

# THE HIGH COUNTRY THEOSOPHIST



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## Status Report

These past few months since the last *High Country Theosophist* was issued have been most trying for Dick and Marty. Dick had a serious set back with his Parkinson's that caused concern and it prompted much action.

What are we going to do with the *High Country* when Dick can no longer effectively publish it? Meanwhile we have added two new subscribers who do not have access to a computer for the on line articles and have told us that they are most appreciative of receiving the hard copy versions. Our worst case scenario warns us that any *HCT* issue could be the last. Yet our commitment to the mission of the *HCT* continues. This includes the possibility that some issues may be delayed or skipped. Subscription expiration dates would be extended accordingly

In the event that we decide we can no longer publish the *HCT*, we would be open to someone else publishing it. We could still submit articles and editorial comments, or we could submit our articles to Eldon Tucker's online *Theosophy World* and then download it for those who need hard copies. Questions and comments could still be sent to us as editors.

In the above context, a most appropriate question on prayer came in from one of our African subscribers. We certainly would appreciate any prayers directed our way. Here



is the question and a discussion will follow.

Question:

I understood that in Theosophy ordinary prayer said verbally is unimportant; that one has to aspire soulfully toward that which he desires from nature. Please explain.

I look forward to hearing from you. Once again, thank you for loving us so dearly.

Wishing you everlasting peace!

Yours in Theosophy,

Isaac P. Okorie, Nigeria, West Africa

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### **Meditation is silent and unuttered prayer.**

[True] prayer is the ardent turning of the soul toward the divine, not to ask for any particular good as in material goods or deeds done to the self [personality], but for the universal supreme good.

HPB. *The Key to Theosophy*. page 10

Question: *Is it necessary to pray?*

HPB: We do not pray. We act instead of talk. We can hardly afford to lose time in addressing verbal prayers to a pure abstraction. The unknowable is capable of relations only in its parts to each other, but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena

on its mutually acting forms and their laws, not on prayers. [page 66]

What we believe HPB is saying is that we can never petition for something outside of ourselves. The Universe is based on a given set of laws, which cannot be altered but nothing within the Universe remains unchanging.

“Theosophists believe in will prayer, and it is rather an internal command than a petition. In our sense the inner man is the only God. It is a mystery; rather an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such a process is called spiritual transmutation.” The intensity of our ardent aspirations changes prayer into the “philosopher’s stone,” i.e., that which transmutes lead into pure gold. The only homogeneous essence. Thus, our “will prayer” becomes an active or creative force, producing effects according to our desire. Will power becomes a living power.” [page 67]

HPB goes on to say that:

If the desires of the lower ego are not cleansed at this point, then the will power will be for selfish ends and we become a black magician. She also refers to the “continuous prayer.” The “continuous prayer” is recognized in all religions but under different guises. She does not say that we must be absolutely pure before we pray in this manner, but that we must be on guard about our motive. The prayer itself cleanses us of these tendencies as cleansing is contained within the mystery

“prayer is not only a pleading or *petition*, but also is an invocation or incantation. The *mantra*, or any rhythmically chanted prayer of the Hindus has precisely such a meaning. ... A prayer may also be an appeal or an incantation for malediction, or a curse as in the case of the armies praying simultaneously for mutual destruction. This is also called black magic. It develops in man as a still more ferocious selfishness and egotism than what he would be already endowed with by nature. She states that Theosophists refuse to pray to any created finite beings whether they be called gods, saints, angels or gurus. This is idolatry. One cannot pray to the absolute. Theosophists replace useless prayer with meritorious and good producing actions. The absolute will not stoop to listen to every foolish or egotistical prayer nor that the Omniscient and Omnipotent God needs uttered prayers to know what He has to do.”

HPB. *The Key to Theosophy*. page 70-71

We say that HPB was not a Hindu, nor a follower of the Hindu religion. What she did not understand was that a mantra that has been enlivened by one who knows the True Self can impart that knowledge through that mantra. However, this only starts the process of continuous prayer. No True saint, sage or guru ever expected “prayers” to be given to their humble personality. It is always reflected back to the Inner God or Self. The initiate must always put forth the effort through his own will prayer. When one prays to this Omniscient or Omnipotent God, they are asking the Inner Self to remove the obstacles

that are preventing one from knowing their Inner Self. Theosophy does teach that we are the creators.

Question for a Siddha Yoga teaching:

*I would like to know how to pray to God. I have heard that God can hear only those who are in the highest state of consciousness.*

Answer:

Everyone is in a high state of consciousness. To God, all are equal. It is only we who think in terms of high and low. Distinctions such as rich or poor, white or black, learned and illiterate, high born and low born; all distinctions are man made, and they are of no concern to God. If God’s view were not any different from ours, if He were only an ordinary human being, what would be the point of praying to him?

The Lord says in the *Bhagavad Gita* that all beings are equal to him. No one is especially fond of those who are supposedly in a higher state of consciousness. Either God listens to everyone or he listens to no one.

The great poet saint Kabir wrote that although God can hear even the footsteps of an ant, some priests shout at the top of their lungs. What makes you think that God is so hard of hearing? It is just wrong understanding. Give it up. God is very close to you right in your heart. Say whatever you want to say to Him with love and devotion and he will certainly hear you. His kingdom extends everywhere.

Yes, Theosophy teaches that the world

consists of a hierarchy but it also teaches that every monad is whole, meaning that it is a complete oneness. The various kingdoms simply represent monads in various stages of unfoldment. Thus they are God as much as any Saint, sage, prophet, angel etc. It is important to realize that prayers are always to your own Inner Self.

The question is then: "Does it do any good for Dick and Marty to ask for prayers?" We say yes, because prayer of this sort produces concentrated thought forms released into the environment for a beneficent effect. This is white magic.

## PRAYER AND PETITIONING

*Why do Theosophists not believe in prayer, and that prayer will be answered by our Father in Heaven?*

Just exactly what do you mean by prayer? Does it mean petitioning "Father of men and the Creator of the universe" to send us rain or to us success in our material enterprises, or to send us a baby boy instead of a baby girl, or to make the crops grow green or to give us comfort when perhaps death has taken a loved one from us?

What kind of prayer is this? It is wholly selfish. It is a confession that we are seeking to get something for ourselves. It is a confession also that our view of and opinions about and convictions concerning that unnameable Mystery, whose heart is compassion and wisdom, are purely human. It also signifies that we believe that the Divine does not know as well as we do what is good for the world and for us. Petitionary

prayer, to us Theosophists, is only wrong, but, if we may use ordinary human terms, is a spiritual impertinence.

On the other hand, those who suffer, whose hearts grieve, who are in doubt about some deep ethical problem, who are uncertain after which manner a certain act should be done - should remember the words of all great Teachers: Go into thine own inner chamber and there commune with the god within thyself; for, as Jesus is reported to have said, "I and my Father are one" - that is, each man is one with his own inner god essential divinity within him, his own link with the Boundless Infinitude.

There is a fountain of wisdom within us all, a fountain of love inexhaustible; and the pity of it is that men do not realize this - one of the sublimest truths of human life. They do not know what they have within and all the teaching of the Sages and Seers of the ages has been: Look within, search within, find truth within, become one with thine own inner god, and be at peace! There is the source of wisdom and love and peace happiness; and the way to reach this source is beginning with a boundless sympathy for the souls of men.

The one true and only genuine prayer is loving; give love boundless to everything both great and small; feel your essential unity with the stars in their courses; feel at home in the Universe; have a kindly thought and a compassionate feeling for everything that suffers or is in pain or that grieves or that yearns for light and truth. This is the path of discipleship; this is the ideal of the chela-life. Theosophy makes an appeal to the spirit within man himself, and if this idea is understood and developed within one, then in a little while light comes, peace comes, happiness comes, and great quiet

comes. No longer do pain and sorrow exist in such a man or woman.

The key is self-forgetfulness! Remember that the very heart of Nature is harmony, which means love; for love and harmony are one, being two sides of the same thing. Wisdom is but another name for the same thing, for love is wise: it is wisdom and clairvoyance; and wisdom is always harmonious. Actually, love and wisdom and peace and harmony are really words for the same inexpressible Mystery which men in their ignorance call God. When we begin to delineate it and define it, we endow the Divine with our merely human figments of thought, imperfect, limited, because we are imperfect; and therefore it is that we Theosophists always speak of this wondrous, ineffable Mystery by the one word THAT. This is infinitely more reverential than to begin to label the Divine or to ticket it or to qualify it with the imperfect attributes of our human existence.

All petitionary prayer is, in the last analysis, selfish. Take two armies on a battle-field, for instance. Each one prays that it may be victorious and the enemy be vanquished. Whose prayer is your God going to grant?

I repeat again: all petitionary prayer is selfish. A man may ask for guidance; but even this is for himself alone. It is a nobler prayer, I admit, than if he were to ask for an increase in his wealth, or something of that sort; but nevertheless he is asking for something which in his imperfect judgment he thinks to be the best thing for him. But you can yourselves change the course of your own lives, because you are a part of Nature, you are an integral part of the Universe, and therefore a part of that very heart of compassion, although as yet very

imperfect and feeble expressions of It.

Even if you pray for another's good fortune - how about the moral aspect of this? Don't you realize that you have no right deliberately to influence, or to try to influence, the evolutionary growth or development of a brother or of an entity inferior to you, unless it be strictly in accordance with Nature's inner laws, which are non-interference with others, except in loving and in compassion and in impersonal helping?

Do you think you could have a right to influence a rose, for instance, to change its color from red to blue? If so, then, following along the same line, you would have a right to influence some human being's destiny, and to try to change him from a bad man to a good man or from a good man to a bad man.

No, we "Theosophists say No, because, suppose that you were successful in changing a bad man into a good one, and did so by your own power, you would leave him still weak and imperfect and you would thus deprive him of the opportunity of gaining strength for himself, which is the only genuine strength and the only way by which he can grow.

It is in Nature's law for him to learn his own lessons, to evolve himself, to strive himself for strength, for light and for growth. Interference in the affairs of another is unwarrentable, and the very gods in their majestic courses cannot and will not interfere with the evolutionary growth of men by listening to their feeble petitionary prayer.

Purucker, G. de. *Studies In Occult*

We include this discussion from Purucker because this is a point on which our African questioner had confusion. Some Theosophists believe as Purucker does, that prayer is either useless or harmful but not helpful.

However, we don't agree. In the interest of fairness, we include differing points of view. It is interesting to note that in the beginning of his discussion, the author says that our prayers can have no effect upon the course of events, but in his conclusion he says that we should not pray because we have no right to interfere with the course of events.

We propose that prayer can both change the course of events and that it can be helpful. We are the creators and it is through our thoughts that creation and action begins. However, in truth, we can only change ourselves but it is through changing ourselves that the course of events are changed.

Nature's law are still the same, and the man in the above example would still be weak and imperfect depending upon his own view and actions of himself.

True prayer connects our conscious verbal thinking to a commitment rooted in the Inner Self. It is the pure essence or grace of prayer from the Inner Self that the course of events may benefit from.

More from G. de Purucker --; Here Is a thoughtful question:

*"One of your questioners of December 1st, spoke of the inspiration of the silent moments in the Temple. Will you explain why Theosophists stand during these moments instead of taking; the customary kneeling position with bowed head?"*

Certainly I will explain it. In the first place, we Theosophists do not believe in a personal god, somebody to be prayed to. Not believing in a personal divinity who is to be propitiated, we do not believe in assuming the attitude of petition-that of a petitioner who has to go down on his marrow-bones and sink his head, and, at least, in gesture and position, deny his spiritual manhood. Instead, we stand upright on our feet like free men, Sons of the Sun, children of the Universe, and in these moments of silent meditation, we endeavor to raise our inner souls into communion with the Cosmic Spirit., which is equivalent to saying into communion with our own inner god. That is why we do not kneel. We never make petitions by prayer. We do not believe in the attitude of prostration. We stand erect, and with fearless eyes we look to the stars, our own kin; and all wise antiquity was with us, and I venture to say that all the future will be with also

If a man came to you and fell on his knees, and bowed his head, and put up his hands, and began to beg for something, what would be your first reaction be - a favorable one?. Or, contrariwise if he came to you like a man, standing on his feet and looking you in the eye and speaking out his heart, what would be your reaction to that? There is the reason, one of the reasons at least, possibly

several of the reasons, why we do not kneel and how our heads and clasp our hands -- gestures which in themselves mean nothing at all; but are indeed significant of the different attitude that, the heart and mind of the Theosophist assumes with regard to his standing in the Universe, and with regard to his own responsibility as a collaborator with the gods who have the Universe in their governance. Man is a child of the gods, and his mind should be godlike, his thoughts aspiring, his heart constantly opening in love ever more; and therefore his attitudes should be godlike also.

*Questions We All Ask* First Series, p. 375-6

In Bhakti yoga, bowing is a form of humility and respect to the Inner Self. No, it does not necessarily mean a petition, nor does it mean that bowing is to a particular idol or person. A True Guru will never accept bowing to their humble personality, but will always turn the devotee's devotion back to their own Inner Self which the guru understands and knows. One certainly may want to stand and lift one's head toward the stars. Kneeling is not a requirement. The prostration must be to one's Inner Self.

## **The Dead and Our Prayers**

Is it right to pray for the dead ones?

I hope I will not offend anyone's feelings if I tell you I do not think it is wrong, but I do not think it will do any good! Nature in her wonderful compassion, in her harmony, in the great music which is at the heart of things,

knows far better than we humans do what is good for our dear ones who die. They are well cared for.

It is not wicked to pray for the dead, but to whom will you pray? Do you wish to tell the great Spirit of the Universe what you, poor man or woman, think is good for your dear dead? Nature knows infinitely better than we do. If you pray for the dead and you get happiness in it and consolation in it then you may pray. But there is no solid good in it per se. Remember this: That the dead are infinitely well cared for. What is important is to live the life beautiful while we live; then we need not fear death. Death is beautiful, very beautiful.

Love, pure holy love, can reach even beyond the frontiers of death, and reach our loved ones; but it must not be a selfish love, because this hinders Nature's work in the invisible worlds. Let our love for our dear dead be impersonal; and our best prayer for the dead is this love. It is helpful, and ourselves are benefited and made better by it.

Purucker. G. de. *Studies In Occult Philosophy*. Pages 576-7

Coeditor, Marty, found this piece in her search on prayer most amusing as it was only a few weeks before her mother had approached she and her sister asking them to attend a birthday mass for their father.

Now, Marty's dad had died in 1995 and it seemed rather silly to have a mass said except for remembrance sake and to console her mother.

Didn't the Catholic Church teach us that once we died we went either to heaven or hell? Later there was a special talk on prayers for the dead at her mother's church, thus we found out that the Catholic Church now does encourage us to pray for the dead. After all, who knows but God if the person really is in heaven or hell, and the final judgment day has not come so there is still hope. Therefore, they do pray.

In the Buddhist teachings they pray for 49 days to help the soul pass through the Bardo states. Even in Theosophy they talk about the various states of death that a human goes through. It would seem that at least early after death, prayers would do some good. Finally, everything consists of Love so how can our prayers not help?

In our next issue of the *HCT*, we would like to go into more detail and discuss death and dying from the viewpoint of the various religious and ethical perspectives.

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### **Marty's Corner: Intentionality, Prayer and Detachment**

For many Theosophists, the question is not should we pray but how. Here are a few tips from the Siddha Yoga Correspondence Course adapted for Theosophical thought.

Intentionality is forming "thought forms" for a purpose. They should be strong, clear, and effective. It implies a focusing of thoughts, hopes, and wishes for an intensifica-

tion of a commitment to whatever you have given manifestation to in your mind. It is creating an intention that connects your conscious verbal thinking to a commitment rooted in the Inner Self. If the intention is in its pure essence it will benefit not only the individual but also may benefit the entire world.

It is not necessarily a procedure, action plan, or even a description of a specific way the intention will manifest when fulfilled, but **is the essence** of the person's aim or purpose.

It is through the "grace" of this essence to the Inner Self, if one is open to it, that creativity and inspiration will occur in seeing opportunities that would otherwise be missed. Acting in accordance with an intention is a creative act, a play of consciousness. It is the understanding and trust that the Universe will support us in achieving our goal in ways that one cannot foresee.

So, how do we get the essence of an intention?

Ask yourself: "How do I wish to serve the Universe today?"

Then give your intention to the "Universe." Allow yourself to be open to its guidance by starting your intention with:

Let me serve the Universe today through or by, etc., with the guidance of the Inner Self. Let me be open to its guidance.

State the specifics in positive language.

Dick and I have now set aside a specific place just for meditation, contemplation and intentions. This place has flowers, and bright lights. We also have candles but Marty prefers the lights. There is a C.D. player with certain music reserved for these purposes. The furniture is arranged specifically for meditation and contemplation. Negativity is left at the door with the shoes.

Three main ways to raise “Intentions:”

1. Use pauses and breathing before starting or ending an intention.
2. Do a quick contemplation, which can be either written or oral, at the day’s ending to confirm any effects or to allow for any new inspiration.
3. Always acknowledge and give thanks to the Inner Self for its guidance. Thank your body, mind, world, etc., for its input.

Remember that everything is connected to the “One.” Therefore, It may speak in and through anything. There may be “sermons in stones.” It is not limited.

The highest form of prayer that HPB speaks about is the *continuous prayer*. It is the highest form of Intentionality where one’s thoughts are always focused on achieving “One.”

It exists in all traditions. In the Hindu and Orthodox Christian it is repeated as a mantra or continuous prayer. Generally speaking all traditions say that one should have a guide or guru to help because this commitment is so powerful that it will raise many inner issues and blocks. Personally, I wouldn’t worry. If your true motive and

intention is pure, then your Inner Self will give you the guru or guide that is needed.

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. For;- When to himself his form appears unreal, as do on waking all the forms he sees in dreams: When he has ceased to hear the many, he may discern the ONE - the inner sound which kills the outer. Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true. Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion. Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden firefly. Before the soul can comprehend and may remember, she must unto the Silent Speaker be united just as the form to which the clay is modelled, is first united with the potter’s mind. For then the soul will hear, and will remember and then to the inner ear will speak- THE VOICE OF THE SILENCE

HPB. *The Voice Of The Silence*.  
Fragment 1 - pages 1-3

Detachment:

The above metaphor is talking about being detached from the objects of the senses. We live and play in a world of illusion. We must act in this world but from a detached state of consciousness. HPB speaks about it but does not tell us how to do it. For her its was

as simple as the nose on her face, but for many of us we must practice. Yoga is a means to that practice and it is found under various guises in all religions.

Detachment does not mean to be uninvolved, nor does it mean not to care. It is the quality of resting your attention within yourself. It is the experience of watching yourself and others from an unattached space.

We are aware of the world around us, but are free from our own thoughts or the pull to react to the world around us. It is the freedom from becoming stressed and reactive to the world. We know we have a choice and that choice can be instantaneous or deliberate depending upon the circumstances, but we are always aware and can go back to the inner calm state that exists within us at all times.

Here are some practices taken from the Siddha Yoga Correspondence Course. *Living Siddha Yoga Wisdom*.

1. Become aware of the constant stillness of Consciousness itself. This is a good practice for meditation, or when your mind is quiet.

2. Become aware of the unchanging feeling of being. There is a calm space within everyone even when in the midst of commotion. Taking deep breaths or counting to ten can help one get out of the emotional state and enter into that calm state.

3. Become aware of awareness itself, not its contents, but its existence.

4. Become aware of the presence of the

unknown; The unknown, or unknowable, is always with us. We usually suppress awareness of it.

5. Become aware of the heart region of your chest, or of your “heart” in the sense of “inner organ of awareness.” This one is a favorite for watching the activities going on.

6. Become aware of the inside surface of your skull, directing part of your attention there, toward the third eye or crown. This is the start of *shambhavi mudra*. The eyes are open but are turned up and inward. This is a good practice for meditation.

7. Become aware of your breathing, with your attention focused on “the One who is breathing.”

A practice of detachment and a sharing:

Today is Halloween. My substitute assignment is Computer Game Day. “Oh Joy! There is no break from the classes. All day there will be clanging, ringing, computer shooting noises, and a low level of repeated sounds,” coeditor Marty thinks as she reads her teacher’s notes. And yet, as I sit and watch the kids, I can see images of colors and shapes on the computers. The images seem to change to new shapes and colors for no apparent reason. I am aware of a low noise level but then, occasionally, I will focus in on some sound. “Oh! that’s a song,” I realize, then my focus drifts away.

I look at all the faces of the students. Each one is focussed intently on what they are doing. I, however, see this like a passing

dream. As I watch my students, they too have this inner calm, love, and oneness in spite of the chaos. I see it in their faces and smiles.

Sometimes, I watch some interaction, just to see how the students will play out their difficulty.

I laugh as I watch one girl who has fake, pink, monster teeth in her mouth. She is trying to argue with another student. Now, she could easily take these fake teeth out to speak, but no, she forgets that this is just a Halloween prank, and she struggles trying to just move her lips while holding the teeth in place.

This reminds me of us and our detachment. We can easily remove ourselves from the worldly turmoil, but no, like the girl with the fake teeth we forget that we have that choice or we can choose to remain attached.

Periodically, I may find someone running around or doing something they shouldn't be doing. I instantly react. Oh! the moment has changed. My reaction now either causes the student to react, or the event to stop. In either case, I stop my reaction and either listen to the student with full attention, or I simply do whatever is necessary to stop the action. I do not feel or react in anger. Once the event is over, I thank the student for the input or I just thank the moment that the event is over. In this way, the day passes quickly. I am not stressed. This is my practice of detachment.

## SECRET DOCTRINE QUESTION AND ANSWER SECTION

*Question.* Is the cerebellum of the brain the physical organ of the instinctual mind and animal nature, and the cerebrum the physical expression of the reasoning and higher mind? (a) Where is the cerebellum located? (b)

*Answer.* (a) In answer to a question regarding the instinctual mind H. P. Blavatsky replied:

The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real." (*H. P. Blavatsky Collected Writings, X, 324*).

The principles of the human constitution involved in the state of dreaming are Kama and Manas — more often called the Lower Mind; whereas the principles associated with the higher mind are Buddhi and Manas. As for the process of dreaming, H. P. Blavatsky continued:

"The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do

canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep.” (*ibid*, X, 256)

(b) The cerebellum is situated in the back portion of the head, both below and behind the cerebrum and is in fact regarded as a part of the brain. It consists of a central lobe (that is, a rounded projection) and also two lateral lobes. During the waking state the cerebellum acts as the coordination centre of voluntary movements, posture and equilibrium. During the sleeping state the cerebellum is responsible for producing dreams. The word itself means a “little brain.” The cerebrum is situated above the cerebellum and extends over it to the top part of the skull above the level of the eyes.

*Question.* Please explain the significance of Antahkarana.

*Answer.* The term is a Sanskrit compound: *antar*, meaning internal, interior, intermediate (the same as the Latin *inter*) ; *harana*, an organ. In some schools of philosophy the term is rendered the seat of understanding, as for instance Sankaracharya states: “the original for understanding is *Sattva*” which he renders Antahkarana (*S.D.* I, 68; I,136 6-vol. ed.; I, 98 3rd ed.) Other schools represent the term as the seat of the soul formed by the thinking principle and egoism; hence “the internal organ.” H. P. Blavatsky writes:

“. . . it may be represented as a narrow bridge connecting the Higher and the lower Manas. . . it is a projection of the lower Manas, or rather, the link between the latter and the Higher Ego, or, between the Human and the Divine or Spiritual.” (*S.D.* V, 496 6-vol. ed.)

And again:

“In order not to confuse the mind of

the Western student... let him view the lower Manas, or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the ‘Path.’ “ (*S.D.* V, 497 6-vol. ed. )

The term is also written “Antaskarana.”

*Question.* What is the purpose of evolutionary experience? Need the Monad have descended into the realm of mortality?

*Answer.* The answer to such questions can only be obtained by careful and persistent study of *The Secret Doctrine*. An attempt will be made to supply ideas enabling one to understand some of the basic concepts needed to understand what is presented in *The Secret Doctrine*:

Having been sent forth from its Sublime Source, the Monad seeks to become equivalent in status to its supernal Source. Starting from non-self-conscious existence the Monad ever seeks to attain SuperConsciousness, in process of attainment of Reality. To make use of an analogy, the spark (or the Monad) seeks to become the All-Flame itself, instead of being a detached spark from the Flame; for the Flame is its Source. In striving to accomplish this, it becomes necessary for the Monad to establish itself temporarily in Mansions of Life by means of subsidiary vehicles or vestures - these vestures being garnered from the realms through which the Monad passes on its return journey to its Source.

However, its link and kinship with its Source remains unbroken, in spite of temporary abiding places made on the Mansions of Life - the “abiding places”

representing imbodiments on the Sphere (or Mansions of Life). During intervals on the Spheres (as for instance between earthlives) the Monad is enabled to return to its Parent Source for a brief sojourn. To make use of an idea presented in *The Secret Doctrine* in regard to the connection of the Monad with evolution: The Monad propels toward and forces evolution because of an inherent force within itself - that force being linked with All-Force. Here is the passage in full:

“That which propels towards, and forces evolution, i.e., compels the growth and development of Man towards perfection, is (a) the *Monad*, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal SELF*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE which, as said, is inherent in the Monad, it is allpotent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. . . “ (S.D. II, 109-10; III, p.118 6-vol ed.; II, 115-16 3rd ed.)

*Question.* Do we actually meet our loved ones in the “heaven world”?

*Answer.* Not in their physical bodies, just as we do not physically meet our loved ones in our dreams; although at times our loved ones appear to be more lovely and more “real” while dreaming than what we see in the physical world. Devachan is a state of consciousness, a blissful state, in which no sorrow enters to mar the picturization. There is a passage in *The Mahatma Letters to A.P. Sinnett* describing the after-death state:

“There are great varieties in the Devachan states... as many varieties of

bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego’s own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss.” (p. 102; p. 100 3rd ed.)

“A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Devachan, yet all the same the mother’s loving, fancy finds her children there, without one missing that her heart yearns for. Say - it is but a dream but after all what is objective life itself but a panorama of vivid unrealities?” (p. 103; p. 100 3rd ed.)

From *The Canadian Theosophist*, Vol. 54, No. 4 Sept., 1973

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## Letters Received

### David Reigle Comments:

I was very impressed by Geoffrey Farthing’s letter in the Sep./Oct. HCT. His personal experience of losing family members in World War I, and of serving as a soldier throughout World War II, gives his view considerable weight. At the same time, he is a deep student of Theosophy. This unusual combination has allowed him to say from a position of authority: “Being a theosophist is not necessarily being a pacifist.”

My own background is entirely different from his, having filed as a conscientious

objector during the Vietnam war. Virtually all of my friends are pacifists, as I was too, before reading the Alice Bailey books. I now find myself in complete agreement with Geoffrey's view expressed in his letter. Although I cannot speak from a position of authority, I am writing to offer another voice from another background in support of this view.

I will leave the Bailey books out of this, since I know that many HCT readers, including Geoffrey, do not find them authentic. Nonetheless, they are what changed my view away from pacifism, and it is only fair to state this. The Bailey books were strongly in favor of using force to stop Hitler in WWII, noting that there are worse things that can happen to a person than the death of the body.

This is, of course, just what Krishna says to Arjuna in the Bhagavad-gita, as Geoffrey has noted in his letter. The Indian activist Bal Gangadhar Tilak wrote an extensive commentary on the Bhagavad-gita in the early 1900s, from the standpoint that it means just what it says when Krishna tells Arjuna that it is his duty to fight. The Theosophist Bhagavan Das says in his valuable expanded edition of Annie Besant's Bhagavad-gita translation that, of all commentaries ancient and modern, he found Tilak's to be the best and truest (pp. 367-368).

Gandhi, on the other hand, thought that one must understand the Bhagavad-gita symbolically. Gandhi believed in nonviolence above all, and for him it was unimaginable that Krishna could have actually advised Arjuna to fight and kill. This standpoint of nonviolence above all is that of the Dalai Lama's statement

printed in the May/June HCT, that Geoffrey responded to. I know this in some detail, since I was involved in extensive interviews with Samdhong Rinpoche for a book tentatively to be called "Blueprint for a Nonviolent Society."

Samdhong Rinpoche is the Dalai Lama's right-hand man, and is currently the elected prime minister of the Tibetan government-in-exile. He closely shares the views of the Dalai Lama. Samdhong Rinpoche greatly admires Gandhi, and has attempted to start a Satyagraha movement to win Tibet's freedom, like Gandhi did to try and win India's freedom. Satyagraha means holding firmly to the truth, in everything you say and do. This is supposed to create a power that will bring about a righteous aim, such as a country's independence. The Dalai Lama and Samdhong Rinpoche are absolutely against the use of violence, like Gandhi was, and this is the principle they hold to.

They believe that through the power of truth, obtained by holding strictly to the principle of nonviolence, even the most incorrigible leader can eventually be reasoned with. Therefore, violence is totally unnecessary. Geoffrey stated that the reason violence is necessary is that some leaders are insane; they can never be reasoned with. To the examples of Hitler, etc., that he mentioned, we can add others like Milosevic. All attempts to reason with these leaders, to get them to stop their insane policies such as ethnic cleansing, failed.

These examples, by the way, were mentioned to Samdhong Rinpoche, but he

thought even these leaders could eventually be reasoned with. If I was a victim of such a leader, I do not think I would wish to wait and find out. As Geoffrey said, nonviolence is always desirable. But the question is, if you have an insane leader using violence (and the world certainly does), how do you stop this.

The Dalai Lama, Samdhong Rinpoche, and others are convinced that these insane leaders can be reasoned with to stop their horrific violence. Geoffrey, myself, and others are not. Living in the U.S.A., I am not a victim of ethnic cleansing, nor was my family in Hitler's Reich. But I am extremely glad for people like Geoffrey Farthing, who are willing to go out and fight to stop such insanity.

Sincerely, David Reigle

Eldon Tucker forwarded the following message from Joe Fulton,

**Subject: We need your help...**

I am writing on behalf of Miles Standish, webmaster of [www.theoservice.org](http://www.theoservice.org), the official website of the Theosophical Order of Service in America (Adyar). The TOS website has recently started a discussion list and we are asking your cooperation in publicizing this new forum for Theosophists who want to discuss issues in any of the categories of Animal Welfare, Arts & Music, Ecology, Family, Healing, Peace, and Social Service.

Richard, could you publicize this link in your next issue of the High Country Theosophist...

signed -- Joe Fulton.

Certainly; and with pleasure; the link  
<<http://www.theoservice.org/>>

Dick Slusser Editor

**Sustainable Development**

Dear Friends of Plenty,  
September 10, 2003

There comes a time when you realize that if you want to change the world, you have to change yourself, if you want justice and fairness you need to try to be just and fair, and if you want peace you have to learn to be peaceful.

Early on these precepts were part of our idealistic toolkit, well before Plenty was any more than a far off dream. Lately we are seeing that there is a direct line from that realization to a concept that has become central to the work of every organization like Plenty in the world today: *sustainable development*.

Essentially, "sustainable development" means development that improves people's lives over the long haul without negatively impacting some other people's lives or the environment.

In recent times the idea of "sustainable" has acquired a new urgency because suddenly we're talking about the sustainability of life on the planet.

For the first time in history we are having to consider whether or not how we live and develop is sustainable for future generations.

That can be unsettling to think about.

The US, with 5% of the world's population, is consuming 30% of the world's resources and that hasn't changed in the 30 years I've been working for Plenty. That's not sustainable.

The recent huge electrical blackout that occurred in the Northeast and Midwest of the US and the push by some to start drilling for oil in fragile ecosystems and build more nuclear power plants are sure signs that our current energy habits, both production and use, are not sustainable.

Rising global temperatures, the result of the build up of greenhouse gases in the atmosphere (primarily CO<sub>2</sub>) are contributing to a dramatic reduction in wheat harvests around the world. This is not sustainable.

By the time you read this, the WTO (World Trade Organization) will have met in Cancun, Mexico (Sept. 10-14). The WTO was created in 1995 to promote free trade and adopt rules to enforce free trade practices. It shouldn't surprise us that; although 146 countries are members, the WTO is mostly controlled by the US, the European Union, Canada and Japan—the richest countries.

Why? Well for one thing they can afford to send lots of people to all the meetings.

Not on the agenda, but in the back of everyone's mind will be the fact the top 5% most wealthy people in the world have incomes that are more than 100 times the bottom 5%. The very top 500 richest people

have more wealth than the total annual incomes of the poorest half of the world's people.

Rich countries subsidize their farmers to the tune of about \$300 billion per year, about six times what they spend on development aid. These conditions are not sustainable.

Attendees at the meeting should also be aware that what they pay for a double scoop ice-cream cone is the day's wage for most of the people working in the hotels and restaurants they will enjoy. Plenty's message to the WTO is simple: Free trade is not sustainable unless it is fair.

Plenty won't be represented in Cancun, but two of our Board members will be in Boulder, CO from Oct. 1-4 for a conference called "Sustainable Resources 2003" where representatives of organizations like Plenty will get together to talk about and plan cooperative strategies for making development, and the world, more sustainable and more fair.

Before we ever thought about "sustainability" we were focused on strengthening "local self-sufficiency." After 30 years of working on these problems, we still believe what we learned in Guatemala in the 1970's: sustainable development begins at home, with the commitment of individuals and families, spreading to villages and communities.

Whether we're talking about health care or energy, local, decentralized self-sufficiency is more sustainable, less vulnerable to the fickle behavior of politics and weather.

We keep going around in these circles, which always bring us back home, to ourselves and the sometimes scary, but mostly inspiring realization that everything we care about is, finally, up to each of us.

Sincerely,  
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## **New Mexico Institute for Spiritual Studies**

P.O. Box 112  
Glorieta, NM 87535-0112  
e-mail <[bolight@pecos-nm.com](mailto:bolight@pecos-nm.com)>

The New Mexico Institute for Buddhist Studies is very happy to now announce that it is offering full seminary programs.

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everything you would need to know about enrolling in NMBS as a student, and the various programs available to you, please send either \$2.50 (check or money order made out to BOL-NMIBS) or the equivalent amount in First Class postage stamps to cover cost of mailing the catalog. Please print your name and address clearly and carefully when requesting the catalog. This fee will be credited to your enrollment fee if you enroll as a student of NMBS.

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Please know that this seminary is open to the general public, and equally available to those persons incarcerated. If you are incarcerated, simply follow what it says in the catalog regarding tuition and fee matters.

## **Book Review**

Secret Doctrine Questions and Answers  
By Geoffrey A. Barboraka and compiled  
by Richard Robb  
Hard cover 186 pages, plus 11 page  
index.

Available from Wizards Bookshelf, P.O.  
Box 6600, San Diego, CA, 92166.  
Price \$17.00

You may have seen the continuing series  
*Secret Doctrine Questions and Answers*

featured in the *High Country Theosophist*. Now the entire series is available with added index, handsomely bound, under one cover.

Due to uncertainty in the continuing publication of the *HCT*, the series may never be completed there and the book would be a wise purchase.

The book is an excellent resource for the Jnana yogi who wishes to study *The Secret Doctrine*.

We are indebted to Ted Davy, past editor of *The Canadian Theosophist* for his labor in creating the heretofore unavailable index, valuable for study pertaining to specific topics.

Personally, we can see several ways to use this book: as a resource, for group study, or as a means to sharpen one's own intuition by answering the questions in one's own words and then reading Barborka's answers.

#### Publisher's Notes:

The text was compiled from the bi-monthly periodical, *The Canadian Theosophist* from September/Oct 1964 through November/December 1980, when Mr. Barborka was 83 years of age. The material is reproduced here in the same sequence in which it originally appeared without alteration. There are 275 questions and answers in chronological order. It is designed to use deductive reasoning. It is written for the Jnana yogi. It is up to the reader to fathom its mysteries. Much of the material deals with Cosomogenesis. The patterns and relationships repeat themselves as evolution proceeds. The reader should note the extraordinary attention paid to precision and

accuracy by Mr. Barborka. Much can be learned from the way he approaches the subject of intense study. Precise terminology and mental concepts, with sharp description, polarize the lower nature into sympathy with the personality, which helps the intuition.

Geoffrey Avery Barborka was born September 6, 1897 in Chicago. In December 1900 his family moved to the Theosophical Headquarters, Point Loma so that Geoffrey could attend the Raja Yoga School. Geoffrey earned his BA in 1929 and MA in 1935 from the Theosophical University specializing in languages. Inheriting his father's musical ability, he took up the violin. Within a few years he began work as a stenographer and monotype compositor. He was solely responsible for typesetting the entire Point Loma edition of *Isis Unveiled* and *The Secret Doctrine*. At this time he became proficient as a scholar, author, and lecturer of Sanskrit, languages and Theosophy. In 1941, his family moved to Oak Park, Illinois, where his father became a concert violinist with the Chicago Symphony orchestra. Geoffrey joined the T.S., Wheaton, and began his studies and talks to the T.S., Wheaton. ... Some of his more popular books are: *The Divine Plan*, *Mahatmas and their Letters*, and *Peopling of the Earth*.

In temperament he was very reserved, and early on embraced a degree of asceticism, demonstrating extraordinary self discipline with total commitment to his studies. He was seldom known to engage in casual conversation, remaining attentive and silent. Always extremely tolerant of non-theosophical groups, he took the time to lecture to a wide variety of new age types. Though reticent, he was kind, helpful, and was never known to say an unkind

word about anyone.

Marty Lyman

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### THOUGHTS ON PRAYER

In a "Garland of Quiet Thoughts" which I have, there is this quotation:-

"Prayer is the wing wherewith the soul flies to Heaven, and meditation the eye wherewith we see God."

I read lately that true meditation was not the sitting down to look at "the end of one's nose" as it were, or the centering of one's thoughts on any particular subject, but, was that quickened surge of the soul which rises at any great call to the inspiration, and flows out to greet the infinite. To me, it seems also that *such soul* meditation is the highest and truest form of prayer.

Lip-prayer, which petitions, now makes me shamefaced, and I cannot indulge in it. I do, however, believe in prayer. Jesus taught the prayer-"Our Father which art in Heaven"-etc., and if there was not a use for such prayer He would not have taught it. There is a time when we take the "daily bread" in the literal sense, but I think that the prayer which petitions is for use only during the *childhood* of the soul, and when a soul has found itself, the only request it then can make is that its channel may be used in ever greater degree for the inflowing and outpouring of the Spirit; it no more petitions God, it converses with Him, being more and more conscious of the all-wondrous Unity. It is the feeling of being "left-out" that occasions agonies of prayer.

I hold that when men and women put into their lives every onward urge that arises within them-just doing "ye next thyng" as *best* they can,

striving ever to be more loving and stronger hearted, they are actually living a life of continual prayer. The greatest and most effective prayers that are ever prayed, are the birth of loving thoughts, the speech of loving words, and the action of selfless deeds.

I heard a droning sound through the years;  
Monotonous, timed with the drip of tears!  
And I cried- "Whence this issue that  
penetrates

Like filth through a foul-made sod?" But I  
*knew* 'twas the prayers that supplicate  
Boons-from a far-off God.  
And shamed, I remembered *my* voice, ere I  
found

The greater knowledge, had helped swell  
that sound,

I had cried to a God with majestic form,  
Who ruled with omnipotent might,

But far outside all Life's stress and storm,  
Lost to my self-dimmed sight.

When my soul awakened, I saw a new God,  
And rejoiced o'er the groping ways I had trod,

The little birds on their blythe way winging,  
Love-light shimmering from face to face,  
A beautiful flower from a small seed springing,

The twinkling of star-light in space. GOD is  
the UNIVERSE-the GREAT ALL-in-ALL-

Then wrap in HIS Silence your suppliant  
call.

He speaks every moment to each listening  
ear,

Each seeing eye His Presence descries,  
While Love *knows*, at need, to draw without fear  
From soul-depths, the helpful replies.

J. W. L.

From *The Canadian Theosophist* Vol. 3,  
No. 2 April 15, 1922.

## Submission Guidelines

### By floppy disk

3.5 or 5.25 inch (DOS format),  
WordPerfect, MS Word  
or RTF format preferable.

### By hard copy

Laser printer preferable,  
NLQ Dot matrix OK  
Good Quality Xerox OK

### Unacceptable

Draft mode Dot matrix  
Faint printouts  
Strike-overs  
handwriting on printed sheet

Address all communications to:  
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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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