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The Art of Magic

To comprehend the principles of natural law involved in occult phenomena hereinafter described, the student must keep in mind the fundamental propositions of the Oriental philosophy which we have successively elucidated. Let us recapitulate very briefly:

1st. There is no miracle. Everything that happens is the result of law - eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S. - a man of great learning but little knowledge - calls "the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, spirit, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third - the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body.



Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction - "a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to seem to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions ' but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aërial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The

vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10th. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies.”

Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic must know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius,

did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the whole truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church - the Temple of God within us, walled in by matter but penetrable by any one who can

find the way; the pure in heart see God.

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the Khordah-Avesta, at the gates of Paradise. "I am, O Soul, thy good and pure thoughts, thy works and thy good law . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the god of his human soul and his "Justifier." "God not revealing himself immediately to man, the spirit is his interpreter," says Plato in the Banquet.

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

Readers of *The Canadian Theosophist* are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. I am told that there is a reference in *The Secret Doctrine* regarding "men of Mercury." Can you locate this for me?

Answer. There is a symbolical or allegorical passage which does refer to the "men of Mercury"; but one should be hesitant in talking about men of Mercury in the way that we speak of men on the Earth. That is to say, we should not hold the notion that one would find two-sexed physical humans on Mercury-if one would be able to land a "Space-vehicle" on that far-distant planet.

Let us examine the passage that is to be found in *The Secret Doctrine*. It occurs in the third sloka of the First Stanza of Dzyan of the second series, of the second volume (or the third volume in the 6-volume edition). As in most of the slokas of the Stanzas of Dzyan, the language is symbolical or allegorical.

In the particular sloka mentioned, the Lord of the Shining Face (that is to say the Regent of the Sun) is addressing Bhumi-Pati (the Regent or Lha of the Earth or the Lha of one of

the Globes of the Earth-Chain, specifically Globe D).

He does so in this manner:

“Thy people shall be under the rule of the Fathers. Thy men shall be mortals. The men of the Lord of wisdom, not the Lunar Sons, are immortal.” (*S.D.* 11, 15; 11, 16 3rd ed.; 111, 27 6 vol. ed.)

When the exposition of this sloka is presented, “the men of the Lord of Wisdom” are made equivalent to “the men of Budha, Mercury” and H.P.B. added that they are -metaphorically immortal through their wisdom.” (*S.D.* 11, 45; 11, 48 3rd ed.; 111, 56 6-vol. ed.)

Question. Can you give any further explanation of this statement?

Answer. Well, since H.P.B. was not very explicit, it would be better to follow suit. But a hint may be given by considering this question: Why are the men of Earth mortal? To which one may answer: Because at present they are born on earth by means of a Sthula-sarira. That is to say, by means of a physical body which “decays, withers, fades”-this is the literal meaning of sri, from which sarira is derived.

Yet once upon a time during the cradle of the First Root-Race, as the Stanzas of Dzyan narrate it, the humans of that period were not of two sexes nor did they “die” Death

was unknown to the humans of the First Race-they were then immortal.

Since the destiny of the human race is to attain an evolutionary status superior to that of the First Root-Race, may we not assume that in the far distant future, the humans of that period may be regarded as being as immortal as are the “men of Mercury” in the sloka?

For, it should be borne in mind, that the Life-Wave on Mercury that is to say, the hosts of monads comparable to the Human Kingdom of Mercury who are following the evolutionary cycles of the Rounds on Mercury-are entering the Seventh Round developmental Phase. Therefore, from that standpoint they may be regarded as immortal, in comparison to the present developmental phase of Fifth Root-Race on Earth (on Globe D of the Earth-Chain.)

Question. In this third sloka, to which reference has been made, seven skins of the Earth are mentioned. This signifies, does it not, the seven forthcoming Rounds. And sloka 4 reads: “And after great throes she (the Earth) cast off her old three a put on her new seven skins, and stood in her first one.” How can she put on seven new skins when she has cast off her three skins?

Answer. There are “wheels within wheels”, it would seem. Do you remember the Commentary from the Book of Dzyan which states:

“So also with man and every ‘man’ in man (every principle) . . . therefore every man is a septenate” (S.D. 11, 2 11, 32 3rd ed.; 111, 42 6-vol. ed.)

This citation, which is phrased in allegical language, provides the key. It signifies that every principle has seven aspects: $7 \times 7 = 49$ -meaning the 49 Fires. So, likewise, the Earth has 7×7 Skins: 7 Major Skins and Seven minor skins. Let us put it this way: the Earth has available Seven Major Skins-one for each Round. Each Major Skin has 7 minor skins; or to phrase it in another way, each Major Skin has 7 aspects.

When the Fourth Round commences the Earth has cast off three Major Skins (her “old three”). She puts on the fourth Major Skin, which consists of seven aspects or seven minor skins-hence “seven new skins.”

At the commencement of the Fourth Round the Earth stands “in her first one”, to use the language of the sloka, the first of the minor skins. H.P.B. adds this explanation:

“The ‘Seven Skins,’ in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.” (S.D. 11, 4 11-50-1 3rd ed.; 111 58-9 6-vol. ed.)

Question. On page 6 of the second volume of *The Secret Doctrine*, a reference is made to the “Spirits of this Planet.” Just what is meant by this?

Answer. By “Spirits of this Planet” are meant the Regents or Watchers of our Earth. These Regents are usually referred to as “Planetary Spirits.”

While it is true that the term is used generalizingly throughout *The Secret Doctrine*, nevertheless H.P.B. did have this comment to make, under the heading of Planetary Spirits:

“Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term ‘Planetary Spirit’ is generally applied only to the seven highest hierarchies corresponding to the Christian archangels.”

(*Theosophical Glossary*, p. 255)

Here “archangel” is used in its literal meaning: arch, derived from the Greek *archos*, a ruler; hence chief, principal; archangel, the chief angel.

The term was also defined in the third Fundamental Proposition, when describing

Continued on page 19

Who am I? A Theosophical Self-Inquiry

H. P. Blavatsky said that Theosophy is a form of the Yoga of Knowledge or Jnana Yoga, and she spoke of two meditative techniques for approaching a realization of our Self-identity, which she called “deprivations” and “acquisitions.” A very simple application of those techniques is a pair of “Self inquiry” exercises that Theosophists have long practiced in an effort to develop an awareness of who and what we really are. One sits in a comfortable position in a quiet place and follows these steps for each exercise:

DEPRIVATIONS

1. Become aware of the body and all its physical sensations: sounds, sights (or inner images if the eyes are closed), the touch of one’s body on the chair or floor, any flavors in the mouth or odors in the air, and the sensations inside one’s body. Then realize, “I am not this body or its many sensations. They are not I. I experience them, but I am the Self, unborn, undying, unlimited, unconditioned. That Self am I” Pause in that realization.

2. Become aware of all the emotions, desires and aversions, likes and dislikes, hopes and fears, that sweep over one from time to time, coloring one’s view of the world and of oneself. Then realize, “I am not these emotions, these desires and aversions. They are not I. I experience them, but I am the Self, unborn, undying, unlimited, unconditioned. That Self am I” Pause in that realization.

3. Become aware of one’s mind and all the thoughts, concepts, ideas, mental images, plans, schemes, and notions that continually and spontaneously come into and pass out of the mind; become aware of the mind jumping like a monkey from one of these thoughts to another, ceaselessly moving without pause. Then realize, “I am not this mind or the thoughts that flit through it. They are not I. I experience them, but I am the Self, unborn, undying, unlimited, unconditioned. That Self am I” Pause in that realization.

4. Become aware of the pure Self as it is in its own nature, One at all times and in all places, transcending all limitations, all conditions, including all possibilities, all realities, nowhere and now here. Pause in that awareness

5. Bring the awareness that one is the Self and the Self is oneself, free of all limitations, into the mind, the emotions, and the body, step by step. Pause in that awareness.

ACQUISITIONS

1. Become aware of the body and all its physical sensations, just as before. Then realize, “I am this body and all its many sensations. But I am not limited to them. I am more than they. I am the whole. I am the Self, eternal, universal, all-encompassing. That Self am I” Pause in that realization.

2. Become aware-of all the emotions one feels from time to time, just as before. Then realize, “I am these emotions and all these feelings. But I am not limited to them. I am more than they. I am the whole. I am the Self, eternal, universal, all-encompassing. That Self am I” Pause in that realization.

3. Become aware of one’s mind and all its fluctuating thoughts, just as before. Then realize, “I am this mind and these thoughts. But I am not limited to them. I am more than they. I am the whole. I am the Self, eternal, universal, all-encompassing. That Self am I” Pause in that realization.

4. Become aware of the pure Self as it is in its own nature, One at all times and in all places, including all possibilities, all realities, transcending all limitations, all conditions, now here and nowhere. Pause in that awareness.

5. Bring the awareness that one is the Self and the Self is oneself embracing all reality, actual and potential, into the mind, the emotions, and the body, step by step. Pause in that awareness.

THE FOUR STATES OF CONSCIOUSNESS

(*JĀGRAT, SVAPNA, SUSHUPTI AND TURIYA*)

THERE is a great deal of uncertainty with regard to the meaning of the four states of consciousness mentioned in the literature on Yoga. These states of consciousness and their significance have been commented upon by some writers, but I am afraid the matter has not been clarified sufficiently and most students of Yogic psychology feel dissatisfied with their understanding of the subject. Let us see whether it is possible to gain a deeper insight into the nature of these states of consciousness in the light of the knowledge which is a part of Yogic psychology.

The important point which we should note at the very outset is that these four states, referred to above, are states of consciousness and not of mind which is a product or derivative of consciousness. They are, therefore concerned with the nature of 'awareness' and not with the 'content' of that awareness which is a product of the working of the mind. Awareness, as we have seen in other contexts, being an expression of consciousness, is an integrated state while mind is a differentiated state. Since we are imprisoned within the mental world created by our mind and know consciousness only as the illuminating power behind the mind, which is apprehended merely as a vague kind of awareness on the physical plane, the clue to the nature of the four states of consciousness is to be sought in the nature of awareness if we want to understand the real significance of these States under our present limitations. As consciousness recedes towards its central source in the practice of higher Yoga the Citta-Vrittis or mental states become more refined and tenuous and the

illuminating power of consciousness is realized in ever increasing measure as the reality from which the mind is derived and in which it functions. So, it is easier to see the significance of the four states of consciousness and their mutual relationship on these inner planes.

But even with our present limitations it is possible to grasp to a certain extent the true significance of these four states provided we seek the solution of the problem in the right direction. The fundamental mistake which I think has been made in tackling the problem and which has made us go off the track, is considering these four states as states which appear in succession as our consciousness rises from one plane to another or from one vehicle to another vehicle progressively. In fact, these four states of consciousness are inherent in consciousness itself and are therefore present in the functioning or expression of consciousness on every plane. If we look at this problem in this manner the significance of the four states is revealed to us easily.

It will be easier for us to grasp this point if we recall that pure consciousness is an integrated state and therefore in itself indivisible or *Akhanda* as this state is called in Sanskrit. Its breaking up or differentiation into mental states may either be considered in the light of an illusion created by the vehicles, or we may say that it is the subjective aspect of a mental phenomenon which is rooted really in the Seer and always remains whole and indivisible. It is for this reason that the *Purusa* or the Seer is always aware of everything happening in his mind working at different levels or in different vehicles as pointed out in aphorism IV-18 of the YogaSutras. The Sanskrit word *Aparinamitvāt* which means literally 'on account of changelessness' includes the idea of indivisibility or wholeness because it is only the whole which can be changeless. The white light of the

sun can illuminate and bring out the colours of all kinds of objects in a panorama because it remains integrated owing to its dynamic nature. If it lost its wholeness or integrated state it would lose the capacity to illuminate every kind of object and bring out its characteristic colour. This scientific interpretation of wholeness will perhaps be understood more easily than the illusionary interpretation of Vedanta although that is also a different way of looking at the same problem.

So, the important point we should note here is that this awareness, which is all that we know of consciousness on the physical plane, is an integrated state and all the four states of consciousness are therefore inherent in it and remain inherent in it even when it recedes into any deeper level and functions through any subtler vehicle. It is for this reason that all the four states can be experienced on every plane according to the experience of Yogis- in the successive release of consciousness from one plane to another. The four states are therefore relative to the plane in question.

Let us now try to consider the nature and the significance of the four states of consciousness in the light of the general principle enunciated above.

The Jāgrat or waking state is of course that state in which the consciousness is in actual touch with the objects of the plane through the vehicle belonging to that plane. The objects may be those of the physical plane or consciousness may embrace in its vast sweep all the 'objects,' on the *Atmic* plane, which is what omniscience really means. But if there is actual perception of the 'objects', whatever their nature, the state has to be considered under the category of Jāgrat and the knowledge is Prayaksha though it need not necessarily be correct on the lower planes as pointed out in aphorisms 1-7 and 1-8 of the Yoga-Sutras. When one sees a rope as a snake in

the dark the knowledge belongs to the category of Viparya but the state of consciousness involved is Jāgrat.

Now suppose any man still in the waking state closes his eyes and concentrates his mind on a particular image formed in his mind to the exclusion of all sensuous impressions received from outside. It is not possible for an ordinary man to do this because under all conditions residual or marginal impressions will keep impinging on the periphery of consciousness and divide the attention partly, depending upon the degree of concentration which the person is capable of. A scientist with a highly trained intellect or a great artist may be able to attain a high degree of isolation in this manner but this can never be complete. Only the Yogi who is capable of practising Pratyahāra can isolate the mind completely from external objects and confine it to the Pratyaya present in the mind.

It should be noted here that the mental image present in the mind may be of two kinds. It may be either the reproduction of an experience gone through before or a creation of the mind irrespective of any such, previous experience. Whether it is the result of reproduction through memory or production through imagination it represents the Svapna state of consciousness and the two kinds of modifications of the mind Smriti and Vikalpa defined in aphorisms I-11 and I-9 respectively. There is really no essential difference between these two kinds of modifications. In both cases there is no *actual* contact with the external objects though there are mental images present in the mind. It is these two conditions which determine their classification in the *Svapna* or dream state.

It will be seen from what has been said above that the *Svapna* state of consciousness has no necessary connection with dreams which we experience while sleeping. It is called dream

state because the dreams which we experience in sleep illustrate very aptly this state of consciousness and the fulfilment of the two conditions referred to above, namely the absence of contact with external objects and the presence of mental images in the mind.

The use of the word Svapna for this state of consciousness frequently creates confusion in the mind of the student and he is liable to go off the track completely. Actually, the phenomenon of dreams is a very complex one and involves many factors into which we need not enter here. Although it illustrates the dream state of consciousness quite satisfactorily it has no necessary connection with it. As we have seen above we can pass into the Svapna state of consciousness while we are still awake and our consciousness is confined to the physical plane. In fact, as soon as the practice of Prayahāra has been perfected in Yoga all mental operations of Dhāranā, Dhyāna and Samādhi take place really in the Svapna state of consciousness because contact with the external world is completely cut off and the Yogi's mind is concentrated on the Pratyaya present in his own mind. The consciousness under these conditions is however fully alert and in control of the mind and there is nothing dreamlike about it though it may be called a dream state of consciousness. It will be seen from the above how much confusion can be created in our minds if our knowledge is based merely on the use of words and we do not try to go beyond those words and understand their inner significance. We must try to understand and know things as they are in reality and thus to rise above the superficial level of Shabda Jñāna.

Let us now consider the next higher state of consciousness which is called *Sushupti* in Sanskrit. Here again we find that the illustration of this state by comparison with the state of dreamless sleep has given rise to a great deal of

confusion in the minds of students and writers alike. What is written by most writers in trying to interpret the *Sushupti* state sounds like rigmarole although they generally use high-sounding words and mystical language to impress the student. Let us not enter into these misinterpretations but try to understand the inner significance of the *Sushupti* state directly.

The necessity of adopting the direct approach in tackling such problems cannot be emphasized too much. The extraordinary growth of personality cults and our blind adherence to the creeds which such personality cults inevitably breed has deprived most people of their faculty of thinking independently, clearly and directly. They have got into the habit of seeing things through the eyes of others, of thinking through the minds of others, their favourite authors, religious teachers or political leaders. 'What does so and so say about this?' is their immediate reaction when any new idea is presented before their minds. If their minds are conditioned too much and they do not really care about the truth which they think they are seeking they accept or reject the idea according as it tallies or does not tally with their preconceived notions. It is not often that they are able to bring a free and open mind to the consideration of the subject and try to understand it directly.

Now, the confusion with regard to the real nature of the *Sushupti* state of consciousness is caused by the fact that the state of dreamless sleep is meant merely to illustrate the *Sushupti* state and does not actually represent that state. It is chosen to illustrate the *Sushupti* state because it resembles that state in two aspects. These aspects are (1) There is no Pratyaya or mental image present in the mind in dreamless sleep as there is in the dream state. (2) There is still awareness or consciousness present in this state as it is present in the state of dreamless sleep. How do we know this? Because when we wake

up after a period of dreamless sleep there is present in us an awareness of continuity of consciousness and also frequently a feeling of happiness or satisfaction at having passed through this period of peaceful sleep. If it were a mere blank involving discontinuity of consciousness there is no reason why there should be an awareness of having passed through this period or a feeling of satisfaction should be present on awakening from such a sleep.

The above argument has been made much of by Indian philosophers and writers on the subject but I think they have given to it more weight than it really deserves. The essential and undoubted resemblance between the *Sushupti* state and dreamless sleep consists in the absence of any *Pratyaya* in both. The mind is free from any mental content and yet consciousness is present, even though it may be difficult to establish logically, beyond doubt, the presence of consciousness in dreamless sleep. The argument that awareness is an expression of consciousness and awareness of the lack of mental activity in dreamless sleep shows the presence of consciousness in this state may not be acceptable to many people.

If the dreamless state is used merely as a simile to illustrate the *Sushupti* state and is not the *Sushupti* state actually this weakness of argument does not matter really, for, an illustration or simile is not meant to resemble what it illustrates in every respect. Partial resemblance also can justify the use of the illustration or simile.

What, however, we have to note here carefully is that the dreamless sleep which most of us experience everyday is not actually the *Sushupti* state. The recent investigations which have been made by psychologists on the nature of dreams have shown that both, the dream state and the dreamless state., alternate in the case of a normal individual who is sleeping and depend

upon many factors such as health, state of mind, etc. The dreamless state is thus as commonplace or frequent as the dream state which we all experience during our sleep.

To consider, therefore, the dreamless state as the state of *Sushupti* actually is without any justification and shows ignorance of Yogic psychology and the inner significance of these words which are used in describing the states of consciousness. This is what happens inevitably when we lose contact with the realities of things and wallow in a welter of words and ideas divorced from their real significance. The actual state of dreamless sleep which we all experience every day like the dream state is a very complex phenomenon and we need not enter into this question here. It is enough to note its superficial resemblance to the true *Sushupti* state which is named after it.

What then is the true *Sushupti* state? The two essential characteristics of the *Sushupti* state have been pointed out already, namely, the absence of a *Pratyaya* and the presence of consciousness or awareness at the same time. These two conditions seem to be incompatible, for, in our ordinary life we do not have any experiences in which these conditions are present simultaneously. Where there is a *Pratyaya* present in the mind there is consciousness or awareness present at the same time. Where there is no *Pratyaya* there is no awareness or consciousness as in a swoon or anaesthesia. The 'dreamless sleep' comes nearest to the conception of the true *Sushupti* state but as we have seen above the argument in favour of the presence of consciousness in this state is not very convincing and the phenomenon of dreamless sleep is complicated by other factors which we need not discuss here.

Students of Yogic psychology will recall that the state of *Asamprajnāta Samādhi* fulfils the two conditions which determine the

Sushupti state and comes nearest to our conception of this state. In fact, the very word *Asamprajnāta* carries within its literal structure the two connotations of absence of *Pratyaya* and presence of consciousness. The prefix *a* means 'without' and refers to the absence of *Pratyaya* and *sam* means with' and refers to *Prajñā* or consciousness. If the student refers to the commentary on aphorism 1-18 of the *Yoga-Sutras* for a detailed discussion on the nature of *Asamprajnāta Samādhi* he will find how nearly it corresponds to the conception of the *Sushupti* state. In fact, the state of *Asamprajnāta Samādhi* is the real *Sushupti* state. These four states of consciousness which we are trying-to understand are parts of Yogic psychology and not ordinary psychology and they refer to states experienced in the practice of higher Yoga. To take them out of their true context and interpret them in terms of ordinary mental phenomena is therefore bound to lead to trouble and cause confusion.

It is necessary to dwell here for a while on the nature of *Asamprajnāta Samādhi* in order to clarify further the conception of the *Sushupti* state and to remove certain doubts which might arise in the mind of the student. As explained in the commentary on aphorism 1-18 of the *Yoga-Sutras*, *Asamprajnāta Samādhi* comes after gaining proficiency in the practice of *Samprajñata Samādhi* and begins when the *Pratyaya* is dropped and the concentrated state of the blank mind is maintained as in *Samprajnāta Samādhi*. As a matter of fact the state which supervenes is not strictly a mental state but a state approximating to the state of integrated consciousness. For with the disappearance of the *Pratyaya* and the *Nirodha* of *CittaVrittis* the mind has really disappeared or rather stopped functioning. As we have seen the existence of the mind is based on the subject-object relationship and if there is no '

object ' or *Pratyaya* in the field of consciousness we cannot say that the mind is functioning in the strict sense. But as consciousness- is still entrapped in the realm of the mind we cannot also say that the mind is not there. It is a very peculiar state in which the mind is present and yet not functioning except in so far as it keeps the consciousness entrapped within itself. This is the real meaning of *Nirodha* in Sanskrit which carries with it the connotations of both 'restraint ' and 'imprisonment'. The mind is restrained from functioning and consciousness is kept imprisoned in the process.

As a matter of fact *Asamprajnāta Samādhi* may be considered as a reflection or partial expression of the integrated state of consciousness. The reason why the illumination is partial and dull lies, of course, in the fact that the impressions or *Samskāras* of *Kleshas* and *Karmas* are still encumbering the vehicles of the *Yogi* and preventing the light of pure consciousness from shining unobstructed through the vacant mind. As consciousness penetrates into the deeper and subtler levels of the mind in the successive *Asamprajnāta Samādhi* and the obstructing power of the lower vehicles decreases and the load of *klesas* and *Karmas* becomes lighter it shines with ever increasing brilliance. That is why each successive *Asamprajnāta Samādhi* gives a more vivid glimpse of integrated consciousness, although this is always partial and blurred as long as Self-realisation has not been attained. It is also these partial and blurred glimpses of Reality which are frequently mistaken by advanced *Sādhakas* and *Yogis* for full Self realization. There is nothing to be surprised at in this, for even partial and blurred glimpses of realities on the higher planes are tremendously more real and vivid than anything we can imagine on the physical plane.

As pointed out in aphorisms IV-30 and 31 of the *Yoga Sutras* complete freedom from *Kleshas* and *Karmas* is obtained only after passing through *Dharma-Megha-Samādhi* (IV-29). Then consciousness is freed from the influence of *Kleshas* and *Karmas* and their obscuring power. As it then transcends completely the realm of the mind and is not imprisoned within the mind the light of Reality shines freely in its fullest splendour. This is true Self-Realisation, the ultimate goal of Yogic technique.

From what has been said above it will be seen that the *Sushupti* state as expressed in *Asamprajnāta Samādhi* is a relative state and is related to the level at which consciousness is functioning. At each level it is related to the *Jāgrat Svapna* states going before and *Turiya* state coming after. Direct contact with the 'objects' on a particular plane corresponds to the *Jāgrat* or waking state. Withdrawal of the mind within on the same plane corresponds to the *Svapna* or dream state. The empty condition of the mind after dropping the *Pratyaya* in *Asamprajnāta Samādhi* corresponds to the *Sushupti* state. The passage of consciousness through the *Laya* Centre with a blurred reflection or partial awareness of Reality hidden within this Centre corresponds to the *Turiya* state. The whole cycle is repeated in different stages of *Samādhi* as shown on page 38 of *The Science of Yoga*.

Let us now dwell for a while on the last, i.e. the *Turiya* state of consciousness. The Sanskrit word **Turiya** means 'the fourth,' constituting the fourth part' and is used generally to indicate the ultimate, the fourth state of the Spirit, the Impersonal Spirit or Brahman. In the present context, it is used to indicate the fourth or highest state of consciousness, which by its very nature must be

a reflection of the Ultimate Reality. This state, as pointed out above, is relative to the three states going before, and is their culmination in the practice of *Samādhi*.

In order to understand the deeper significance of the *Turiya avasthá* which may be translated into English approximately as the Transcendent State we have to analyse more closely the process of the passing of consciousness from one vehicle to another in the practice of *Samādhi*. As has been explained in the commentary on aphorism 1-17 of the *Yoga Sutras*, this involves first the turning of the mind inwards from the objects of the plane until the objective state of the mind is replaced completely by a subjective state. This corresponds to passing of consciousness from the *Jāgrat* to the *Svapna* state. After *Samprajnāta Samādhi* has been attained by performing *Samyama* on a particular 'object' the next stage is the dropping of the *Pratyaya* in this inward-turned condition of the mind. This involves the practice of *Asamprajnāta Samādhi* and, as pointed out before, corresponds to the *Sushupti* state of consciousness. Here the mind is inward-turned and is without any *Pratyaya*. The consciousness, deprived of any 'object' on which it can focus itself is let loose, as it were, and hovers between the two planes in a critical or unstable condition. The controlled and concentrated condition of the mind which has been attained in the practice of *Samprajnāta Samādhi* prevents it from receding back into the plane which it has left by dropping the *Pratyaya*. So the only course left open to it is to go forward, as it were, and pass through the *Laya* Centre or the Point which is the common 'door' leading to all the planes, as pointed out in dealing with the nature of this Point. If *Asamprajnāta Samādhi* can be practised successfully, consciousness must sooner or later pass through this Centre and emerge on the next higher plane.

Let us dwell for a while on this critical condition in which consciousness is suspended, as it were, between two planes. Let us consider it very carefully if we want to understand the nature of the *Turiya* or Transcendent State of consciousness. We have seen already that in this state of suspension as long as consciousness has not emerged on the next higher plane it is in the *Sushupti* state and shines *without any Pratyaya*, more or less dimly owing to the obscuration caused by *Kleshas* and *Karmas*. The mind functions in the field of consciousness and mental images shine by the light of consciousness. If there is suppression of the mental images it is inevitable that the field will become clear and the white light of integrated consciousness will be revealed to a greater or less extent. Something similar takes place when the film roll which is projecting a cinematographic picture on the screen comes to an end and the screen is suddenly illuminated by white light.

It will be seen, however, that in the whole process of hovering of consciousness till its ultimate emergence on the next higher plane, the moment in which consciousness actually passes through the Point in its passage from one plane to another, is of special and tremendous significance. This Point is an ideal point and the passage through it can, therefore, be only momentary. But in that moment the consciousness of the Yogi comes into touch with *every* level of Reality including the Ultimate Reality or the Absolute. As has been shown in the Chapter on Cosmic Rhythm in *Man, God and the Universe* the *Mahābindu* (the Ultimate Point) and *Mahākāsha* (the Ultimate Space) are the two extreme limits between which Cosmic Rhythm is taking place eternally. So the Superintegrated State to which we refer as the Absolute is present in its fullness in the *Mahābindu* (in its aspect of Plenum) as well as in the *Mahāhasha* (in its aspect of Void). For this reason, the passage through the Point means

momentary contact with the Ultimate Reality or *Parabrahman* and should at least theoretically give the Yogi an opportunity of getting a faint glimpse of that Reality or rather a blurred reflection of that Reality.

Whether he gets that glimpse or not, with the obscuration of the mental planes and that of the *Kleshas* and *Karmas*, is another question, but the point to note is that this must be an entirely new state of consciousness, quite different from the previous three states. The *Sushupti* state may be considered to reflect the Logocic consciousness or the white light of Divine consciousness in manifestation. This contains all Divine functions and mental states in an integrated form and is the source and background of all mental phenomena in manifestation. The *Turiya* state which may be glimpsed through the *Mahābindu* or the Great Point may, on the other hand, be considered to reflect at least theoretically the Void state of the Absolute in which all principles, functions, powers, forces and opposites are present in a superintegrated and perfectly harmonized condition. It is for this reason that it is unique, transcendent and utterly beyond anything we can comprehend or imagine.

The concept of the four states of consciousness has been dealt with in some detail in the *Māndukya Upanishad*. But in studying the subject as presented in this Upanishad we must remember that it has been dealt with from the macrocosmic point of view while we have throughout in this Chapter discussed it from the point of view of the microcosm. This more limited study from the microcosmic point of view will prepare the ground and make it easier to understand the more difficult and complicated macrocosmic aspect.

From: *Glimpses into the Psychology of Yoga* by I.K. Taimni, Adyar

Hopi Mythology:: The Symbol of the Emergence

The whole myth and meaning of the Emergence is expressed by one symbol known to the Hopis as the Mother Earth symbol. There are two forms, the square and the circular, as shown in Figure. i.

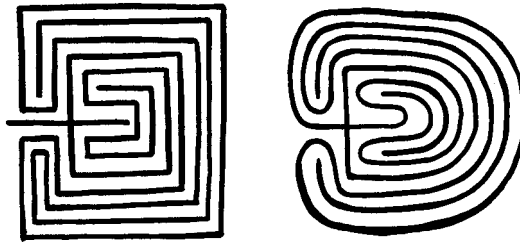


Figure 1. Mother Earth symbol

There are one circular and five square symbols ranging from four to six inches in diameter carved on a rock just south of Oraibi, and one circular form about nine inches in diameter carved on a rock south of Shipaulovi¹. A combination of the two forms is also carved on a wooden stick which is planted in front of the One Horn altar in the Kwani kiva at Walpi during the Wúwuchim ceremony.

The symbol is commonly known as Tápu'at [Mother and Child]. The square type represents spiritual rebirth from one world to the succeeding one, as symbolized by the Emergence itself. In this drawing the straight line emerging from the entrance is not connected with the maze. Its two ends symbolize the two stages of life-the unborn child within the womb of Mother Earth and the child after it is born, the line symbolizing the umbilical cord and the path of Emergence. Turning the drawing so that the line stands vertical, at the top of the page, you will see that the lower end is embraced by the U-shaped arm of the maze. The inside lines represent the fetal membranes which enfold the child within the womb, and the outside lines the mother's arms which hold it later.

The circular type differs slightly in design and meaning. The center line at the entrance is directly connected with the maze, and the center of the cross it forms symbolizes the Sun Father, the giver of life. Within the maze, lines end at four points. All the lines and passages within the maze form the universal plan of the Creator which man must follow on his Road of Life; and the four points represent the cardinal or directional points embraced within this universal plan of life. "Double security" or rebirth to one who follows the plan is guaranteed, as shown by the same enfoldment of the child by the mother. The additional meaning this circular type offers is that it also symbolizes the concentric boundaries of the land traditionally claimed by the Hopis, who have secret shrines planted along them. During Wúwuchim and other ceremonies the priests make four circuits around the village to reclaim this earth ceremonially in accordance with the universal plan.

A structural parallel to this Mother and Child symbol is the kiva, itself the Earth Mother. The sipápuni, the small hole in the floor, represents the womb, the Place of Emergence from the preceding world; and the ladder leading out through the roof for another Emergence to the succeeding world is the umbilical cord. Enactment of the Emergence is given during Wúwuchim, when initiates undergo spiritual rebirth.

The symbol is said to, have substantially the same meaning to other Indian tribes in North, Central, and South America. The Pimas call it the House of Teuhu, Teuhu being the gopher who bored the spiral hole, up to the surface of the earth for the Emergence, thus being the Spirit of the Placenta. The Cunas in Panama assert that the cross in it is the Tree of Life, the umbilical cord and fetal membranes of the Earth Mother when she gave birth to her children.²

It is curious that the symbol has been long known throughout the world, being identical with the diagram of the Labyrinth of Daedalus which appeared on early Cretan coins.³ The Labyrinth was said to have been built by Daedalus in Crete to hide the Minotaur, the result of the unnatural union of Queen Pasiphae with a sacrificial bull. The Egyptian ancestors of this Cretan labyrinth (especially the Osireion of Menes) were water labyrinths entered by boat and serving as burial places. Hence they were essentially maps of the wanderings of the soul in the afterlife until it found rest and rebirth at the Tree of Life in the center, and this religious meaning has adhered to the symbol during its spread throughout the world.

Although the basic meaning of the Hopi creation myth and the symbol which expresses it is subjective, we cannot ignore the literal interpretation—that the Hopis came to America from the west, crossing the sea on boats or rafts from one “steppingstone” or island to the next. A similar interpretation can be made of the myth of the ancient Quiché Maya, which relates that the waters parted and the tribes crossed on steppingstones placed in a row over the sand (“Stones in a Row, Sand under the Sea.”)⁴

The Hopis with this sacred tradition knock on the head the popular anthropological belief that the Hopi sipápuní or Place of Emergence was Grand Canyon, ninety miles west of Oraibi. The Hopis simply use the Colorado River as a symbol for the water to the west, and the precipitous -wall of Grand Canyon to symbolize the mountainous wall extending throughout the Fourth World of America.

The tradition also refutes the popular theory that the Hopis, like all Indians, emigrated from Asia to America by way of the Bering Strait land bridge. Yet it gives no clue to the many rational questions long asked. From what ancient race of world mankind did the Hopis spring? What and where was the now submerged Third World of the Hopis? When did they emigrate to America?

Since the time of Plato there has persisted a belief in the antediluvian existence of such continents during past geologic periods. Certainly the land masses on this planet have not always held the same shape and location. Data obtained during the International Geophysical Year tend to prove that other continents did exist. Scientific credence is now given to the theory proposed by Alfred Wegener, a German geologist, that our present continents have broken away from greater land masses and are slowly drifting to ever-new positions on the face of the earth. Their movements are caused by convection currents set in motion by radioactivity in the center of the earth, making the earth a great gyroscope forever spinning at a fixed angle. This is a modern restatement of the Hopi view in which Pöqáñhoya and Palöngawhoya personalize the opposite polarities of the great magnetic circuit which keeps the earth rotating and the land masses of its upper crust shifting. We now know that, with continental drifts, there are different directions at different times for north, magnetic north having once been in the middle of the Pacific and then in the Southwest of the United States. The Hopi creation myth parallels this finding in its assertion that the polar center of the earth shifted from the now vanished Third World to the Hopi homeland on this present Fourth World. Zoological and botanical evidence supports the geological with many examples of animal and plant life that were brought, as the Hopi creation myth asserts, from the previous “world.”

Whether or not the Hopi creation myth is regarded as a record of prehistoric events, there is no question of the value of the esoteric mysticism it reveals, despite its superficial simplicity. Man is created perfect in the image of

his Creator. Then after "closing the door," "falling from grace" into the uninhibited expression of his own human will, he begins his slow climb back upward. Within him are several psychophysical centers. At each successive stage of his evolution one of these comes into predominant play. Also for each stage there is created a world-body in the same order of development as his own body, for him to become manifest upon. When each successive period of development concludes with catastrophic destruction to world and mankind, he passes on to the next. The four lower centers, as they successively descend in man, decrease in purity of consciousness and increase in grossness of physical function. In the fourth stage of development he reaches the lowest and mid-point of his journey. The Fourth World, the present one, is the full expression of man's ruthless materialism and imperialistic will; and man himself reflects the overriding gross appetites of the flesh. With this turn man rises upward, bringing into predominant function each of the higher centers. The door at the crown of the head then opens, and he merges into the wholeness of all Creation, whence he sprang. It is a Road of Life he has traveled by his own free will, exhausting every capacity for good or evil, that he may know himself at last as a finite part of infinity.

How appallingly simple it seems in this Hopi creation myth! Only its closest parallel, the Tantric teachings of Tibetan and Hindu mysticism, reveal in meticulous detail the profundity of its premise. As specific footnotes in this narrative suggest, they elucidate the functions of man's centers and describe in full the stages of mankind's development. Quite obviously we of the West view the psychological achievements of the East with a suspicious alarm comparable to that with which the East views our hydrogen bombs, interceptor missiles, and space rockets. Mysticism has its own dangers—from which the Hopis themselves have suffered acutely, as we shall see; and pragmatic Western science has bestowed immeasurable blessings upon all mankind. It is merely a matter

of choosing different goals and the means of achieving them. The contrast of the two systems is mentioned here because this pathetically small and misunderstood minority group, the Hopis, are so strangely attuned to the precepts of another hemisphere rather than to the technological civilization engulfing them.

From the same mysticism the peoples of the Far East have created an empirical science, the Hopis a cosmic drama. The whole multi-world universe is its stage; the cataclysmic epochs of geological change provide the props; and its characters are the Hopis themselves, masked as all the races of mankind. This alone recommends our earnest attention. For seldom has any cast attempted to play simultaneously two different roles that of the cosmic spirit of mankind and that of temporal man.

The characters have now emerged to the vast continental stage of this new Fourth World. Let us follow their wandering migrations.

END NOTES

1.* Another is carved on the inside wall of an upper story of the ruin of Casa Grande near Florence, Arizona.2. According to Dr. Clyde Keeler, Medical Geneticist of the Milledgeville, Georgia, State Hospital, who is making a study of its history and distribution.

2. According to Dr. Clyde Keeler, Medical Geneticist of the Miledgeville, Georgia, State Hosipital, who is making a study of its history and distribution.

3. In addition to Dr. Keeler, the anthropologist Harold Sterling Gladwin, *Men Out of Asia* (New York: McGraw-Hill, 1947), also states that the maze carved on the wall of Casa Grande is identical with the Minoan labyrinth shown on coins from Knossos, Crete, at a date Of 200 B..C Both of these men suggest that the symbol was introduced into prehistoric America by explorers from southern Asia.

4. *Popul Vuh, the Sacred Book of the Ancient Quiché-Maya* (Norman, Okla.: University of Oklahorna Press, 1950).

The Evolution of the Fourth Kingdom of Humanity into the Fifth Planetary Kingdom of the Soul

Most people would agree that there exists a power beyond earthly considerations that can affect the flow of events and all life on our planet. This power has often been attributed amorously and generally to God or to Providence. Today, however, as the dawning light of the Age of Aquarius floods the mind and heart of increasing numbers of us, heretofore unknown and unrecognized states of consciousness are being brought into relief and defined. What used to be the darkened shores of our finite and circumscribed consciousness are being illumined and therefore expanded. Not only are increasing numbers of people more willing to admit to states of consciousness beyond the human, but many are attempting to experience and express within their daily lives the qualities and attributes of higher and more inclusive states of consciousness. "God," it is realized, is often a way of nebulously referring to the inner, esoteric and usually veiled or hidden sources of graded and hierarchical Planetary and Cosmic Beings Who guide our planetary evolution.

The esoteric wisdom has long held out the existence of a Hierarchy of Love, Wisdom and Power—a Hierarchy of divine Beings who live and move within our midst unknown and unrecognized except to the few who are willing to develop the "eyes that see and ears that hear." Humanity, as increasing numbers of us are beginning to understand, is not alone. It is not the end goal of evolution nor is it the last and final kingdom of life on our planet. Just as the fourth human kingdom succeeds the mineral, plant and animal kingdoms, so the fifth planetary kingdom of Soul succeeds the human kingdom. Yet, the

microcosm is ever contained within the macrocosm.

Although much glamour, mystery and distortion surrounds the life and activity of this fifth kingdom of Soul, the fact remains that such a kingdom exists and has existed throughout time. The advanced Souls or "Great Ones" who make up this fifth kingdom have been referred to in different times and cultures as Sages, Magi, Hierophants, Philosophers and Saints. Within Their midst are such Guiding Lights as the Christ, the Buddha, Moses and others. Today's esoteric wisdom refers to this hierarchy of realized Beings by a multitude of descriptive terms. For example, they are the Hierarchy of Light and Love, the Masters of the Wisdom, the radiant Hierarchy of Bliss, the Mighty Protectors of humanity, the Hierarchy of the Heart, the Sons of God, the Teachers of General Good, the Brotherhood and the "life belt" of the planet.

This fifth kingdom of the Soul, the Hierarchy of Beingness, stands upon exact laws. Penetration into this seeming ring pass-not IS possible, but only via the full development and control of the fifth principle of *manas* or mind and its transmutation into Wisdom—a synthesis of intelligence and discriminative love. Necessary to such an attainment is the scientific application of meditation and service as well as an understanding of the evolution of consciousness and the creation of the *antahkarana* or the "Rainbow Bridge of complete comprehension." Hierarchy, we are warned, cannot be understood by the conventional definition of the term. It is not a center of despotism, coercion or willful force. It is instead a center of goal-fitting cooperation, collaboration and supreme responsibility. An indivisible, vigorous and conscious striving as well as great firmness and determination will bring the aspiring disciple to the threshold of this Center of Love and Light. However, it is the awakened heart that provides the natural link between the visible and invisible worlds. Therefore, the

development of a dynamic and fiery heart is a most vital and indispensable requisite.

In contrast to the human world of chaos, conflict, aspiration and bewilderment, the Hierarchy of enlightened Souls stands, immovable in its spiritual strength and steadily oriented towards world salvation. Because they cannot and will not interfere with humanity's free will, they wait "within the silence of the universal Ashram" until the time when the invocative appeal and magnetic radiation of the bridging group of the New Group of World Servers reaches a potency which They cannot deny. In willing service, with heartfelt veneration and in conscious ascent let us each therefore seek to penetrate, understand and express the energies of the fifth Kingdom of the Soul. *

The word Mahatma is translated as Great Soul. Some imagine the Mahatmas as a completely distinct race. One should not conceive a Great Soul to be entirely distinct. Each Mahatma began his ascent from the very midst of the people, having only dared to choose the difficult path of the Great Soul. *Hierarchy*, par. 304

Continued from page 6

the obligatory pilgrimage "from mineral and plant, up to the holiest archangel (Dhyani-Buddha)" (*S.D.* 1, 17; 1, 45 3rd ed.; 1, 82 6-vol. ed.)

Technically, a Dhyani-Buddha has reGENCY over a Round (not over the Globes): one Dhyani-Buddha for each one of the 7 Rounds.

Further, in descending sequence *The Secret Doctrine* enumerates: Dhyani-Bodhisattvas, the Regents who have governance of the Globes of the Chain, one for each of the 7 Globes; Super-terrestrial Bodhisattvas, in turn having reGENCY of the Root-Races. The equivalent Brahmanical term is Manu-in appropriate and corresponding grade.

The next sentence in the Glossary citation, which follows the words "Christian archangels," is a significant one and should be borne in mind in connection with the obligatory pilgrimage. It indicates that there is a direct line of monadic evolutionary development into the angelic hierarchies ascending from the manifested kingdoms of nature-the mineral, the plant, the animal, the human-to the Dhyani-Chohanik kingdoms. Here is the citation:

"These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles." (*Theosophical Glossary* p. 255)

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