m gonna have a real good time.” he continued.

But you will get tired of those birds sooner or later. What will you do?” I asked.

“Oh, I got some cats,” said the boy. “They like birds. I’ll take ‘em to them.”

The pastor was silent for a moment. “How much do you want for those birds, son?”

“Huh? Why, you don’t want them birds, mister. They’re just plain old field birds. They don’t sing. They ain’t even pretty!”

“How much?” The pastor asked again.

The boy sized up the pastor as if he were crazy and said, “\$10?”

The pastor reached in his pocket and took out a ten dollar bill. He placed it in the boy’s hand. In a flash, the boy was gone.

The pastor picked up the cage and gently carried it to the end of the alley where there was a tree and a grassy spot. Setting the cage down, he opened the door, and by softly tapping the bars persuaded the birds out, setting them free.

Well, that explained the empty bird cage on the pulpit, and then the pastor began to tell this story.

One day Satan and Jesus were having a conversation. Satan had just come from the Garden of Eden, and he was gloating and boasting.

“Yes, sir, I just caught the world full of people down there. Set me a trap, used bait I knew they couldn’t resist. Got ‘em all!”

“What are you going to do with them?” Jesus asked.

Satan replied, “Oh, I’m gonna have fun! I’m gonna teach them how to marry and divorce each other, how to hate and abuse each other, how to drink and smoke and curse. I’m gonna teach them how to invent guns and bombs and kill each other. I’m gonna have fun!”

And what will you do when you get done with them?” Jesus asked.

“Oh, I’ll kill ‘em,” Satan glared proudly.

“How much do you want for them?” Jesus asked.

“Oh, you don’t want those people. They ain’t no good. Why, you’ll take them and they will just hate you. They will spit on you, curse you and kill you. You don’t want those people!”

“How much? He asked again.

Satan looked at Jesus and sneered, “All your blood, tears and your life.”

Jesus said, “Done!” Then he paid the price.

The pastor picked up the cage. He

opened the door and he walked from the pulpit.

Now for the Eastern Version:

The King, The Hawk, and the Dove

In ancient India, by the banks of the Jamuna River, there lived a righteous king named Shibi, who was famous for his integrity, compassion, and piety. One afternoon, just after the conclusion of a great Yajna, a holy fire ceremony that he had sponsored, Shibi was sitting in one of his bounteous gardens. He was very indrawn, absorbed in the aftermath of the purity and power of the sacred ritual. Suddenly he felt an object fall into his hands, which were folded in his lap. Opening his eyes, he saw a frightened little dove cowering in his palm, as though seeking protection.

As the king began to stroke and reassure the trembling bird, he heard the loud clatter of beating wings and looked up to see a keen-eyed hawk land right in front of him.

“Ah, there it is!” the hawk said triumphantly.

“There what is?” the king asked.

“There is the dove that I’ve been stalking for my family’s dinner. Please hand it over.”

“But you shall not have it. It is my duty to take care of it since it has come to me for refuge.”

“Ah, your majesty,” the hawk said, “so this is your vaunted dharma, the righteousness for which you are so well-known. You protect this bird, but you deprive me and my little ones

of our food. I chased and cornered this dove according to the law of nature, and you are violating all common decency by withholding it from me. Hand it over. It is legally mine and I want it back.”

The king listened to the hawk’s argument and then said, “There are higher laws. I cannot betray this helpless creature.”

The hawk fixed the king with his gaze and said, “Do you realize that even if you save the life of one dove by invoking your ‘higher law,’ you are unlawfully risking five lives? If I don’t eat this dove soon, I may well perish of hunger right here in this royal garden. And if I die, my family will starve in return. You are letting sentiment blind you and give you a very small view of the issue.”

“If it is food you want,” the king answered, “why must you have this particular dove? Take a look around you. Does it seem that I lack anything? Spare this poor terrified bird, and you can order any kind of food you want.”

The hawk was not to be sidetracked. “O king,” he continued, “don’t you see you are violating God’s divinely ordained plan? Hawks catch doves and hawks eat doves. It is always been that way in God’s world.”

“This dove must be spared. Ask for anything but his poor little bird and it is instantly yours. Right or wrong, I will not turn it over to you no matter what.”

The hawk considered the king’s offer for a moment. “Well,” he said, “since you are so determined, there is one other thing, and only,

that will be acceptable in place of this dove.”

“Name it and it is yours.”

“I want the exact weight of the dove in your own flesh.”

When he heard the hawk’s demand, the king instantly ordered one of his servants to bring a weighing balance. The dove was placed in a pan on one side, which dropped to the floor. The king called for a sharp knife, paused to remember the Lord, and then took a piece of flesh from his thigh. When he put it in the other weighing pan, the scale didn’t move. The king added another piece, and another, but the pan with the dove in it didn’t lift at all.

Finally, the king said a prayer for the peace of his soul and stepped into the pan opposite the dove. The pan rose and exactly balanced the other.

“That’s more like it!” the hawk shouted and flew directly at King Shibi, who remained tranquil and unafraid. Suddenly, as the hawk’s beak and claws seemed about to reach the king, the air was filled with a sublime, celestial melody. The most heavenly fragrances wafted through the ether. Everything became still and serene. And the hawk was gone! In his place, Indra, the resplendent king of the gods, stood in all his glory before King Shibi. And the cowering dove had turned into a spire of brilliant flames, out of which stepped Agni, the god of fire.

The gods led Shibi, now restored to perfect wholeness, down from the balancing scale. Then Lord Indra spoke: “King Shibi, you are the most righteous and wisest of men. The gods have put you to the ultimate test and we bow to your unshakable loving-kindness. Even

in the direst circumstances, with your life at stake, you were willing to sacrifice yourself instead of your principles or that helpless bird. Your act will live forever as a magnificent testament of your faith and trust in the higher law of love.”

Retold from the Mahbharata; One of the holy epics of India.

Corrections

Some corrections that must be made to the May\June Issue in regards to the Tandra and Turiya States. My Dyslexic nature confused the terms. Here are the corrections:

Sthylopadhi = Conscious waking state;

It is composed of::

Physical Body

Astral Body

Vital body or prana

Sukshmopadhi = dream state

It is composed of:

lower manas

Kama

Kazanopadhi = deep sleep

It is composed of:

Higher Mind

Buddhi or causal body, ananda-maya or kosa body

Atman

Sanskrit Keys to the Wisdom Religion
pages 119, 120

Also, the 4th state of consciousness is the “Turiya” (i.e. The Foundation Consciousness [witness] which is the substrate of, and interpenetrates, the other three states of consciousness [waking, dreaming, deep sleep].

There is a fifth state of consciousness called “Turiyatita” (i.e. beyond the fourth state).

There is only one Consciousness, but Consciousness uses or wears its Kosa’s (bodies, sheaths, vehicles etc.) of manifestation, which include the chakras, principles, elements etc.

There is always only one Consciousness witnessing, residing in, using, all these different sheaths, Tandra-loka, included, which is a state in, of, the ether principle (kosa).

Consciousness is literally wearing the field of ether (looks like infinite space, composed of very subtle matter), just like Consciousness wears: buddhi, manas, kama, astral, prana, ahamkara, the physical, etc.

Everything the Consciousness witnesses, experiences, are its “clothes” or “vehicles.” You wear the entire universe as your body. All of space, all the forms, all of sunya, all of silence is your composite body.

Even Sunya, the infinite void, is a “state of condition,” because Consciousness is the form of an infinite field of emptiness, and therefore, it contains all forms. Nothing having attributes can be excluded.

The Shrine

Described by one commentator as A profound allegory of man's capacity for self-deception, rationalising power, and tendency to base one creed on another, this story is traditionally said to originate with Haji Bektash (died 1887) founder of the Bektashi Order of Dervishes.

Another opinion of the story is that it is intended to show the parallel between real religion and what man understands by it.

Real religion is likened to the tomb of a true saint: what man understands by it is equal to the burying of a donkey instead of a saint:

Dervishes have been known to press the tale into service in order to ridicule themselves, saying: "All shrines are a hoax" They do this for the purpose of discouraging unsuitable candidates for discipleship.

Mulla Nasrudin's father was the highly-respected keeper of a shrine, the burial-place of a great teacher which was a place of pilgrimage attracting the credulous and the Seekers After Truth alike.

In the usual course of events, Nasrudin could be expected to inherit this position. But soon after his fifteenth year, when he was considered to be a man, he decided to follow the ancient maxim: 'Seek knowledge, even if it be in China:

'I will not try to prevent you, my son,' said his father. So Nasrudin saddled a donkey and set off on his travels.

He visited the lands of Egypt and Babylon, roamed in the Arabian Desert, struck northward to Iconium, to Bokhara, Samarkand and the Hindu-Kush mountains, consorting with dervishes and always heading towards the farthest East.

Nasrudin was struggling across the

mountain ranges in Kashmir after a detour through Little Tibet when, overcome by the rarefied atmosphere and privations, his donkey lay down and died.

Nasrudin was overcome with grief; for this was the only constant companion of his journeyings, which had covered a period of a dozen years or more. Heartbroken, he buried his friend and raised a simple mound over the grave. There he remained in silent meditation; the towering mountains above him, and the rushing torrents below.

Before very long people who were taking the mountain road between India and Central Asia, China and the shrines of Turkestan, observed this lonely figure: alternately weeping at his loss and gazing across the valleys of Kashmir.

'This must indeed be the grave of a holy man,' they said to one another; 'and a man of no mean accomplishments, if his disciple mourns him thus. Why, he has been here for many months, and his grief shows no sign of abating:

Presently a rich man passed, and gave orders for a dome and shrine to be erected on the spot, as a pious act. Other pilgrims terraced the mountainside and planted crops whose produce went to the upkeep of the shrine. The fame of the Silent Mourning Dervish spread until Nasrudin's father came to hear of it. He at once set off on a pilgrimage to the sanctified spot. When he saw Nasrudin he asked him what had happened. Nasrudin told him. The old dervish raised his hands in amazement:

'Know, O my son,' he exclaimed, 'that the shrine where you were brought up and which you abandoned was raised in exactly the same manner, by a similar chain of events, when my own donkey died, over thirty years ago.'

From *Caravan of Dreams* by Idries Shah
Octagon Press, London

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EDITORIAL

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.

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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