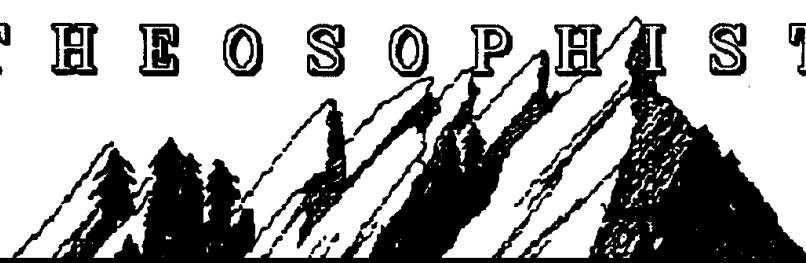


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Contents

THE MESSAGE OF H. P. BLAVATSKY

The Message Of H. P. Blavatsky.....	1
Duty.....	5
B. P. Wadia Historical Theosophist.....	8
Mr. Wadia In Buffalo.....	10
The Voice.....	13
Secret Doctrine Q And A Section.....	19
The Yoga Sutras of Patanjali.....	22
Marty's Discussion Corner.....	26

adapted from CAPTAIN P. G. BOWEN

This article has been modified to fit the present day and to place it in active voice.

Every student of the Ancient Wisdom regards H.P.B., or professes to regard her as a Messenger who brings Light and Freedom to a generation buried in materialism, or fettered by lifeless orthodoxies. Not because her Message is one hitherto unknown, but because she restated it with a degree of force, and completeness which gives it much of the character of a revelation. To those who become awakened to its real meaning it will be a true revelation, but it is questionable if one in five hundred who have given it lip-acceptance understand what that real meaning is.

H.P.B. gave the name Theosophy to the doctrines she taught, and she called the society which she founded to help in the work she had undertaken, The Theosophical Society. ...

No serious student of Theosophy should refuse to admit as his ideal the vision of the whole Theosophical Movement working as a united body with all its parts co-operating harmoniously. But how can we have a co-ordinate body when the hand, or the stomach, or the heart, or even the brain each claims to be the body itself, and refuses to work in harmony with the other parts, or even to recognize their existence?



The Secret Doctrine postulates:

The original Theosophical Society had three formulated objects:

1. To form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

2. To promote the study of Aryan [nothing to do with Nazi-ism ML] and other Eastern literatures, religions, and sciences.

3. A third object - pursued by a portion only of the members of the Society - is to investigate the unexplained laws of nature and the psychical powers of man.

Careful consideration of these objects will give a sound basis upon which to develop a true understanding of the nature of H.P.B.'s message. The first object is obviously *not* placed first haphazardly. Its appeal is to all, whereas the second object, and still more the third object, appeal is to a strictly more limited number of people. Every man, every thinking man at least, is potentially capable of exhibiting a brotherly spirit toward his fellowmen. Not everyone is inclined toward comparative studies and the third object should be limited to those who are ready. ... The true meaning of the first object is by no means easy to comprehend; to put it into practice entails many sacrifices of personal inclinations. The majority regard Universal Brotherhood as a beautiful ideal yet difficult to realize in practice.

Nevertheless, Universal Brotherhood was the thing for which H.P.B. lived, labored, and died. Her supreme literary achievement,

“An omnipresent, eternal, boundless and immutable principle. ... which is the rootless root of all that was, is, or ever shall be.”

If that is accepted - and many Theosophists do profess to accept it - it logically follows that Universal Brotherhood is accepted also. To accept this, and yet fail to strive to practice one's professed virtue means to be but as “sounding brass and tinkling cymbal.” ...

It matters not what our affiliations may be, we are all in the same boat. No section of us, and no individual among us has any right to regard themselves or himself as essentially better than others. Let us honestly admit our failure and try to discover its reason and its remedy. ... To recognize a failing means that one has to step away from it, to some extent, for recognition is impossible while being identified with it. We need to recognize our failings with the inward, spiritual acceptance of the truth of that which it is perceived. Weakness and ignorance are excuses in one way, and, only recognizing them can we quit them whole-heartily with determination.

The reality of brotherhood is shrouded by illusions which are numerous and complex. Some worship the words of their teacher whose message was brotherhood. Others may excuse their failings by claiming that the teacher herself was not always brotherly. There are those who allege that H.P.B. was no model, since she often attacked the ways and works of others. So did Jesus, and every other great teacher, but in doing so they were not

unbrotherly, but the reverse. The Man is not his ways and works, any more than is the prisoner the dungeon which confines him. To attack his limitations is not to attack him.

It may not be easy to understand the attitude above indicated, much less to adopt it, but all who call themselves Theosophists with the least knowledge of what that name implies may at least begin to struggle toward it. ...

Beyond all else the Masters insist on Brotherhood, and this can be demonstrated by turning over at random the pages of the volume, *Mahatma Letters to A. P. Sinnett*, thus: -

“... You have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college, for the special study of occultism. This, my respected and esteemed friend and Brother - will never do.”

M.L. page 8

“... The new society ... must (though bearing a distinctive title of its own) be ... a Branch of the Parent body. ... and contribute to its vitality by promoting its leading idea of a Universal Brotherhood.”

M.L. page 9

“The term ‘Universal Brotherhood’ is no idle phrase. Humanity in the mass has a paramount claim upon us. ... It is the only secure foundation for universal morality. If it is a dream it is at least a

noble one for mankind; and it is the *aspiration of the true adept.*”

ML page 17

“The Chiefs want a ‘Brotherhood of Humanity,’ a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.”

ML page 24

Continuing PGB, It lies in the societies which we have built up to be the instruments to be used as aids for us to regenerate our lives, and serve mankind. A society is what its members make it. What the individual member makes of it depends upon his power and circumstances. If he makes a determined effort to use it instead of letting it dominate him, his example may stimulate many to like effort with the result that what was once an unwieldy tool becomes easy and serviceable to the hand.

To honor the memory of H.P.B. while we fail to carry on the work for which she lived and died is to prove ourselves “whited sepulchers.” If we honor her in our hearts, then from our hearts we should register a vow, to pay her the utmost tribute in our power, namely that of imitation.

Canadian Theosophist. Vol. 53. No. 5. Nov\Dec 1972

Sections which discussed the failings of the then Societies’, member who followed the third objects for selfish reasons, or discussions of human failures which weaken the point of what Theosophists are to strive for, were

eliminated. For those who wish to read the full context refer to the original article.

Now, that we have decided that the first object of Universal Brotherhood is the most important, how do we practice it? How many of us have attended our local Theosophical meetings only to sit through some hot headed FTS spouting off his views of Theosophy which certainly don't appear to us to be very Theosophical? How many of us have read articles or e-mails with the same effect? We are told: "The only important thing is to always think good thoughts - Universal Brotherhood." How many of us can really do that all the time? How is it to be accomplished? Some suggestions come from a course "Abide In Silence." This course was designed to practice listening to the "heart" which is where Universal Brotherhood resides, and not reacting to words which is so commonly done.

An exercise:

List the times when you felt Universal Brotherhood with others, then when you didn't feel it. From this list observe any patterns. Can you come up with any teachings that would either support or counteract these patterns?

Co-editor, Marty Lyman, found that she would shut down listening, not allow the person to finish, then interrupt the speaker by interjecting her thoughts and views. This usually resulted in confusion as she didn't really know what the intention of the speaker was. She had already interjected her own thoughts before the speaker was finished. This would result in tension. It certainly

wasn't practicing Universal Brotherhood.

Teaching:

What would you think of a gentleman, or a lady whose affable politeness of manner and suavity of language would ever cover no falsehood; who, in meeting you would tell you plainly and abruptly what he thinks of you, or of anyone else? ... All is lie, all falsehood, around and in us, my brother; and that is why you seem so surprised, if not affected, whenever you find a person who will tell you bluntly truth to your face; and also why it seems impossible for you to realize that a man may have no ill feelings against you, nay even like and respect you for some things, and yet tell you to your face what he honestly thinks of you.

ML 30 page 229

After you have recognized a pattern, develop an "intention." An "intention" is a prayer (not in the usual Christian sense) of pure essence using the focused will, always for a positive outcome for self and other. This intention needs to include permission, grace and a blessing of the Higher Self. Finish with the silent question: "Is what I am going to say for the benefit of all?"

Intention:

When I am listening to other and they are expressing a view that I see as a distortion, I will continue to listen knowing that this is honesty in this person's mind, say silently before I speak: "WE ARE UNIVERSAL BROTHERHOOD; IS WHAT I AM ABOUT

TO SAY GOING TO PROMOTE UNIVERSAL BROTHERHOOD?"

Questions: If It is true that I create my own reality, how do I deal with the "stuff" that is contrary to the reality of the ego?

Answer: Look at it as a lesson, everything is for the best, just stuff, and then surrender it to the Higher Self. **YOU MUST TAKE THE JUDGEMENT OUT OF THE KARMA. WHEN YOU TRULY LISTEN FROM THE HEART KNOW THAT THIS IS A REFLECTION OF 'YOU' AND THERE IS REALLY NO RIGHT AND WRONG. UNDERSTANDING THIS DOES NOT MEAN YOU MUST APPROVE; IT MEANS YOU UNDERSTAND THIS MOMENT CONTAINS AN IMPORTANT TEACHING. YOU MUST ACT FROM THE SPACE OF THE MOMENT. WE ARE NEVER PASSIVE. DO YOUR DUTY IN LOVE AND SURRENDER ANY ATTACHMENT.**

Murphy's Law: If anything can go wrong, it will go wrong.

Questions: What do I gain from believing this?

Answer: Your pessimistic attitude will be justified. By saying it is going to go wrong produces a ready made excuse for failure. I gain the suffering experienced from believing it, and the grieving body aches from storing the karma in the body.

Question: What do I lose from believing this?

Answer: You lose your evolvment in the creative, positive process.

Teaching to counteract this: Remember thoughts are things - have tenacity, coherence, and life - that they are real entities - the rest will become plain. ...

ML. page 49

Imagination as well as will creates; suspicion is the most powerful provocative agent. ...

ML page 215

DUTY

It is necessary in the study of Karma-Yoga to know what duty is. If I have to do something I must first know that it is my duty, and then I can do it. The idea of duty again is different in different nations. The Mohammedan says what is written in his book, the Koran, is his duty; the Hindu says what is in the Vedas is his duty; and the Christian says what is in the Bible is his duty. We find that there are varying ideas of duty, differing according to different states in life, different historical periods and different nations. The term "duty," like every other universal abstract term, is impossible clearly to define; we can only get an idea of it by knowing its practical operations and results. When certain things occur before us, we all have a natural or trained impulse to act in a certain manner towards them; when this impulse comes, the mind begins to think about the situation. Sometimes it thinks that it is good to act in a particular manner under the given conditions; at other times it thinks that it is wrong to act in the same manner even in the very same circumstances. The ordinary idea of duty everywhere is that every good man follows the dictates of his conscience. But what is it that makes that act a duty? If a

Christian finds a piece of beef before him and does not eat it to save his own life, nor gives it to save the life of another man, he is sure to feel that he has not done his duty. But if a Hindu dares to eat that piece of beef or to give it to another Hindu, he is equally sure to feel that he too has not done his duty; the Hindu's training and education make him feel that way. ... Ordinarily if a man goes out into the street and shoots down another man, he is apt to feel sorry for it that he has done wrong. [and I will add that our society will feel under the death penalty justified in killing him for it ML]. But if the same man as a soldier kills not one but twenty, he is certain to feel glad and think he has done his duty remarkably well. [And I will add that our society will give him a medal for it ML]. Therefore we see that it is not the thing done that defines a duty. ...

From the subjective standpoint we may see that certain acts have a tendency to exalt and ennoble us, while certain other acts have a tendency to degrade and to brutalize us. But it is not possible to make out with certainty which acts have which kind of tendency in relation to all persons, of all sorts and conditions. ...

One point we ought to remember is that we should always try to see the duty of others through their own eyes, and never judge the customs of other people by our own standard. I am not the standard of the universe. I have to accommodate you to the world and the world to me. So we see that environments change the nature of our duties, and doing the duty which is ours at any particular time is the best thing we can do in this world. ... No man is to be judged by the mere nature of his duties, but all

should be judged by the manner and the spirit in which they perform them.

Later on we shall find that even this idea of duty undergoes change, and that the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty; when work will become worship - nay, something higher - than will work be done for its own sake. ...

Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. How else could parents do their duties to their children?

The only way to rise is by doing the duty next to us and thus gathering strength go on until we reach the highest state. A young Sannyasin went to a forest; there he meditated, worshipped, and practiced yoga for a long time. After years of hard work and practice, he was one day sitting under a tree, when some dry leaves fell upon his head. He looked up and saw a crow and a crane fighting on the top of the tree, which made him very angry. He said, "What! Dare you throw these dry leaves upon my head!" As with these words he angrily glanced at them, a flash of fire went out of his head - such was the yogi's power - and burnt the birds to ashes. He was very glad, almost overjoyed at this development of power - he could burn the crow and the crane by a look. After a time he had to go to the town to beg for his bread. He went, stood at a door, and said, "Mother, give me food." A voice came from inside the house, "Wait a little, my son." The young man thought, "You wretched woman, how dare you make me wait!" You do

not know my power yet.” While he was thinking thus the voice came again: “Boy, don’t be thinking too much of yourself. Here is neither crow nor crane.” He was astonished; still he had to wait. At last the woman came, and he fell at her feet and said, “Mother, how did you know that?” She said, “My boy, I do not know your yoga or your practices. I am a common everyday woman. I made you wait because my husband is ill, and I was nursing him. All my life I have struggled to do my duty. When I was unmarried, I did my duty to my parents; now that I am married, I do my duty to my husband; that is all the yoga I practice. But by doing my duty I have become illumined; thus I could read your thoughts and know what you had done in the forest. If you want to know something higher than this, go to the market of such and such a town where you will find a Vyadha (low class butcher) who will tell you something that you will be very glad to learn.”

The Sannyasin thought, “Why should I go to that town and to a Vyadha?” But after what he had seen, his mind opened a little, so he went. When he came near the town, he found the market and there saw, at a distance, a big fat Vyadha cutting meat with big knives, talking and bargaining with different people. The young man said, “Lord help me! Is this the man from whom I am going to learn? He is the incarnation of a demon, if he is anything.” In the meantime this man looked up and said, “O Swami, did that lady send you here? Take a seat until I have done my business.” The Sannyasin thought, “What comes to me here?” He took his seat; the man went on with his work, and after he had finished he took his money and said to the Sannyasin, “Come sir,

come to my home.”

On reaching his home the Vyadha gave him a seat, saying, “Wait here,” and went into the house. He then washed his old father and mother, fed them, and did all he could to please them, after which he came to the Sannyasin and said, “Now, sir, you have come here to see me; what can I do for you?” The Sannyasin asked him a few questions about soul and about God, and the Vyadha gave him a lecture which forms a part of the *Mahabharata* called the *Vyadha-Gita*. It contains one of the highest flights of the *Vedanta*. When the Vyadha finished his teaching, the Sannyasin felt astonished. He said, “Why are you in that body? With such knowledge as yours why are you in a Vyadha’s body, and doing such filthy, ugly work?” “My son,” replied the Vyadha, “no duty is ugly, no duty is impure. My birth placed me in these circumstances and environments. In my boyhood I learnt the trade; I am unattached, and I try to do my duty well. I try to do my duty as a householder, and I try to do all I can to make my father and mother happy. I neither know your yoga, nor have I become a Sannyasin, nor did I go out of the world into a forest; nevertheless, all that you have heard and seen has come to me through the unattached doing of the duty which belongs to my position.”

It is the worker who is attached to results that grumbles about the nature of the duty which has fallen to his lot; to the unattached worker all duties are equally good, and form efficient instruments with which selfishness and sensuality may be killed, and the freedom of the soul secured. We are all apt to think too

highly of ourselves. Our duties are determined by our desserts to a much larger extent than we are willing to grant. ... Let us work on, doing as we go whatever happens to be our duty, and being ever ready to put our shoulders to the wheel. Then surely shall we see the light!

Swami Vivekananda. *The compete Works of Swami Vivekananda*. page 62-3

Note. What Swami Vivekananda implies is that we must do our duty unattached; it does not mean that we should employ duties that are contrary to universal brotherhood

B.P. Wadia
Historical Theosophist
1881-1958

B. P. Wadia was born Bahman Pestonji Wadia on Oct. 8, 1881 as the eldest son of Prestnjjy Cursetyi Wadia and Mithabai. At an early age of 19, he managed his father's textile business and prospered at it. About the same time he became acquainted with HPB's writings (SD) from an old family friend J. D. Mahaluxmiwala who was then a member of the Bombay Theosophical Society.

BPW sold the textile business in order to devote himself entirely to Theosophy. In 1907 he met Col. Olcott and offered his services and while sailing out of the harbor of Bombay he

had a vision of holding a dialog with the Masters at the mouth of Elephanta Cave. A year later at Adyar he became assistant editor of "*The Theosophist*" under Annie Besant.

May 8th, 1909 (White Lotus Day) BPW was to give a speech which he had written and carefully memorized but upon reaching the platform he forgot it completely. He spoke but did not recall anything he said afterwards, although the audience seemed to respond to it very enthusiastically. Later, he noticed that his new silk kurta (formal shirt) smelt strongly of sandalwood. He had concluded he was being used by the Masters on that particular occasion and must have spoken under their influence.

BPW did much on the political front but we wish to center the focus of this article on what he accomplished in Theosophy.

By 1917 he was feeling that the "society of the time" was drifting away from the main teachings of HPB and leaning toward psychism. He felt that the T.S. was inaugurated to help mankind at the juncture of cycles, to bring materialism of the age to an end, and to give knowledge of Universal Unity of all Beings, Brotherhood of Man, Karma, Reincarnation and the antiquity in the literature of the Ancients.

The "Eternal Philosophy," (Sanatana Dharma) was to be restored. Immortality, Law and Brotherhood were to become the standards for the general membership. Thus he tried to direct the minds of the Society to "back to Blavatsky, her Theosophy and that of the Masters." It was a continual struggle.

The year 1919 saw BPW touring the

American and Canadian Branches of the T.S. lecturing on *The Secret Doctrine*, HPB and her message, with the need for every FTS to acquire for himself the knowledge, and to apply Theosophy individually.

It was at this time that he met members of the United Lodge of Theosophists (ULT). They appreciated his point of view in regard to HPB and as a result he held a number of talks with these persons. It was here he came in contact with Mr. W. Q. Judge's teachings, with which he was unfamiliar. In November of this same year, Mr. Crosbie had died leaving a very despondent and disjointed group.

During his tours BPW began to realize the importance of Mr. Judge as one of the founders. He was very curious as to why so little was known of Judge in India. BPW saw the value of the work that Mr. Judge had done for Theosophy in America and appreciated the fiery devotion of Judge which had brought about such an enormous increase of public interest, in, and respect for, the Theosophical principles and doctrines.

He felt a similar calling. BPW finished his tour and returned to Adyar. During the next two years BPW attempted to bring about change from within the Adyar society but to no avail.

In July of 1922, BPW resigned from the Theosophical Society. He spoke of finding that W.Q. Judge was wronged and wished to work for a society that supported Judge. He joined the United Lodge of Theosophists (ULT), which he felt was closest to the ideals and practices of the original program started by the Masters. He never felt ashamed of the

support he had given to Adyar; but it was now time to move on.

At this time, ULT was growing. In New York, BPW conducted one of the Theosophy School Classes. Students would meet in the evening, informally, several times a week at individual homes, to discuss Theosophy and various aspects of the work.

BPW always said that it was dangerous to approach the study of THE SECRET DOCTRINE through the use of an "abridgment." Any such "filter," however impersonal and good, inevitably held up "barriers," between HPB and the student. He held that ISIS UNVEILED ought to be first studied then read. Its contents formed a valuable introduction to theosophy and THE SECRET DOCTRINE then, should be approached slowly and following a steadily held determination to read and take the time to comprehend gradually what was read. It ought to be read a few pages a day, notes should be taken of the subjects covered, and gradually one should build up one's own reference book on the subjects in various places.

It was the intention of BPW to bring ULT's work and methods back to India and this he did by establishing a Bombay Lodge in 1928. There was a young woman Ms. Sophia Camacho who wanted to help. She was fluent in French, Spanish and English and an excellent speaker with a photographic memory. They decided to have a marriage for convenience sake as BPW insisted that when they went to India they were to adopt the customs of the country and not try and force their British or American ways upon the culture they were to live in.

Continued on page 12

Mr. Wadia In Buffalo

modified from *The Canadian Theosophist*
May 15, 1920

Mr. Wadia addressed the members in Buffalo. It was based on the concluding chapters of *The Key To Theosophy*. He used the phrase "Back to Blavatsky."

... In the third volume of the Secret Doctrine (Collected Writings XII) HPB speaks of an attempt to tell the world in the fourteenth century, and over again at the end of the last quarter of every century to bring to Europe and the Western world the knowledge of spiritual truths. ...

He commended the study of "The Key to Theosophy," and would preface his remarks about it by saying that these writings of HPB must be taken in a certain light. She makes certain claims. The light she was bringing was not of her own making, but the Light of the Masters of the Great White Lodge. The questions for his readers were: Was she the Light Bringer? Did she bring the Light?

"Which of you has taken the trouble to read her books?" Mr. Wadia pointedly asked. She changed the point of view, he said, of every sincere reader.

Those thinking in terms of their village she made think in terms of the globe. Those who thought in terms of the globe she made think of in terms of cosmoses. They would find if they studied the movements of the 16th, 17th and 18th centuries that there is a continuity with the light of the 19th., [21st] though it is different in one respect, the previous ones being private, shrouded in mystery and clouds and with an

occult atmosphere, while that of the last century is public. Knowledge is power.

You must make up your minds, is HPB, the Messenger of the great Lodge or not, and is the light still burning? She presents a set of teachings about the future of the Society of the utmost value. These principles could have been applied to the future of the T.S. ten or twenty years ago. What are these principles?

"I am of the opinion we are at the point of a very critical moment in the history of the movement on account of world events," said Mr. Wadia. In 1875 the Society was started. If it fails or has failed, another impulse will be given in 1975. In fifty more years would come the birth of another movement. What would the function of this new movement be if we let the present one fail?

"I don't mean there will be no Theosophical Society. There may be thousands and thousands of members, but will the members keep the force and life of the Master that has molded and guided the Society? As a spiritual entity it will fail if the life is withdrawn and ceases to mould the shape and form of it. Therefore to judge the movement we require the measure that HPB lays down," he asserted.

He quoted from "*The Key to Theosophy*," in the closing chapter, where HPB speaks of "The great need" which our successors in the guidance of the Society will have of unbiased and clear judgement. Every such attempt as the Theosophical Society has hitherto ended in a failure, because sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

You must remember that all our members have been bred and born in some creed or religion; that all are more or less of their generation, both physically and mentally; and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences.

If, then, they can't be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain, a stranded carcass, to molder and die."

In judging our own work this principle of unbiased judgment must be invoked. ... If these principles are observed the Society will live on into and through the 20th century. It has lived into it. Will it live through it? [Yes! ML].

It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded ideas of religion, duty and philanthropy. Slowly, but surely, it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realizations of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when

that unfolding takes place, as it threaten to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us to-day."

Mr. Wadia asked them to look at their own condition inside and outside the Society, and at their psychic development. Had these things taken place? He read the further passages, describing the centennial efforts to spread the truth and predicting the result should the present only be successful.

If we find that we are not doing so our duty is to bring those original impulses back to their proper place. We have a unique duty to perform and discharge in the 20th century, [now 21st] and we must be bold enough to fulfill it. It would be wise, he thought, for every Theosophist to take stock of the situation. This was true of every section, every lodge, every official, every member of the Society.

We live according to the principles of HPB or we do not. There should be an individual effort to follow it out. Certain things done come up to the standard HPB sets. Others do not, and still others threaten to fall short. We must judge that, and he would like to see us take up this task. ...

If it is true, then, he quoted again, "this next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth." ...

"My business is to put to you a question and let you find the answer." ... These original

impulses of which he spoke have to do with the Masters. You must find the meaning. Where do we find these impulses? In *The Secret Doctrine*, in *Isis Unveiled*, in *The Voice of the Silence* and in *The Key to Theosophy*. ...

Everyone talks of treading the path of Service, but there are paths of service which are of no concern. There is great talk about sacrificing in the Society. It is a wonderful idea sacrificing for a wider ideal. But what do we sacrifice? The knowledge of the great truths of Theosophy? Do we possess it in such a manner as to be able to give it? We take it second hand - accept it wholesale. How are we to build faculty but by going to the source of inspiration? ...

The members of a Society whose motto is, "There is no religion higher than truth," need to face facts. Be realistic. Know the truth. When these questions are answered you will find the work of Theosophy going smoothly and produce the results of which HPB speaks.

Canadian Theosophist. Vol 1. No. 3 page 40

We changed the passage to an 'active voice,' we modified it to fit our times, but, we hope we have kept the essence of who this historical figure was during a time period of much change within the Society. He felt that the 'Society' was moving in a direction that was contrary to the basic teachings.

Whether it was or not is not the point. The important fact is that 'we' should study and apply what we have. We find it amusing to read how B. P. Wadia felt we could by our philosophy and thoughts make such a huge difference in the world of today.

Can it really make that much of a difference? Look at Gandhi. He, not only believed, but was a living example of what he 'THOUGHT.' He did make an impact - a huge impact! He, however, lived his thoughts.

Continued from page 9

The Bombay branch of the ULT opened on November 17, 1929. Speaking engagements from various social and communal groups poured in, asking them to lecture on Theosophy. January 1930 saw the first issue of the ULT's magazine THE ARYAN PATH. After the death of Mr. Crosbie, the original co-editor of THE ARYAN PATH, Dr. Eleanor M. Hough and others assisted Mr. and Mrs. Wadia in his editing task for the magazine. In 1942, the Bangalore Lodge of ULT was opened. BPW remained in India until his death on August 20, 1958.

In closing:

"As is customary, in the early dawn of the morning following a cremation, two ULT students went to the cremation ground to collect the ashes in earthen jars so that they could be later scattered in the Cauvery river, some 80 miles away. They both stated, that they had noticed on arrival, that there was a very distinct and penetrating odor of sandal wood in and around the ashes of Mr. Wadia's pyre. ..."

Condensed from <http://www.teosofiskakompaniet.net/BPWadiaServiceMankind.htm>.

THE VOICE

Bhagavad Gita by Jnaneshwari.

A discussion on The Great Virtues:

Below will follow an outline of virtues which eventually must be followed. They are necessary steps along the path according to H.P.B. in her book *The Voice*. In none of the books studied were there any set of 'how to' in which these virtues were to be followed. They simply were outlined. Nor was there any discussion as to why these particular virtues were being chosen. It was noted that in all three disciplines, the importance of "meditation" was mentioned. In fact, meditation is a key and fundamental component to both understanding and then "becoming" the virtues which are required. Another fact that jumped out at us is that in all disciplines studied, the Bodhisattva was the end result.

The four high truths and the exalted eightfold path are intertwined. The Paramitas are the Keys to the journey to the One.

The first five Paramitas are the means for 'ego' purification of the lower desires. They are to prepare you for the True Meditation where you are liberated from the tendencies of the kama-manas (mind in motion) with all its lower mayavic desires, concepts, and ideas.

What we have chosen is the continuation of "*Eight Realizations*" by Thich Nhat Hanh, an outline of the *Paramitas* by G. de Purucker, and then the virtues mentioned in the

The truth of self-realization [and Reality itself] are neither one nor two. Because of the power of this self-realization, [Reality] is able universally to benefit others as well as oneself, it is absolutely impartial, with no idea of this and that, like the earth from which all things grow. ... the Bodhisattva because of this truth has disciplined himself in innumerable forms of austerities, and realizing this Reality within himself has been able to benefit all beings so that they find herein the ultimate abode of safety.

The Forty-Fascicle. *Avatamsaka Sutra*, Fas. XXXI

I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man - will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our chela - he is not worthy of becoming higher in the knowledge than his neighbor.

- M in *The Mahatma Letters to A. P. Sinnett*, Letter XXXVIII, 1982 P. 252

Now the continuation of *The Sutra On The Eight Realizations of the Great Beings* by Thich Nhat Hanh. 1978 from page 14 of the March/April 2002 issue of the *HCT*:

1. While meditating on the body, do not hope or pray to be exempt from sickness.

Without sickness, desires and passions can easily arise.

2. While acting in society, do not hope or pray not to have any difficulties. Without difficulties, arrogance can easily arise.

3. While meditating on the mind, do not hope or pray not to encounter hindrances. Without hindrances, present knowledge will not be challenged or broadened.

4. While working, do not hope or pray not to encounter obstacles. Without obstacles, the vow to help others will deepen.

5. While developing a plan, do not hope or pray to achieve success easily. With easy success, arrogance can easily arise.

6. While interacting with others, do not hope or pray to gain personal profit. With the hope for personal gain, the spiritual nature of the encounter is diminished.

7. While speaking with others, do not hope or pray to be not disagreed with. Without disagreement, self righteousness can flourish.

8. While helping others, do not hope or pray to be paid. With the hope of remuneration, the act of helping others will not be pure.

9. If you see personal profit in an action, do not participate in it. Even minimal participation will stir up desires and passions.

10. When wrongly accused, do not attempt to exonerate yourself. Attempting to defend yourself will create needless anger and

animosity.

11. The Buddha spoke of sickness and suffering as effective medicines; times of difficulties and accidents as times of freedom and realization; obstacles as liberation; the army of evil as the guards of the Dharma; difficulties as required for success; the person who mistreats one as one's good friend; one's enemies as an orchard or garden; the act of doing someone a favor as base as the act of casting away a pair of old shoes; the abandonment of material possessions as wealth; and being wrongly accused as the source of strength to work for justice.

In the paragraph explaining the eight realizations, it should also be noted that the Mahayana Buddhist practice of the six Paramitas is contained in this sutra:

1st Paramita giving = 6th Realization

2nd Paramita observing the precepts = 2nd, 3rd, 7th Realization

3rd Paramita Diligent effort = 4th Realization

4th Paramita Endurance = 8th Realization

5th Paramita Concentration = 1st Realization

6th Paramita Understanding = 5th Realization

The style, content, and methodology of *The Sutra On The Eight Realizations* are consistent and logical.

It is a very practical and concise sutra. But this discussion of the content is only intended to serve as a preliminary guideline. To fully benefit from this sutra, we must also practice and observe its teachings.

Thich Nhat Hanh. *The Sutra On The Eight Realizations of the Great Beings*. 1978

Bodhisattvas are usually conceived as personifications of a particular virtue of the Buddha. Maitreya, the Bodhisattva of loving kindness is recognized by Theravada Buddhists as the future Buddha.

A definition and comment found in Microsoft Encarta Encyclopedia 2000

According to G de Purucker, *The Exalted Eightfold Path: The Esoteric Path: Its Nature and Its Tests* says:

The reader who deals with the paramitas, their nature, their characteristics, their order, their bearing on human life, and who is aware of the fact that these paramitas are the very heart of the esoteric teaching of the Buddha-Gautama, ethically and philosophically speaking may wonder just what connection these seven or ten paramitas have with 'The Four Noble Truths' and their logical corollary 'The High Eightfold Path.' The connection is both historical and intimate. ... The Four Noble Truths and the High Eightfold Path and conduct are really a simpler code for more popular use in daily life and conduct than are the highly metaphysical and philosophical Paramitas. This does not mean that the Four Noble Truths and their eight corollaries take the place of the paramitas but are the root-

ideas of the paramitas expressed in a simpler way and so phrased as to furnish a code of conduct that the average worldly man is capable of following.

[Four Noble Truths are: The first truth is the Holy Truth of Suffering: All existence is suffering (dukkha); the second Holy Truth is the Cause of Suffering: The cause (samudaya) of suffering is ignorant craving (tanha) for pleasure, striving for life and the assumption that everything ends at death; the third truth is the Holy Truth of the Cessation of Suffering; can cease (nirodha) by withdrawal from and renunciation of craving; the fourth truth is the Holy Truth of the Way to the Cessation of Suffering: the path (maggā) that leads to the end of suffering is the Eightfold Path.]

Inserted text by Microsoft Encarta Encyclopedia 2000

[Comment: The four noble or high truths simply explain the cause of bondage which is simply the lower desires of ego. Living life in accord with the Paramitas leads to the elimination of these desires. Ed HCT]

The Exalted Eightfold Path:

1. Perfect conviction
2. Perfect resolution
3. Perfect speech
4. Perfect conduct
5. Perfect Livelihood
6. Perfect Endeavor
7. Perfect Alertness of mind
8. Perfect Meditative absorption

Purucker. *The Esoteric Path: Its Nature*

[Comments by Ed HCT:]

1. Perfect Conviction Is the conviction that all is one and all is maya.

2. Perfect resolution Is refusing to get caught up in maya.

3. Perfect speech Speaking with the conviction that All is One.

4. Perfect conduct Affirming that all is one in one's action at all times.

5. Perfect Livelihood Affirming that all is one in how one conducts one's occupation and livelihood.

6. Perfect Endeavor All efforts embrace and affirm to the Truth.

7. Alertness of mind Pure contemplation on the Truth and free of all obstructions of the lower conditioned ego's desires.

8. Perfect Meditation Non deviation from your goal which is union with the Truth and service to others.

The discipline of the six Paramitas, which really are more fully enumerated as ten is the following hereunder word for word as HPB gave them in *The Voice of the Silence*. page 47-8

1. Dana Key of charity and love immortal.

2. Sila Key of Harmony in word and

act.

3. Kshanti Patience sweet, that nought can ruffle.

4. Viraga Indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. Virya Dauntless energy that fights its way to the supernal TRUTH.

6. Dhyana (meditation) whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation.

7. Prajna (Intuitive Wisdom) The key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyanis.

Such to the Portals are the golden keys.

The high chela or initiate who has successfully reached, through self-conscious and continuous striving, the stage where he has become the paramitas, with his consciousness crystal clear and relatively boundless, his whole being attuned to the Spiritual Soul of Humanity, and who has given up himself to the selfless glory of living for all that is, technically in the Archaic Wisdom called a Bodhisattva - one whose essence is of the very nature of wisdom. ...

The foregoing are the seven Rules

which are commonly laid before the Neophyte as his code of conduct for this course of life. These seven contain the gist of all the ten Paramitas. Yet, for the further information of the student, it may be as well to enumerate the remaining three, which, with the preceding seven, form the ten; and I will likewise designate their proper place in the foregoing list of seven, which, with the inclusion of the three following, form the complete ethical decalog of Occultism. The first of the three is Adhishthana, which may be translated as “inflexible courage,” Fortitude follows and the last of the three is Discrimination. The tenth and last Paramita which is the Crown of the preceding nine is Prabodha or Sambuddhi (awakened inner consciousness). It is the union with Buddhi. Thus the full set is:

- | | |
|------------------------------|------------------|
| 1. Dana | Charity |
| 2. Sila | Harmony |
| 3. Kashanti | Patience |
| 4. Viraga | Indifference |
| 5. Virya | Dauntless energy |
| 6. Adhishthana | Courage |
| 7. Dhyana | Fortitude |
| 8. Upeksha | Discrimination |
| 9. Prajna | Meditation |
| 10. Prabodha
or Sambuddhi | Awakened Buddhi |

Purucker. *The Esoteric Path: Its Nature and Its Tests.* page 75-84

Some further comments by editors:

1. Dana The key of charity and love immortal is selfless giving and love of all, not just for the self as it the ego’s usual pre-occupation.

2. Sila The key of harmony lies in all words and deeds thus eliminating the cause and effects of karma; the ego usually speaks and acts for its own self gain causing the effects of karma.

3. Kshanti The key of patience lies in the patience of discipline as it arises from one’s sadhana. It is the stillness from the ego’s pushing to attain this and that, including liberation. (All is already attained, we need to remember it).

4. Viraga The key to indifference to pleasure and pain is the knowledge that pleasure and pain are illusions of the ego in accord to its conditioning of the samskaras and skandas

5. Virya The key to strength and discipline lies in the focused energy of one pointedness Consciousness. It consists of both the ‘grace’ of the Higher Self and one’s will. .

These five purification keys purify the ego of its lower conditioning kama-manasas. Actively practicing these virtues will purify the selfish ego tendencies.

6. Dhayana In meditation the purified ego is now free to rise, expand to the pure Truth of bliss.

7. Prajna This is true wisdom of the Higher Self, divine intuition or wisdom of the gods.

In the following we have bolded the phrases contained in the *Bhagavad Gita*, and that which follows are the words of Jnaneshwari.

The Blessed Lord spoke:

1. Fearlessness, purity of being, perseverance in yoga and knowledge, giving, self restraint and sacrifice, study of sacred texts, austerity, and uprightness. ...

... The person who doesn't allow egoism to arise in connection with good and bad actions, who abandon the anxieties of worldly life, and who knows all others are one with him through his realization of nonduality, casts out all fear. When salt is thrown into water, it becomes one with water. Similarly, he who realizes his unity with everything destroys fear. ...

... Purity of Understanding is when the force of desire and doubt has come to an end and the burden of passion and darkness has been removed, there remains only that understanding which loves to experience its own True nature. This kind of understanding remains undisturbed, however much the senses may tempt it with pleasant or unpleasant objects. It is the understanding which continuously delights in the Self. ...

2. Non-violence, truth, absence of anger, renunciation, serenity, absence of calumny, compassion for all beings, freedom from desire, gentleness, modesty, absence of fickleness.

Harmlessness is shown by using one's body, speech, and mind for the good of the world.

Water is so soft that it may touch the eye without damaging it, yet it can break up rocks.

True speech is sharper than the sword when it comes to resolving doubts, but it brings sweetness to the ears. ...

A mother pretends to be angry when her children do wrong, but otherwise she is as tender as a flower. Similarly, that speech which is both joy to the listener and results in good conduct is known as truth.

When a compassionate person relieves someone's distress out of pity, he doesn't take his status into account. He acts in this world like water that pours itself out to save this life of dying plants.

Just as the purpose of water is to quench thirst, similarly, the purpose of his life is to help those in distress.

3. Vigor, forgiveness, fortitude, purity, freedom from malice, freedom from pride; these are the endowment of those born to a divine destiny, Arjuna.

Just as the sun encircles the earth, dispelling the world's darkness and opening up the temple of nature's wealth. In the same way, such a person frees those who are in bondage, rescues the drowning and removes the suffering of the distressed. In short he works night and day for the happiness and welfare of humanity, and also attains his goal. Moreover, the thought of working for himself at other's expense doesn't enter his mind. This is called freedom from malice. ...

[Note: Jnaneshwari is talking about the Bodhisattva Vow although it is not named as such! ML]

... O Arjuna, ... I have already explained this to you, so is there any need to repeat it? In this way spiritual wealth consists of those virtues, and it is the royal reward of those who excel among this seekers of liberation. ...

Jnaneshwari. *Jnaneshwar's Gita*. Chap-

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

Question. Does *The Secret Doctrine* mention which way the arms of the Svastika should be drawn, and what is its meaning?

Answer. Although the Svastika is mentioned a good many times and is also reproduced on many of its pages, there does not seem to be any mention regarding the way the arms should be drawn. Since one of the meanings of the svastika represents spirit and matter, this would represent the involution of spirit and the evolution of matter (when the arms are drawn one way), consequently when the arms are drawn in the opposite direction *this* would indicate the involution of matter and the evolution of spirit. In this connection then the svastika represents the Descending and Ascending Arcs of Evolution. Here is a quotation which refers to the svastika as the Hammer of Creation:

“In the *Macrocosmic* work, the ‘Hammer of Creation,’ with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world’s axes and their equatorial belts; the two lines forming the *Svastica* meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. . . It is at one and the same time an Alchemical, Cosmogonical,

anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos.” (S.D. II, 99; III, 108 6-vol. ed.; II, 104 3rd ed.)

In the Eddas the svastika is named Miolnir, the storm-hammer of the thunder-god Thor, made for him by the dwarfs. The weapon is described as so potent that with it the god was able to conquer men and gods alike. “The *Svastica* is found heading the religious symbols of every old nation. It is the ‘Worker’s Hammer’ in the Chaldean *Book of Numbers*,. . . ‘which striketh sparks from the flint’ (Space), those sparks becoming worlds.” (S.D.II, 99; III, 107 6-vol. ed.; II, 104 3rd ed.)

“There was a time, when the Eastern symbol of the Cross and Circle, the *Swastica*, was universally adopted. With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means ‘the 10,000 truths.’ These truths, they say, belong to the mysteries of the unseen Universe and primordial Cosmogony and Theogony. ‘Since Fohat crossed the Circle like two lines of flame (horizontally and vertically) the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning.’ This is why the *Swastica* is always placed - as the ansated Cross was in Egypt - on the breasts of the defunct mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. . .

“Few world-symbols are more pregnant with real occult meaning than the *Swastica*. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the

number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the `wheels,' and of the Four Elements, the `Sacred Four,' in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Swastica, say the Commentaries, `can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*.' Also `the relation of the Seen to the Unseen,' and `the first procreation of man and species.' " (S.D. II, 586-7; IV, 157-9 6-vol. ed. ; II, 619-21 3rd ed.)

Question. Since astronomers name nine planets in the solar system, when including the Earth, what is the significance of the seven Sacred Planets?

Answer. It must be borne in mind that when the ancients referred to the seven Sacred Planets it was not a question of naming how many planets were known to them. *The Secret Doctrine* stated the matter clearly enough:

"The seven planets are not limited to this number because the ancients knew of no others, but simply because they were the primitive or primordial *houses* of the seven Logoi. There may be nine and ninety-nine other planets discovered - this does not alter the fact of these seven alone being sacred." (S.D. II, 602; IV, 173 6-vol. ed.; II, 637 3rd ed.)

It is interesting to note that nine planets were here mentioned, although written in 1887, long before the discovery of Pluto - which was made in 1930.

The reason that the seven planets named by the ancients were regarded as being sacred was because

the primordial houses (as represented by the planetary bodies) act in the nature of focalizations for the seven great Forces of the Universe, which are described as operative in bringing a cosmos into being. A Commentary from the Book of Dzyan expresses this concept more precisely:

"The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life." (S.D. II, 28-9; III, 41 6-' 101. ed.; II, 32 3rd ed.)

In this quotation the Globe represents our \Earth (referred to as Globe D); the Spirit of the Earth signifies the Rector or Logos of the Earth system; the six assistants are the Dhyani-Bodhisattvas (who act as Regents of the Globes of the Earth-Chain). The Spirit of the Sun stands for the Solar Logos, and the seven Planetary Dhyanis are the Rectors or Regents of the seven Sacred Planets, who are referred to as Messengers of Light and Life - thus acting as the transmitters of the seven great Forces of the Universe. These seven Dhyanis are the Regents of the Seven Sacred Planets named in this manner: the Sun (named as a substitute for an intra-Mercurial planet), Jupiter, Venus, Saturn, Mercury, Mars and the planet for which the moon is named as a substitute.

Question. Why is it that Mars, the planet which is usually associated with Kama, the desire principle, is regarded as the Regent of Globe F - a Globe superior to that of Globe D?

Answer. Evidently the questioner is regarding only one aspect of the Kama principle, and is associating it with the "desire aspect" of Kama, which is predominantly operating in human beings in connection with the lower mind. But it should be borne in mind that each principle has seven aspects, so that there is a superior aspect of Kama (which is also the energizing principle) as well as an inferior aspect. The superior aspect of Kama is very well expressed by H. P. Blavatsky:

“Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, ‘Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,’ or *Manas* with pure *Atma-Buddhi*. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.” (*Theosophical Glossary*, 170-1)

Question. When we read of the “ego,” we are not always sure what is meant. Will you please explain the difference between the higher and the lower ego.

Answer. The word ego comes from the Greek and Latin and means the personal pronoun of the “first person.” In Latin, when declined, ego becomes “me” (just as in English: of me, to me, by me; and the accusative of “I” is “me.”). The primary dictionary meaning of “ego” is given as the thinking, feeling, and acting self that is conscious of itself and aware of its distinction from the selves of others and from the objects of its thought and other operations. This is an excellent definition of what is termed the “personal ego” which may be equated to the questioner’s “lower ego.” In Theosophical terminology a distinction is made between this “lower ego” (so called) and the “higher ego.” The latter is made equivalent to the Reincarnating

Ego.

A knowledge of Sanskrit terms is most useful in clarifying the concept of the “two egos.” The lower ego is made equivalent to Kama-manas signifying that the desire principle (Kam) is predominant over the mind principle (Manas). In the definition of the higher ego, which is equivalent to Buddhi-manas, it means that the discriminating principle (Buddhi) is prevailing over the mind principle. The point to be remembered in connection with this description of the *functioning* aspect of these principles, is that the mind principle is regarded as dual in activity. In other words the higher ego is active when Manas functions by means of uniting with the discriminating principle instead of functioning by itself alone; and when operating in conjunction with the desire principle it means that the lower ego is active. Buddhi-manas is defined as the Reincarnating Ego, or the higher ego.

Question. In *The Secret Doctrine* we read: “Svabhvat passes at every new rebirth of Kosmos, from an Inactive state into one of intense activity; then begins its work through that differentiation. This work is Karma.” Please explain the meaning of Svabhavat; and what is meant by “this work is Karma.”

Answer. “Svabhavat” is a Sanskrit compound, formed of *sva*, “self,” and *bhavat*, “that which is becoming” - it may be rendered “the state of selfbecomingness” (to coin an expression). Philosophically expressed, it is the condition or state of cosmic substance before activity or separation (described as “differentiation” in the quotation) has commenced which results in manifestation. As expressed in *The Secret Doctrine*:

“Everything has come out of Akasa (or Svabhavat on our earth) in obedience to a law of motion inherent in it, and after a certain existence passes away.” (S.D. I, 635-6; II, 360, 6 vol. ed.; I, 697 3rd ed.)

The sentence “This is Karma” was explained in a passage preceding the one that was quoted: *one* law which governs

the World of Being - Karma.” (S.D. I, 634; II, 359 6 vol. ed.; I. 695 3rd ed.)

The paragraph which follows the passage quoted by the questioner reads:

“The Cycles are also subservient to the effects produced by this activity. ‘The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? Karma.’ “

This represents the process of differentiation, which as stated previously results in manifestation of a cosmos. The quotation continues: “The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other minor centres.” (S.D. I, 635; II, 360 6 vol. ed.; I, 697 3rd ed.)

From *The Canadian Theosophist* Vol. 53 No. 6, January 1973

THE YOGA SUTRAS OF PATANJALI

“The Book of the Spiritual Man”

An Interpretation by Charles Johnston

INTRODUCTION TO BOOK IV.

The third book of the Sutras has fairly completed the history of the birth and growth

of the spiritual man, and the enumeration of his powers; at least so far as concerns that first epoch in his immortal life, which immediately succeeds, and supersedes, the life of the natural man.

In the fourth book, we are to consider that one might call the mechanism of salvation, the ideally simple working of cosmic law which brings the spiritual man to birth; growth, and fullness of power, and prepares him for the splendid, toilsome further stages of his great journey home.

The Sutras are here brief to obscurity; only a few words, for example, are given to the great triune mystery and illusion of Time; a phrase or two indicates the sweep of some universal law. Yet it is hoped that, by keeping our eyes fixed on the spiritual man, remembering that he is the hero of the story, and that all that is written concerns him and his adventures, we may be able to find our way through this thicket of tangled words, and keep in our hands the clue to the mystery.

The last part of the last book needs little introduction. In a sense, it is the most important part of the whole treatise, since it unmask the nature of the personality, that psychical “mind”, which is the wakeful enemy of all who seek to tread the path. Even now, we can hear it whispering the doubt whether that can be a good path, which thus sets “mind” at defiance.

If this, then, be the most vital and fundamental part of the teaching, should it not stand at the very beginning? It may seem so at first; but had it stood there, we should not have, comprehended it. For he who would

know the doctrine must lead the life, doing the Will of his Father which is in Heaven.

BOOK IV.

1. Psychic and spiritual powers may be inborn, or they may be gained by the use of drugs, or by incantations, or by fervour, or by Meditation.

Spiritual powers have been enumerated and described in the preceding sections. They are the normal powers of the spiritual man, the antetype, the divine edition, of the powers of the natural man. Through these powers, the spiritual man stands, sees, hears, speaks, in the spiritual world, as the physical man stands, sees, hears, speaks in the natural world

There is a counterfeit presentment of the spiritual man, in the world of dreams, a shadow lord of shadows, who has his own dreamy powers of vision, of hearing, of movement; he has left the natural without reaching the spiritual. He has set forth from the shore, but has not gained the further verge of the river. He is borne along by the stream, with no foothold on either shore. Leaving the actual, he has fallen short of the real, caught in the limbo of vanities and delusions. The cause of this aberrant phantasm is always the worship of a false, vain self, the lord of dreams, within one's own breast. This is the psychic man, lord of delusive and bewildering psychic powers.

Spiritual powers, like intellectual or artistic gifts, may be inborn: the fruit, that is, of seeds planted and reared with toil in a former birth. So also the powers of the psychic man may be inborn, a delusive harvest from

seeds of delusion. Psychic powers may be gained by drug; as poverty, shame, debasement may be gained by the self-same drugs. In their action, they are baneful, cutting the man off from consciousness of the restraining power of his divine nature, so that his forces break forth exuberant, like the laughter of drunkards, and he sees and hears things delusive. While sinking, he believes that he has risen; growing weaker, he thinks himself full of strength; beholding illusions, he takes them to be true. Such are the powers gained: by drugs; they are wholly psychic, since the real powers, the spiritual, can never be so gained.

Incantations are affirmations of half truths concerning spirit and matter, what is and what is not, which work upon the mind and slowly build up a wraith of powers and a delusive well-being. These, too, are of the psychic realm of dreams.

Lastly, there are the true powers of the spiritual man, built up and realized in Meditation, through reverent obedience to spiritual law, to the pure conditions of being, in the divine realm.

2. The transfer of powers from one vesture to another comes through the flow of the natural creative forces.

Here, if we can perceive it, is the whole secret of the spiritual birth, growth and life. Spiritual being, like all being, is but an expression of the Self, of the inherent power and being of Atma. Inherent in the Self are consciousness and will which have, as their lordly heritage, the wide sweep of the universe throughout eternity, for the Self is one with the

Eternal. And the consciousness of the Self may make itself manifest as seeing, hearing, tasting, feeling, or whatsoever perceptive powers there may be, just as the white sunlight may divide into many-coloured rays. So may the will of the Self manifest itself in the uttering of words, or in handling, or in moving, and whatever powers of action there are throughout the seven worlds. Where the Self is, there will its powers be. It is but a question of the vesture through which these powers shall shine forth. And wherever the consciousness and desire of the ever-creative Self are fixed, there will a vesture be built up; where the heart is, there will the treasure be also.

Since through ages the desire of the Self has been toward the natural world, wherein the Self sought to mirror himself that he might know himself, therefore a vesture of natural elements came into being through which blossomed forth the Self's powers of perceiving and of will: the power to see, to hear, to speak to walk, to handle; and when the Self, thus come to self-consciousness, and, with it, to a knowledge of his imprisonment shall set his desire on the divine and real world, and raise his consciousness thereto, the spiritual vesture shall be built up for him there, with its expression of his inherent powers. Nor will migration thither be difficult for the Self, since the divine is no strange or foreign land for him, but the house of his home, where he dwells from everlasting.

3. The apparent, immediate cause is not the true cause of the creative nature powers; but, like the husbandman in his field, it takes obstacles away.

The husbandman tills his field, breaking

up the clods of earth into fine mould, penetrable to air and rain; he sows his seed, carefully covering it, for fear of birds and the wind; he waters the seed-laden earth, turning the little rills from the irrigation tank now this way and that, removing obstacles from the channels, until the even flow of water vitalizes the whole field. And so the plants germinate and: grow, first the blade, then the ear, then the full comin the ear.

But it is not the husbandman who makes them grow. It is, first, the Miraculous plasmic power in the grain of seed, which brings forth after its kind; then the alchemy of sunlight which, in presence of the green colouring matter of the leaves, gathers hydrogen from the water and carbon from the gases in the air, and mingles them in the hydro-carbons of plant growth; and, finally, the wholly occult, total powers of the plant itself, stored up through ages, and flowing down from the primal sources of life.

The husbandman but removes the obstacles. He plants and waters, but God gives the increase. So with the finer husbandman of diviner fields. He tills and sows, but the growth of the spiritual man comes through the surge and flow of divine, creative forces and powers. Here again, God gives the increase. The divine Self puts forth, for manifestation of its powers, a new and finer vesture, the body of the spiritual man.

4. Vestures of consciousness are built up in conformity with the position of the feeling of selfhood.

The Self, says a great Teacher, in turn , attributes itself to three vestures: first, to the

physical body, then to the finer body, and thirdly to the causal body.

Finally it stands forth radiant, luminous, joyous, as the Self. When the Self attributes itself to the physical body, there arise the states of bodily consciousness, built up about the physical self. When the Self, breaking through this first illusion, begins to see and feel itself in the finer body, to find selfhood there, then the states of consciousness of the finer body come into being; or, to speak exactly, the finer body and its states of consciousness arise and grow together.

But the Self must not dwell permanently there. It must learn to find itself in the causal body, to build up the wide and luminous fields of consciousness that belong to that. Nor must it dwell forever there, for there remains the fourth state, the divine, with its own splendour and everlastingness.

It is all a question of the states of consciousness; all a question of raising the sense of selfhood, until it dwells forever in the Eternal.

5. In the different fields of manifestation, the Consciousness, though one, is the effective cause of many states of consciousness.

Here is the splendid teaching of oneness that lies at the heart of the Eastern wisdom. Consciousness is ultimately One, everywhere and forever. The Eternal, the Father, is the One Self of All Beings. And so, in each individual who is but a facet of that Self, Consciousness is One.

Whether it breaks through as the dull fire

of physical life, or the murky flame of the psychic and passional, or the radiance of the spiritual man, or the full glory of the Divine, it is ever the Light, naught but the Light. The one Consciousness is the effective cause of all states of consciousness, on every plane.

6. Among states of consciousness, that which is born of Contemplation is free from the seed of future sorrow.

Where the consciousness breaks forth in the physical body, and the full play of bodily life begins, its progression carries with it inevitable limitations. Birth involves death. Meetings have their partings. Hunger alternates with satiety. Age follows on the heels of youth.

So do the states of consciousness run along the circle of birth and death. With the psychic, the alternation between prize and penalty is swifter. Hope has its shadow of fear, or it is no hope. Exclusive love is tortured by jealousy. Pleasure passes through deadness into pain. Pain's surcease brings pleasure back again.

So here, too, the states of consciousness run their circle. In all psychic states there is egotism, which, indeed, is the very essence of the psychic; and where there is egotism there is ever the seed of future sorrow. Desire carries bondage in its womb.

But where the pure spiritual consciousness begins, free from self and stain, the ancient law of retaliation ceases; the penalty of sorrow lapses and is no more imposed. The soul now passes, no longer from sorrow to sorrow, but from glory to glory. Its growth and

splendour have no limit. The good passes to better, best.

7. The works of followers after Union make neither for bright pleasure nor for dark pain. The works of others make for pleasure or pain, or a mingling of these.

The man of desire wins from his works the reward of pleasure, or incurs the penalty of pain; or, as so often happens in life, his guerdon, like the passionate mood or the lover, is part pleasure and part pain. Works done with self-seeking bear within them the seeds of future sorrow; conversely, according to the proverb, present pain is future gain.

But, for him who has gone beyond desire, whose desire is set on the Eternal, neither pain to be avoided nor pleasure to be gained, inspires his work. He fears no hell and desires no heaven. His one desire is, to know the will of the Father and finish His work. He comes directly; in line with the divine Will, and works cleanly and, immediately, without longing or fear. His heart dwells in the Eternal; all his desires are set on the Eternal.

From *The Canadian Theosophist* Vol. 13, No. 10, December 15, 1932
(*To Be Continued.*)

Marty's Discussion Corner;

Anyone is welcome to this discussion corner with comments or questions. You may write us at HCT 140 S. 33rd St. Boulder, Co. 80305 or e-mail <martylyman@juno.com>

Question:

I am coming to the realization that one must really have the desire to “know one’s True Self” before one can understand or appreciate it. Is this true or not true?

You say that you are coming to the realization that one must really have the ‘desire to know the Self’ in order to know the Self; that is true. It is all desire based, whether it be liberation for one’s self or liberation for others. Remember that Nirvana is the blowing out of all desires and that desire is what keeps everything going; it is the consciousness working through desires which is the ‘Be-coming’ process.

One’s Dharma is right action within a given individual situation. All motions and manifestation from the Universal is Dharma manifesting; it is the individual’s dharma to uphold the Truth via right acts within the manifested karmic field of Truth. If a saint chooses simply to be liberated, then someone else will fill the needed role of helping others. **One assumes the Dharma when accepting the responsibility upon becoming that karma.**

To make things more simple, just understand that Consciousness in its power of “becoming” is the Dharma, as this is “becoming” itself. It is the path, the dharma, and the law itself. Masters (Saints) have free will and free choice because they are “That,” and their free will\choice is an aspect of the Divine Will’s power in its manifested and diverse form. You have free will too, as you are also “That.” The only problem and confusion that

ever arises is due to the Anava Mala (One of the impurities that brings about bondage due to an individual's innate ignorance of his true nature), which arises naturally in the becoming process from Absolute-absolute to Absolute-finite. This state of absolute-finite automatically gives rise to the sense of imperfection. It begins through the thoughts, actions, and choices of the individual that is seeking a state of perfection.

Here, Marty will insert a portion of a discussion from a student with his spiritual guide in a recent book she found.

...Student: All in accordance with the Divine Plan. So then it's a matter of Consciousness, isn't it, Emmanuel? At one level there is the kind of Will that chooses only to follow the Divine Plan, and then at a lower level there is the other kind of will. But if there is an Unfolding Plan, if in the beginning there was a First Cause, [Theosophy], or a First Choice, if you will, then everything that has happened since or ever will happen must be the result of that First Cause, and so it seems to me that even God does not have the Free Will or the Free Choice to change the Plan, and so the whole concept of Free Will and Free Choice seems to me to be only a necessary but temporary illusion.

E: Absolutely. Of course this is true. For is not your physical reality an illusion, and so of course all things that relate to it are illusion also?

What you are speaking of now, dear friend, is a state of Grace, where all things regardless of their Consciousness are One with God. We are speaking here of many levels of reality, many levels of aware-

ness, where in the totalness there is but One, but within that One there are countless Consciousnesses that are seeking their own identity, and one cannot become aware of one's own Consciousness without the actual act of choosing.

S: ... if there is a Plan and we can all decide how we want to modify it, then it seems to me that we have a Chaos, an anarchy, like trying to build the Empire State Building without an architect and with everyone running around doing their thing, instead of an ordered Universe, a Cosmos, with a Plan and a structure which we have all had a hand in designing and which we are now in the process of bringing into being.

E: But there is a stability in the Cosmos, dear friend, that allows for the Chaos of individual decision-making. Be aware of that.

And I must disagree with the concept that if Souls were allowed to choose they would run helter-skelter and there would be very little organized essence, in Its Godliness, is yearning toward the Light, and to have faith in that, regardless of what that Soul in Its ignorance chooses to do along the way, is perhaps the key. **For if each Soul is allowed to go in whatever Free Will way It chooses to, It will ultimately choose to go back to God, and therein lies the fundamental structure** [This latter concept is new to me but it has a real Inner Ring to it ML].

All is well, dear friend, and the Universe is ordered and benign. And yet in that Universe there is certainly room for each person's errors and confusions, for

the Universe is vast and flowing, and it does not take offense or issue with negativity but simply allows it, knowing full well that in the natural balance and flow the negativity will be transformed into light again. And it is only through the issuance of the license for choice, if we may use that unfortunate word one more time, that this can take place. **For in the act of love there is no forcing. In the moment of Truth one cannot be forced, but each Soul must comply willingly from the depth of Its open heart.** [These last two sentences really struck me as I typed them (Abide In Silence Course). This is True listening. Herein lies the depth of how to listen. One must listen with one's heart and then one follow the dharma ML].

Wingate Paine, *Surrender* pages 100-105

The river flows from the source back to its source; souls arise from the source, commence be-coming, and return to the source in the be-coming process of evolution; once they again recognize their true nature, they have then again “consciously” be-come the source. This is the journey of “alpha to omega” and upon returning to their true nature they will know it fully for the first time in that round or cycle. The river never changes its true nature so there is never any chaos. It only appears as chaos from the limited ego perspective.

Question and experience:

The other day while meditating in the presence of several pictures of various

masters, I noticed different energies coming from each master. How can this be if in Truth we are really all one? Why would I feel it as distinct energies?

You experienced their energy as distinct, although really they are One, because you are experiencing their grace as distinct monads or spiritual egos; the grace is the descending rays of that master. Although they are established in their True Self essence, they are still evolving. It is the becoming process as discussed above. A monad (literally ‘one’) cannot ever be divided; it is an individual, yet, its heart center is infinity.

All these entities, from the elementals on up to the gods, and so on forever, are vehicles expressing different phases of the long, long evolutionary journey of the monads through space and time. A god is as much such a vehicle as is a man, only far greater in spiritual quality. ... Can we ever reach an ultimate, an absolute ending, by going deeper and deeper into the heart of the heart of the monad? Never, for its root is Infinity.

Purucker. *Fountain Source of Occultism*. page 273

So, they are all one essence and, yet, still individual monads evolving. All Buddhas, Christs, Bodhisattvas, Nirmanakayas, Pratyeka Buddhas, and even “God” are in an evolving state.

Thoughts:

One seeks to choose thoughts and actions that it thinks will lead to perfection, but because its acts and thoughts are chosen

from a limited condition (ego) it can never reach perfection; so it continues to exercise free will and choice in an attempt to reach a state of perfection by rectifying its earlier choices which usually turns out to be imperfect. It is therefore continuously seeking the right “path,” but not achieving it because of the choosers’ limited state (ego). This leads to a continual searching, choices, acts, exercising free choice and will, but failing to achieve perfection.

Yes, the ego is continually seeking to be in tune with Dharma but it is based upon the ego’s perceptions and experiences which ultimately leads to a sense of being in tune with Dharma but sometimes not. The ego will always cause one to doubt the path. This is why in the end one must finally **SURRENDER** to its master, its source and Higher Self. Surrender is what meditation and sadhana are all about.

It is the ego’s perception, the mind, and its actions based on the said limitations that cause all the confusion. Remember in Fragment One of *The Voice* where it says:

These instructions are for those ignorant of the dangers of the lower **IDDHI**.

He would hear the voice of Nada, “the Soundless Sound,” and comprehend it, he has to learn the nature of *Dharana*.

Having become indifferent to objects of perception, the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the

Real.

Let the Disciple slay the Slayer.

Here, we are addressing **IDDHI** as the (ego’s) creations of the Mind. The creations that are based upon the malas (misunderstandings). The Soundless Sound of Nada is “Silence” and listening to the True Heart.

Question:

Once Oneness becomes a thing of reality then one enters into Beingness, and when one is in a state of Beingness then what is one to change, and what is one to alter, and what is one to strive against? For all things at that moment simply are.

Wingate Paine. *Surrender*. pages 100-105

This is the state of the Masters and Saints but how do we get there? Yes, through silence, but how do we stop those pesky thoughts?

To your question regarding how do you stop the run away thoughts of the mind:

Know that the mind is simply a “principle of thought or manifestation of motion;” it obeys! Every time a form (thought or desire) arises in your mind it is because you willed or desired it to be-come.

Willing it is consciously projecting it, and desiring it is thinking about the desire which causes that desire to specifically arise into form. Memories are general desire constructs that are non specific and arise in the

sub-conscious. Additionally, every thought or desire that arises does so because one provides the energy or shakti to propel it into being.

Further, the dynamics of this propelling puts the shakti energy into motion in the conscious and subconscious mind which is why even after your conscious thoughts are finished your thought-energies are still active subconsciously and will arise unbidden from the sub-conscious to the conscious mind in your waking state and as dreams in your sleep at night. One who interacts in the world will continually activate their mind. Therefore, one should continue to do their meditation and to think only when necessary (most people are thinking trivial stuff over and over all the time - same thoughts).

Observe the thoughts knowing that they arise from Consciousness via Consciousness (shakti) assuming the form of Thought and desire. After existing a short period they are re-absorbed back into their source (Consciousness) unless they are re-imprinted through one's will.

When one is not using the mind, one can watch the dance of thoughts arising into and out of existence, without becoming involved in its play i.e. adding further energy to the process. In this manner the mind will expend its kinetic energies and eventually and naturally come to a complete rest.

There is another reason why it is important to open Buddhi-consciousness, as after this happens, mind not only comes to a rest, but now, the mentation process is completely transformed. It happens on a much deeper and completely free level. Thoughts

are witnessed as they arise from light itself.

After a time, the thread of consciousness is consciously witnessed as interpenetrating the three states of waking, dreaming, and deep sleep, and one is no longer lost in the dreams of the waking state mind, ghosts of the dream state, or stupor of the lower ego-mind in deep sleep. One retains consciousness of all three unbroken into the fourth and beyond - Turiya and Turiyatita. It is in these latter states that the silence and Beingness exists. It is the empty state where all feel completely full.

Question:

Isn't reincarnation for a Theosophist the same as heaven for a Christian, in the sense that both are based on faith?

What we think this questioner is really asking is: "Aren't the concepts taught in the Eastern and Western Religions necessarily based upon faith?"

Both religions would probably claim that their concepts of reincarnation or heaven are based upon Truth, but, since neither can be proved then it must be accepted and that THAT acceptance would be based on faith. Once one becomes an adept or saint then one will know the answer to that question.

Response:

This is interesting. Here is a question to begin my answer. Does an atheist have faith?? I think that he/she does indeed have faith. It is a faith in themselves or in their concept that there is no god.

Another question: If I “believe” there is no gravity, would I have faith? Some would say I do but others would just think I am wacky. In this case, someone might ask me to put my faith into action by stepping off an eight story building. At which point my “belief” would be shown for what it is. This is an easy one, because it is immediately provable, one way or the other.

The Atheist is not so fortunate as his “faith” is only proven on the other side of death. We could challenge his “faith” with all the proofs of the existence of God we could come up with but if that atheist has chosen “self” to be the authority on which he/she stands, then our proofs will be meaningless.

Heaven and reincarnation would fall into this kind of “faith.” We cannot immediately prove or disprove either one. The answer lies on the other side of death. The more important question is What is the basis or authority for our “faith” in one or the other. We live in a society which preaches that whatever a person believes in their heart is “truth.”

This sounds so very nice, but there is “TRUTH” in this universe. No matter how much we believe in something with all our heart - it is either true or false. Our belief will not alter the facts. I can believe in heaven with all my heart but if no such place exists then my belief will not change reality. I can believe in reincarnation with all my heart but again, if this process does not exist then my belief will not change reality.

All that is to point out that both a belief in heaven and a belief in reincarnation are definitely by “faith.” Since neither of them

can be “proven” in this life, we are left with the question of authority or the basis for our faith. Such matters are not trivial in nature, even if our society tends to write them off with relativism. We should all take so very seriously the why’s of what we believe.

A simple “yes” would have answered your question but this is more fun.

Blessings to you!! A Christian
(U.S.)

Letters or E-mail received:

... as a matter of fact I was going to write to you that very day to say how much I have enjoyed reading the last couple of *HCT* issues. It seems that attention is being increasingly focused on higher ethics which, being fundamental, are closer to Truth and the true nature of Theosophy.

UK

Yes, it is true that the *HCT* has been giving increasingly more focus to the higher ethics. Dick has given co-editor Marty Lyman free rein to focus in on such issues. She has always wanted to do this as *The Voice* always seemed so illusive. The philosophy of Theosophy has always been:

“We have the teachings to study but it is up to the individual to put them into practice.” There has never been a discussion on “how” do we put them into practice. Miraculously, Marty found some other fellow students of Theosophy who were equally interested and there is now a little network.

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Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80305-3426
Phone (303) 494-5482
E-Mail: dslusser@nurealm.net

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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.

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