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Self Discovery

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Nothing of real value in life is attained suddenly and without effort and there is nothing, which cannot be gained with persevering effort. This is particularly true of those great things in life which are already present within us in a potential form and which we are destined to develop in an active form sooner or later because they are part of our Divine heritage. How long we shall keep ourselves deprived of this divine heritage depends partly upon our karma and partly upon our sense of discrimination (*viveka*), which enables us to distinguish between the Real and the unreal, between what is illusory and what is of lasting value. However, our karma is not inexhaustible and our faculty of discrimination is only dormant. We can remove both the impediments if we want to do so. All that we have to do is to make a beginning and persevere in our efforts.

...

Revelation cannot be perceived through the sense-organs but only through an inner experience in the realm of consciousness. In order to understand the nature of this experience, we must recall that the center of consciousness of every monad through his mind functions is concentric with the Divine Mind and Consciousness itself. Although the individual mind and the Divine Mind function through the same center, there exists a subjective barrier between the two which prevents the individual mind, and Consciousness from merging and it is the gradual attenuation and ultimate removal

of this barrier between the two that brings about a revelation. It is removed through self-discipline and practice.

When studying the words of a master, it must be remembered that the individual's perceptions may be finite and the response is based upon the limitations of that individual's perception.

There is a word *nischaya*, in Sanskrit, which means firm conviction obtained in the light of Buddhi. If we have arrived at such a conviction then action follows swiftly, without hesitation. It is this kind of *nischaya* that we have to acquire to make our progress steady, unfaltering, and joyful. When this kind of spiritual discrimination dawns in our minds we are able to see all the problems of life truly and in the right perspective. It is a matter of inner growth. The first step of practical theosophy in the direction of *vichara* or deep earnest thought, is thinking over certain aspects of life carefully by earnestly calling in the Higher Mind to purify and attune the lower mind, so that the Buddhi can gradually open us to our intuition.

When this happens we begin to see things as they truly are and watch the process of transformation within ourselves. This is why deep pondering over our problems is prescribed for all people who are aspirants of the Higher Wisdoms.

This work has to be undertaken with a view to ascertain as carefully and dispassionately as possible whether the world is what we perceive it to be or are we being victims of our own illusions. By examining the world in this

manner we may find that the world is not what we perceived and this new perception may bring about real change in our attitude toward appropriate unhesitating action. Others can point out and share methods of approach but as a great Adept has pointed out in the *Mahatma Letters* – the aspirant must see these things for himself.

The second approach is based on the examination of the world we want to enter. It is the world of the Adepts. It is beyond the imagination and even beyond the intellect. But those who have entered that world give some indication of the beauty; splendor and peace and if we examine it in this light we may possibly catch a little glimpse and be sufficiently inspired to want to enter it. Once this beginning is made in moving in the right direction we are likely to continue with increasing momentum and determination.

Even though no adequate idea regarding the nature of the real world can be given, the following extracts from the teachings of various spiritual teachers will show the unequivocal nature of their statements regarding the existence of this real world and there is the possibility of entering it ourselves if we present the necessary qualifications.

1. The opening of the bloom is the glorious moment when perception awakes; with it comes confidence, knowledge, and certainty.

2. Know, O disciple, that those who have passed through the silence and felt its peace and retained its strength, they long that you shall pass through it also.

Light On The Path

3. Believe me, there comes a moment in the life of an adept when the hardships he has passed through are a thousand fold rewarded. In order to acquire further knowledge, he has no more that to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. ... The adept sees, feels and lives in the very source of all fundamental truths – the Universal Spiritual Essence of Nature, Shiva, the Creator, the Destroyer and the Regenerator. (The Mahatma Letters to A.P. Sinnett).

It is for the student to study and think deeply over such hints concerning the realities of the inner life and to awaken, if possible, his intuition in this manner.

Condensed from:

I.K. Taimni. *A Way To Self-Discovery*.
Page 194-207

Editor's comment:

In following this discussion, we have noticed that most Theosophical literature does not recommend sharing our personal and private work with others. Theosophy teaches that it is a pathless land and, therefore, these matters must be private. However, it has been our experience that the times have changed and “sharing” has become part of the processing.

By following certain guidelines, this sharing can actually give insight to the process itself. Someone else may see the teachings or be able to give suggestions that may not have been realized if done alone.

DISCRIMINATION

by W.E. Willks

The student of life, who believes that there is light to be had upon the mystery of human existence, and is determined to seek it, finds himself as soon as he enters the arena, far from suffering from a paucity of ideas, rather is overwhelmed with strange Movements and Societies all offering him the keys to Eternal Life, or to some more immediately satisfying substitute. So it is that the ability to discriminate between the true and the false, or between the real and its many more or less spurious imitations, becomes of first importance to him.

It is true that the final and only fully reliable things are concerned is by the very rare faculty on intention. This power, which transcends the rational mind and all avenues of psychic information, is a spiritual perception. It always indicates the truth, but it is so rare as a faculty to be called upon that it is of little practical value to the student who is still caught up in mundane attractions and still divides his allegiance between spiritual, and mundane things. Doubtless this power is the active possession of the Occultist and the Initiate.

How then can the inexperienced student, who as yet lacks any certainty of his own, hope to distinguish the real from the imitation and avoid wasting his efforts in a fruitless pursuit of phantasms, if not of something worse?

There are one or two things, which do usually serve to eliminate the imitation and

the spurious, whether applied to an individual with a claim to possess spiritual knowledge, or to a school or society – things which can be applied as touchstones by the one determined to know the truth. Whenever we find an appeal is being made to our personal advantage, however subtle or covered up it may be, or what form it may take, we can be certain that it is not the real thing, for a true spiritual appeal offers only to show the way to acquiring truth and to the power to serve humanity, and nothing whatever for our personal self.

Some of the cruder imitations of a spiritual appeal offer the ability to acquire money and possessions, as well as health. Others offer the acquirement of psychic faculties or the aggrandizement of passing initiations. These are easily seen for what they are, but there are the much more subtle kinds whose appeal to personal advantage or special protection, or to aggrandizement is subtly insinuated in their teaching, in one or another of a hundred ways, not noticed by the unwary and which yet have their appeal to the desire for quick advancement, or for easy methods of achieving the desired end. All such disclose themselves to be a conscious or unconscious imitation of a true philosophy.

Recognizing the existence of a personal appeal in a teaching will eliminate most of the imitations of the true spiritual appeal, but the absence of such does not guarantee that one is in contact with the real. A fake guru for instance, will be aware of all this, and will disguise any personal appeal but will use the subtleties of flattery and such like psychological means to win our allegiance.

To find out whether an individual who claims to teach spiritual knowledge is the real thing or a false imitation, would be to critique and discover what has been the effect upon one's life. Ask one, has it widened or contracted my sympathies? Am I more, or less, obsessed with my love of others, my aims, my progress, my personal stature, the effect of my love of praise, my fear of criticism, or in short myself etc?

Another thing to be recognized in the man who has made a spiritual attainment, is his possession of a certain strong vitality – not physical, or emotional, but spiritual. This outstanding vitality has the strange effect that it either strongly attracts or repels, those it contacts, leaving none unaffected. It quickens and intensifies everything in the life of the student under its influence, the bad, egocentric tendencies, as well as the good and disinterested, and thus forces him to come to choices, which he must make.

This rare quality of vitality in the teacher is manifest in his speech and in his writings, and is most easily observed in the voluminous literary output of H.P.B. and in the *Mahatma Letters*. ...

There may be some who say that discrimination is easy. All we have to do is to take as the standard the Esoteric philosophy of the Mahatmas – Modern Theosophy – and reject all that is out of line with it. If we follow this advice are we ourselves blindly following authority?

Truth will justify itself, just as light does.

Just as light will not only be seen itself, but will illumine all sorts of dark corners hitherto unseen, so will Truth. All great truths have the ability to throw light upon all sorts of dark mysteries and make a rational whole and this is a measure of its truth. Truth may be suprarational and be beyond examination by the rational faculty, but never will it be found irrational. The student has to rely upon his rational mind and make it as free of bias and prejudice and preconception, as far as his instrument of knowledge is able, to discriminate the truth from its imitations. To truly take the Esoteric Philosophy of the Mahatmas as our guide and standard is not a matter of mere intellectual consideration and acceptance. To truly take it up, an individual has to apply its principles in terms of human living in his own life. Nothing less than this will bring certainty.

What is the element in the student which makes him so vulnerable to delusion where spiritual things are concerned? It is, of course, the uncontrolled, unguided Karmic element, the undisciplined emotions, and likes and dislikes being allowed to dominate the mind (Manas) – the clear – seeing faculty, whose function it is to control and guide – and determine our beliefs and values.

When this happens emotional values take precedence over Spiritual, and emotional harmony – friendly relations – take precedence over truth in the values of the truth seeker and good intentions, which cost nothing, give assurance that all is well, and frank, out-spokenness in the cause of truth, is called intolerance.

Herein lies the value of discipline, to keep the Karmic energies in their place as the driving force in human life, and bring blind attraction and repulsion out of the seat of control and guide. One strong reason why the student is so vulnerable where Spiritual things are concerned is because here he is “off guard.”

Anyone who offers aid where his aspirations are concerned – the finest things in life, his sacred emotions – must be, he thinks, wise and good intentioned. ... When we know ourselves and have faced the worst and the best that we are able to perceive, and then criticism is always welcome. If it shows up something we did not know, we are glad to know it.

Our aim should be to impersonally estimate and understand all those persons, influences, activities and Movements who are, in any way our concern, both as students of Life and as guardians of Theosophy.

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the “Eye” from the “Heart” doctrine.

Voice of the Silence

From *The Canadian Theosophist*
March\April 1964 Vol. 45, No. 1

ATTENTION-CONCENTRATION- MEDITATION

FEW of us dream of reaching perfection in this life, but all of us can get our mental luggage ready, as H.P.B. has said, for future lives. “Luggage” here stands for those faculties, powers, knowledge and character which by their nature will become assets when we are reborn in future births. Of course there is the other aspect to the “luggage,” namely, the “bad” Karma we make, but we are not concerned with that in this article.

One faculty that we shall need more and more as we progress is that of concentration, the power to pay **full** attention to every aspect of ‘our daily life, not merely to our study. Concentration alters our character, and without it neither faculties, powers, knowledge, nor disposition can be improved, for it is the capacity to keep the mind, that is, the attention, on whatever we have decided or desire to do, whether the desire be a lower or a higher one.

In Patanjali’s *Yoga Aphorisms*, that wonderful treatise on how to achieve concentration leading to meditation, we are told that at the early stage we must start *where we are*, with our everyday affairs. We are familiar with the idea that meditation is not only to be practised at set times, for a definite purpose, but is also a special attitude of mind underlying all our daily activities. During the day we gain most of our experience through the sense-organs which convey messages to the brain, and we are faced with the fact that our senses either give us accurate information or wrong information, depending on the

degree of attention we have achieved. But this attention is not enough, for Patanjali tells us that to have correct cognition we must have direct perception, followed by inference from the facts noted, and testimony.

We see the necessity for the testimony of others all along the line of our evolution, for in *The Secret Doctrine* we read that even Sages, Adepts, who had all their senses and other aspects of their nature in complete control, checked their findings with the testimony of others. How humble this should make us as to our opinions.

Lack of correct cognition gives rise to misconception. Misconceptions can be the result of either lack of accurate perception or fancy; that is, they are based, not on facts, but just on our imagination or desire. Or they might arise because we see everything in terms of our own limited knowledge, experience and understanding.

Apart from misconceptions and fancy, sleep is mentioned, which here means non-use of any of our senses, or passivity, even though we may be awake. And we have memory, which is perhaps one of the worst foes of concentration, for our mind, like a butterfly, flits from memory to memory. To help us, *The Voice of the Silence* has many graphic sentences, such as: “Look not behind or thou art lost”; “Mistrust thy senses, they are false”; “Have mastery o’er thy thoughts.”

We must, therefore, begin by trying to give our full attention to everything we have to do during the day, and to be accurate as far as possible. Of course it will take time before full

concentration is achieved, but as this is a universe of Law we cannot but succeed if we go on trying.

We learn that that which hinders us from fixing our attention on anything is our desires which call up pictures or remembrances of pleasurable or painful emotions, to which our mind flies. That is, our attention wanders to the most attractive position. Therefore Patanjali says that not only is constant practice necessary but also dispassion has to be achieved, and he gives us the key to this. Only when we realize that all is for the benefit of the soul can we get rid of the many personal desires we have. Then alone can we desire to concentrate, desire to live as souls, reincarnating beings, responsible beings, divine beings.

Another aspect of this effort to cultivate the faculty of concentration is taken up later on by Patanjali. The phrase “culture of concentration” is interesting in this connection, for it brings to the mind the idea of growth, or of training and improvement. We have to nurture this faculty, to see that the soil in which it is sown is suited for it, to see that it receives the light of our own energy, and the sustenance of our true desire. This culture of concentration is to be achieved by constant attention, by persistent, daily exercise. Exercise requires that we “sit for concentration,” make a definite, self-induced effort to concentrate, and to do so we need to choose an object, physical or metaphysical, on which to keep our mind fixed. That is, the attention is to be kept on it, and if it wanders, which it will, it must be brought back. Attention is the fixing of the mind; continued holding of the mind in that position is concentration. How is this to be

achieved? We need to contemplate on the object chosen, not just look at it, mentally or physically, and this implies that we analyse with the mind all we can see-its colour, form, growth, source, life itself, until we find that we have become so absorbed in it that we are in the state called meditation. We and the object have become one.

If our main desire is to think of all things as existing for the benefit of the soul, then bit by bit we should choose objects which are universal. Krishna says that that which is not manifest or which cannot be visualized in a form is difficult to dwell upon, but we have to learn to go beyond the manifested to the unmanifested. Krishna, the Real, is beyond form, so Patanjali tells us that there is “meditation without a seed,” when the object selected for meditation disappears from the mental plane and there is progressive thought upon the higher plane of abstract ideas.

Mr. Judge tells us that he had a fruitful meditation when he let his mind, that is, attention, dwell first on his friends, then on all human beings including the wicked and the ignorant, then on all nature and the elemental world, and so on until the whole universe was reached. In time one’s soul will be merged in the ONE Soul, and there is achieved what Patanjali calls consummation of the aim of the Soul, or “the abiding of the soul united with understanding in its own nature.” Manas becomes one with Atma-Buddhi. When this stage is reached, the Soul is no longer affected by objects, senses, suffering and pleasure, but partakes of the great life of the universe.

From *The Theosophical Movement*
Vol.72, No. 11, Sept. 2002

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

Question. In The Secret Doctrine there is passage regarding the “inner man”:

During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly.” (S.D. II, 294; III, 296 6-vol. ed., 308 3rd ed.) Can you further explain this passage?

Answer. The passage is from one of the commentaries, quoted from the Book of Dzyan. In connection with so many of the passages quoted from the Book of Dzyan, symbols are used to express the ideas presented in the esoteric philosophy. Consequently the terms should not be taken literally. For instance, the term “inner man” certainly is not intended to convey idea that there is a “man” within the physical body which may be brought into activity so as to produce spiritual visions. Nevertheless there is an “inner organ” which may be activated by one who knows how to do so and this inner organ will produce spiritual visions. It is referred to in the quotation in the words following the parenthetical clause as “the eye” which “swells and expands” - again using symbolic words to clarify the idea - as well as the term “deva-eye”:

“The `deva-eye` exists no more for the majority of mankind. The third eye is dead, and acts no longer; but it has left behind a witness to its existence. This witness is now the *pineal gland*.” (ibid., II, 295; III, 296 6-vol. ed.; II, 308 3rd ed.)

A footnote also explains the significance

of the activation of the “inner man” in connection with the “inner eye”:

“The Inner sight could henceforth be acquired only through training and initiation, save in the cases of `natural and born magicians,’ sensitives and mediums, as they are called now.” (ibid)

Question. Does the eye of the Dangma refer to the pineal gland?

Answer. It does indeed, and further explanation regarding its activity was provided in the first volume of *The Secret Doctrine*:

“In India it is called `the Eye of Siva,’ but beyond the great range it is known as `Dangma’s opened eye’ in esoteric phraseology.

“Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so called. His `opened eye’ is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the `third eye,’ which mythological tradition ascribes to certain races of men:” (S.D., I, 46; I, 118 6-vol. ed. ; I, 77 3rd ed.)

Question. Are the following terms synonymous: a consciousness point, a ray, a monad, a Jiva, the inner god?

Answer. Generally speaking these five terms have been used by writers on Theosophy

to express more or less the same idea, although dictionary definitions seem to express concepts which would not be applicable.

In illustration: the first term “consciousness point:” the second component of which focuses attention to this dictionary definition (listed as number 6): that which is conceived to have position but not parts, dimension or extent, as the extremity of a line.

Then the first component “consciousness” signifies the state of being aware, with especial reference in the dictionary sense of being aware of oneself and one’s surroundings.

In philosophy, however, the term has greater significance. Thus, in Hindu philosophy, four states of consciousness are enumerated, termed Avasthas:

Jagrat, the consciousness during the waking state, which is quite different from that experienced in the second state which is termed Svapna - the state of dreaming.

The third state, Sushupti, called “the state of deep sleep”, is totally different from the waking state, as is also the fourth state of Samadhi, the ecstasy of supreme bliss.

Thus there is a different level or “frame of reference” for each one of these four states of consciousness.

The peak achievement of a human being would then be attaining the Samadhi consciousness, which would be equivalent to the state of the Arhat - as described in the opening quotation.

The next term, “ray”, does not seem to convey a similarity when the dictionary definition is stated to mean “a narrow beam of light,” and consequently “anything representing or suggesting this.” But the philosophical definition is applicable, for the word is used to

represent that which is emanated from a source without diminution of the source. Here a statement regarding Atman may be quoted:

“This principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.” (Transactions of the *Blavatsky Lodge*, p 34; also in H. P. *Blavatsky Collected Writings*, Vol, X, p. 335).

The third term is “monad”, signifying the immortal constituents of man. representing the principles Atma-Buddhi.

The fourth word, “Jiva”, should be scrutinized carefully, for it has two distinct meanings. When used in the Stanzas of Dzyan or in the Commentaries from the Book of Dzyan it is equivalent in meaning to the word “monad”. But the Sanskrit word Jiva also means the kosmic life principle, which in its individualized aspect is termed Prana. Here is a quotation in which the terms Monad, Jiva and Ray are used:

“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.)

As for the words “inner god,” the idea is conveyed that essentially that portion of man which is immortal and not visible -hence termed inner or within man - is divine in origin and will eventually attain the status of existing as a divine being, a god. As expressed in *The Secret Doctrine*:

“Yes; there is a God in each human being, for man was, and will re-become, God.” (S.D. V, 453 6-vol. ed.; III, 475 3rd ed.) From *The Canadian Theosophist* Vol.54,

No. 2, May 1973

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

Question. At one of our meetings I was asked a question but did not know how to answer it. A young student asked: (a) On the earth, what happened before the mineral stage? (b) And was the mineral stage produced on another globe of the Earth system before this globe? Does *The Secret Doctrine* give any information about this?

Answer. Yes indeed. Answering (b) first: Upon awakening from their pralayaic condition, the Monads now representing the Mineral Kingdom appear on the first globe of the planetary chain (the first globe is designated Globe A).

After pursuing seven stages of evolutionary development thereon, the monads passing through the mineral stage descend to Globe B, and follow seven stages of development on that globe. After accomplishing these seven stages the monads descend to Globe C and then on to Globe D -- our Earth.

Answering (a): *The Secret Doctrine* states: "there are three elemental Kingdoms which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*).” (*S.D.* I, 177; I, 230 6-vol. ed; I, 200 3rd ed.)

Turning to the work mentioned, further information is supplied:

“There are seven kingdoms. The first group comprises three degrees of

elementals, or nascent centres of forces - from the first stage of the differentiation of Mulaprakriti to its third degree - i.e., from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the ‘Monadic Essence’ - considered as an Evolving Energy.

Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side - these are the seven links of the evolutionary chain.” (*Five Years of Theosophy*, pp. 276 - 7). Thus, “there are three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals - of which little is permitted to be said) before they are imprisoned in the most concrete form of matter” (that is, the Mineral Kingdom). *Ibid*

Question. Another young student asked: What comes after Nirvana, and how is Nirvana described?

Answer. Nirvana may be described as a state of absolute consciousness in which the immortal constituents of the human constitution are in subjective existence. In *The Mahatma Letters to A. P. Sinnett* Nirvana is described as

“the *Great Reward*, the grandest, in fact, since it makes of the Ego

(though he may never have been an adept, but simply a worthy virtuous man in *most* of his existences) - virtually a God, an omniscient, conscious being, a candidate - for eternities of aeons - for a Dhyan Chohan. . . a state. . . in which all things objective are forgotten. It is a state of absolute Rest and assimilation with Parabrahman.” (p. 198)

In *The Secret Doctrine* the monads are described as entering “into the Nirvana which awaits them between the two chains” (S.D. I 173; I, 226 6-vol. ed.; I, 196 3rd ed.) - that is to say the period when a planetary system enters into the state of pralaya.

After Nirvana there is another period of activity; termed a Manvantara for a planetary system:

“For it is said in the Sacred Slokas: “ `The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.’ “ (S.D. II, 80; III, 89 6-vol. ed.; II, 83-4 3rd ed.)

The “Sacred Slokas” are the Commentaries on the Book of Dzyan. The “Thread of Radiance” is also called the Thread of Fohat or again the Sutratman and is described as being imperishable, for it re-emerges from Nirvana when the new Manvantara sets in motion.

Question. In *The Secret Doctrine* it is stated: “Time was not, for it lay asleep in the

infinite bosom of Duration” (Stanza I, sloka 2). Then on page 2: “eternal, ceaseless Motion, is called in esoteric parlance the `Great Breath’ “; and on page 9: “what is that which was, is, and will be, whether there is a universe or not?... and the answer made is - SPACE.”

Then on pages 15-16 it is stated that there is the triad of Parabrahman, Mulaprakriti and Fohat. Two of these components are the same as in the first triad referred to, but I do not see how Duration can be equated to Mulaprakriti. Please explain.

Answer. In the instances given it is not a matter of equating the triads. Two triads are indeed presented for consideration, but they represent two different concepts. The first triad deals with the concept termed the “Ever-existent,” that is to say it considers a state which ever IS, whether there is a period of activity (termed a Manvantara) or a period of rest (termed a Pralaya) - whether pertaining to a universe or a cosmos.

On the other hand, the second triad deals with the process of manifestation - the coming into being of systems, whether universal or cosmic. Parabrahman is equivalent to Space; Fohat to Motion; whereas Mulaprakriti signifies pre-cosmic root substance, hence original substance prior to differentiation - that from which Spirit and Matter originate.

The correspondent who sent in the preceding technical question also sent in this one:

Question. Has anything been written

about the significance of the dying man's last uppermost desire?

Answer. Although not finding anything in *The Secret Doctrine* to reply to this question, it is an important one to consider. As a reference to this was made in *The Mahatma Letters to A. P. Sinnett*, the following passage is supplied. It is from Letter No. XXIII-B and was written in reply to Mr. Sinnett's comment - which was made in this manner:

“You say: - ‘Remember we create ourselves, our Devachan, and our Avitchi and mostly during the latter days and even moments of our sentient lives.’ “ (page 147).

The response follows:

“It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death.

But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz. - that our last desire may not be unfavourable to our future progress - that we have to watch our actions and control our passions and desires throughout our whole earthly career.” (page 170)

From *The Canadian Theosophist* Vol. 54, No. 3, July 1973

Letters Received:

Dick and Marty,

I thought the short talk on Brotherhood was excellent. I do not believe Theosophical Literature should be “re-written” for any reason and especially the Mahachohan's. You may explain but never re-write. Anyone of average intelligence plus a well intentioned person can understand the cultural context of one hundred twenty years ago.

I had an article in *Fohat*, on “Who are Blavatsky's Aryans,” which brought out that both Jews and probably or mostly Blacks are “Aryans” in her system.

I have a Theosophical Archive on CD, which contain over four hundred back issues of various Theosophical periodicals, including *The Canadian Theosophist*, *De Zirkoff's Theosophia*, *Endersby's Theosophical Notes*, my *Protogonos*, *Australia's Dawn*, the *Theosophical Forum* and *Theosophical Path*, as well as much other material. The price is free, but a donation is appreciated for postage.

Order from:
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Hello Dick,

Time is truly an illusion; surprising

that you are up to 77, and I a mere child of 68. It passes quickly when one enjoys their work. I hope you do live to get out the *HCT* for another eight years, as it is much needed.

Well, you have convinced me, for better or worse, to make a hard cover book of the *Secret Doctrine Questions and Answers*. It will be about 200 pages, with a new index of some size. I am hoping I will be ready this Fall. I don't know if this is harmful, helpful, or neutral for your series, which is the best thing in the *HCT* ever. I hope the book is not stepping on your toes. If it is, I hope you will let me know. Regardless, the *HCT* is one of the few open forums in the Theosophical Movement, and much needed and appreciated by us all,

Best for now,

Richard Robb (CA)

Our comment: Of course, we will continue to run the series *Secret Doctrine Questions and Answers*, and it definitely does not step on our toes. We would be one of the first in line to buy the book, as then we could be using the index and be able to coordinate the series with our issue topics. In part, one of our fears is that we will not be able to publish the whole series due to time limitations. We are getting older each year.

Dear Dick,

I am glad you are keeping the *HCT* in paper form. It has become an old friend to me. I just can't get into computers with the Internet and all. Yes, Marty, Theosophy is yoga and yoga is Theosophy. It is not so only to those narrow-minded folks who tend to segregate the two. Both Theosophy and yoga are in search of the Self and Truth. I have always considered: Theosophy as the foundation to my path of yoga.

Love and light,

Your Big Brother Rick (IL)

Greetings Dick and Marty,

I do enjoy the *HCT*—more information than any of the Theosophical material I receive. I think of you often and sincerely wish you all the best while you continue your daily struggles. You are an inspiration to all.

Best wishes,

Gloria Repka (MN)

Isaac P. Okorie writes:

Dear Sir,

I happily write to subscribe to the great Theosophical magazine *The High Country Theosophist*, for the current year 2003. The magazine, as a matter of fact, has not been finding its way to the wastebasket, but placed on the table of our Truth Sanctuary.

This is a spiritual magazine that makes a difference. While it does teach the core truth, it also offers deep spiritual insights that free men from the shackles of ignorance and orthodoxy. The magazine comes bimonthly to our Truth students and our Truth students here love it very much. It is our hope that the good work you are doing for God and humanity would surely bring you inestimable rewards now and in the future. Please, in addition, try and send us one course book in Theosophy, as it will further help us in our study of Theosophy. We thank you for your love and kindness to us,

Yours in Truth,

Okorie Paul Isaac (Nigeria, Africa)

Our comments:

Some ten years or so, ago, we had the opportunity to visit Vonda Urban in Chicago. As we were saying fond goodbyes, Vonda gave us a four-volume miniature set of G. de Purucker's *Questions We All Ask*.

She expressed the hope that we would pass it along to some deserving student of Theosophy. It is with the sense of fulfillment of Vonda's wish that we now send the *QWAA* set to Rev. Okorie's Truth students.

We are ever so thankful for this time of year. We are continually receiving not only

donation but also much encouragement. We had been considering stopping our two-year subscriptions but with all letters being sent hoping for us to continue, we have decided we must keep plugging onward.

Some new news:

In our long overdue house cleaning we find that back issues of the *HCT* need to be dealt with. We have a surplus of back issues already paid for which we are reluctant to simply throw away and discard. It is with this in mind that we offer the surplus issues to our readership for the shipping costs only. Please contact us if interested.

Jerry and April Hejka-Ekins, are now publishing a quarterly journal for Personal Insight, *The Serapeum*. It is a journal dedicated to facilitating an awareness of the Eastern and Western perennial wisdom traditions. Such awareness provides insights that enable us to better contend with the modern world's challenges and complexities.

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Marty's Corner

Having become indifferent to objects of perception, the pupil must seek out the rajah of the senses, the Thought-Producer [mind], he who awakes illusion. [Divine self].

The mind is the great slayer of the Real.

Let the Disciple slay the slayer.

HPB. *The Voice of Silence*

Co-editor, Marty Lyman, had gone to a seminar "Dialogue With the Heart." She had heard about it from the Denver Theosophical Group Leader and since her last Cholesterol check-up indicated that she needed some help, she decided to go. Here is an excerpt from her diary.

The heart seminar was really good for me. Like the past swami workshop, the lesson did not come from the lectures but from a silly game we were to play.

The doctor hooked me to a heart monitor and his computer. I could actually see my heart rate. He wanted me try and even or smooth the rate out via mind control.

I went into a mantra and was astonished at how effective it was. The doctor actually became concerned. Later he commented that I was being very scientific, more interested in watching the heart rate than going into the heart. It was OK but I should let the heart rule.

This comment hit me like a bomb. He was correct. I was very fascinated with all the heart displays and I wasn't in the heart, only the mantra was.

I realized then how important "intentions and surrender" really was and that was the area where I needed the most help. My cholesterol was telling me the exact same thing. I was getting exactly what I was expecting – exactly. Now, the questions are: "Is my knowing (expectations) coming from the heart (higher self) or the mind? How do I surrender to the heart anyway?"

Pilupakanda answers:

To your question of how do you surrender to the heart? Why, you simply surrender or let go of the mind. After you relinquish kama-manas, then all that remains is the Self, which resides in the heart.

You, as a Theosophist, have a tendency to over analyze with all the chewings of the mind; this is a self-perpetuating process within the closed and limited environment of the mind. The mind will always come up with opinions and rationalizations for the mind is an organ of action and that is what it does. There is a difference between "belief\faith" and "knowing\living" in the heart. Just let it GO!

I have finally reached a point where I just reject all spiritual concepts; I don't accept any of them any longer because they are all false, all constructed mock-ups. They are not nor ever have been the Truth. A concept's only

value is as a teaching aid, pointing toward the truth, talking about the truth, but it is not the Truth. And if you cling to it, it will only impede, hinder, or trap you in Maya, as this is the nature of the mind whose only means is the conceptual ideation. Its language is the language of the false truth, false reality, false altars, false imagery and idols, false religion or spirituality and it is all a trap.

Once you transcend it and see it for what it really is, then you are free to use the mind as you so please. It is the churning, floating, directing and arising of conceptual bubbles that impede you.

Slay the slayer of the Truth; pop the bubble and be free. Wait until you see what is on the other side of the mind. Wait until you can see the heart.

There is so much stuff going on, your motivations, intentions, spiritual this and earthly that, etc. Just drop it all! Let go of the conceptual flotation devices that keep the ego's head afloat above the waters of the false reality of the mind's concepts. Surrender to the deep infinite depth of the Self. Be Free!

You can always re-pick up your intentions later to use or play with in whatever manner you choose. At some point you must control and transcend kama-manas because at the deeper tattvas it becomes kriya-shakti and that is the reason one must conquer manas after first stilling it. Shatter it; transcend it and go ever deeper so that you can completely tame it. It must crouch at your feet like a tiger awaiting your commands and it doesn't dare move until you command it so.

There are very sound esoteric and occult reasons for mastering the manas. You cannot have it out of control while in the deeper realms of tattvas. At some point your ahankara (ego) with its false clothing must die and then you will be reborn into the shakti of Truth. It is then that you will truly enter and become one with the path.

The path is not just doctrines, concepts, or rituals. The path is alive. You are the Path but it is beyond the mind.

Please stay well,

Pilupakananda

If thy soul smiles while bathing in the Sunlight of thy Life; if thy soul sings within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion; if thy soul struggles to break the silver threads that binds her to the MASTER [higher self]; know, O Disciple, thy Soul is of the earth. ...

This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy Soul by the delusion called "Great Heresy." ...

Saith the Great Law: "In order to become the KNOWER of ALL SELF thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD.

...
Give up thy life, if thou would'st live.

HPB. *The Voice of the Silence*

THE THREE FUNDAMENTAL PROPOSITIONS

The Secret Doctrine with all its wealth of detailed information concerning religions, philosophies, sciences, ancient and modern systems of thought, cosmogenesis, anthropogenesis, etc., etc., is based upon three fundamental propositions which are presented in the proem of the book.

These three concepts can be supported by reason and logic, but to those who with swift intuition seize upon the essence of these three propositions, their self-evident truth is so compelling that no process of reasoning is required to justify their acceptance.

The first Proposition is

“An Omnipresent, Eternal, Boundless Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought-in the words of Mandukya-‘unthinkable and unspeakable’.”

This One Absolute Reality is ‘devoid of all attributes and is essentially without any relation to manifested finite being’. While the nature of that Reality cannot be pictured in the mind nor expressed in words, it is symbolized in the religions of

mankind by the various forms of Gods which men create in their minds as focal forms of the Formless One.

These Gods have many names and various powers and qualities are ascribed to them; but whether the deity is imaged as detached, aloof, omniscient; above all human desires, or whether it is conceived of as a more human god, who on occasions is carried away by his passions and excesses, each is a symbol created out of the desire of human beings to portray in some form, primitive or otherwise, that pervading Reality which we can sense, but which we cannot know through thought.

To quote again from the Proem, “But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object

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 (*upadhi*) of matter that consciousness wells up as ‘I am I’, a physical basis being necessary to focus a Ray of the Universal Mind at a certain stage of complexity.”

The second Proposition is

“The Eternity of the Universe in toto as a boundless plane; periodically ‘the playground of numberless Universes incessantly manifesting and disappearing’ called the ‘manifesting stars’ and ‘the sparks of Eternity’

“This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and re-flux, ebb and flow, which physical science has recorded in all departments of nature. An alteration such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we are one of the absolutely fundamental laws of the universe.”

Under this law of periodicity everything comes into being, grows and decays; it is the process of manifestation for atoms, men, planets, universes. Under this law, human reincarnations take place and a man passes many times through the stages of birth into a physical body, growth and experience in that body, and finally withdrawal therefrom until the moving cycles bring him back again to earth.

Karma, the great law of compensation, creates, under this law, the pattern of human lives based upon previous actions, and in each new incarnation presents new and old fields of experience.

The third Proposition is

“The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the cycle of incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term.

In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal sixth principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddhi).

This pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts to man save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

What a vision this brings of the unity of all the little and greater lives in the

universe, each on its own rung of the ladder of unfoldment and each moving forward by virtue of the Cosmic Ideation inherent within it.

When the stage of man is reached, the then self-conscious entity can become conscious of the Universal Self, if by effort and self-discipline he frees himself from the lower attractions and seeks his Soul which is identical with the Over-Soul.

From *The Canadian Theosophist*
Vol. 28 No. 6, August 15, 1947

DREAM OR VISION?

I do not know just what to call it One moment I was wide awake, looking at the clock. It wasn't time to get up so I reached for a book.

Suddenly I was in space. Not only *in* space, but it seemed that I was *space*. was conscious of no form which I could say was "I", yet the consciousness of space and of every atom contained in space, was *my* consciousness. The feeling is hard to describe, yet there seemed nothing unusual about it.

Space seemed full of gray atoms, each atom with a little silver spark in it. The sparks and "I" were one, likewise the gray atoms. There then came a feeling of separateness and

I, still having no form, watched. All had previously been still -- a dead stillness. Now there was movement. In some places the gray seemed darker, more dense. Then there were great globes.

Through Space came seven long, light fingers, each finger tipped with a living flame. Unerringly each finger sought a globe, and I saw the living flame from the fingertips spread through the globes in millions of tiny flames, glowing, radiating.

The globes moved, almost as if they danced, for the movement formed a pattern and as they moved they produced sound. One globe, like a dark fire opal, came near me. I resisted, and resistance brought individual consciousness.

There was no more space, only myself reaching for a book, and my clock, registering about two minutes from the time when I had previously looked at it.

N. Dalzell.

From *The Canadian Theosophist* Vol.
28., No. 9. Nov. 15th, 1947

Realize, my friend, that the social affections have little, if any, control over any true adept in the performance of his duty. In proportion as he rises towards perfect adeptship the fancies and antipathies of his former self are weakened: ... he takes all mankind into his heart and regards them in the mass. M

From *Daily Meditations*. Katherine A.
Beechey

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or RTF format preferable.

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NLQ Dot matrix OK
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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 emerging events and issues on the contemporary scene that challenge traditional assumptions within the theosophical movement.

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