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THE THEOSOPHICAL PATH

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What is the Theosophical path in the year of 2001? This is a question Marty Lyman has wanted to explore. Which yoga is advocated: Hatha (postures and breathing) Bhakti (Devotion), Jnana (Self Inquiry), Karma (path of self service), or Raja (meditation)? I have concluded that it is all of the above and yet none of them. Theosophy is a “body of knowledge” given by the Masters in the late 1800’s. It is up to each student to find his discipline and practice. It was not the purpose of the society to guide one individually in any of these yogic disciplines - that teacher must come when the time is appropriate. So if the path is not to guide one in meditation, through postures and breathing practices, in devotion, self inquiry, or through one’s troubles, then what is its purpose? We shall consider this by looking at our early founders.

Judge. William Quan. *Echoes of the Orient*. Vol. I page 31-33

The question is always naturally asked “What is the Path?” or “What is the Philosophy?” which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmans



it has been called, “the small old path leading far away on which those sages walk who reach salvation;” and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.* ...

Our belief may be summed up in the motto of the Theosophical Society “There is no religion higher than Truth,” and our practice consists in a disregard of any authority in matters of religion and philosophy except propositions as from their innate quality we feel to be true.

Here Judge seems to emphasize that our path is a path to Truth. This path to the Truth is something which must be reached from within by knowing the heart. It is not something to be obtained through mere ritual or dogma.

Now let us look at some of Blavatsky’s work..

“The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvelous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane. ...

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development once reached, is never lost. ... We only hope that none of our members, dazzled by brilliant promises, will allow of our members, will allow themselves to

be taken in by self-deluded dreamers, or, as may be, wilful deceivers. ...

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. ... In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*.

Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make *something* an accomplished fact.

Above all we would reiterate the fact, **that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus**

will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance.

Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to **try** for themselves.

Blavatsky, H.P., Collected Writings, Vol 6. Spiritual Progress. page 333-7

Here it seems that HPB gave a body of knowledge, which Theosophists are to preserve but give to the world. It was believed at the time that the Western World needed this information to counter the movement of the Material or Worldly Affairs. The purpose of the society is to try and counter this movement by showing that there is much more to be had, but at the occult level. However, there are occult powers inherent within the fabric of this knowledge and therefore a warning must be issued if one has not encountered his teacher who can direct him from within. It is not the purpose of this society to provide one with this teacher. If one studies the body of knowledge given, practices being noble to his best ability, and is earnest in his heart, then when the appropriate karmic time comes, His teacher will appear giving him instruction in the discipline appropriate to Him. An important point to be made, however, is that one must be open to his heart and this teacher. There

comes a time when one must put the warnings to the side and be open with the mind as well.

This is a path to Truth. Most Theosophists believe that the Path of the Bodhisattva engenders more respect and is to be preferred over the path of the Pratyeka Buddha. So, what is a Bodhisattva? What is a Pratyeka Buddha?

Bodhisattva is a compound Sanskrit word meaning whose essence of sattva has become the intelligence of bodhi. He is one who will become a Buddha. **It is when a human being has reached the state where his ego becomes fully conscious of its inner divinity** but instead of entering Nirvana he remains on earth out of pity and compassion for inferior beings. In a very mystical sense he is the representative on earth of a Dhyani-Buddha.

Purucker, G. de. *Occult Glossary*. page 19

A Pratyeka-Buddha is a compound Sanskrit word meaning “each one for himself.” The Pratyeka-Buddha achieves Buddhahood for himself. ... he concentrates his energy on his own spiritual advancement; he raises himself to the spiritual realm of his own inner being unwraps himself therein, and goes to sleep. ...

Purucker, G. de. *Occult Glossary*. page 132

Both the Buddha of Compassion and Pratyeka-Buddha raise themselves to the spiritual realm of their own inner being. The Pratyeka-Buddha does not stop there but expands continuously,

becomes one with the All in time. The Buddha of Compassion remains behind to help suffering humanity.

Purucker G. de. *Occult Glossary*. pages 19 and 132.

It is Marty’s opinion that herein lies some confusion. Does the Bodhisattva renounce enlightenment or liberation in order to help suffering humanity? Are Bodhisattvas only in the Buddhist tradition? Is it one’s ego (personality\Kama-Manas) that makes the choice of renouncing Nirvana or is it one’s destiny (Higher Self)?

Taken from the National Lodge Corresponding Seminar. *The Bhagavad Gita*, paper 15.

“... But beyond the unmanifested triangle of primordial substance, consciousness, and power is yet a further Unmanifest. It is what *The Secret Doctrine* calls Parabrahm. It does not participate in the alternations of day and night, manvantara and pralaya, activity and rest. We cannot even say that it “is,” Blavatsky calls it “Be-ness.” It is the source of all that was, is, will be, or can be. It is the “Indestructible” of the title of this discourse. It is called the “highest Path” or “Supreme Goal.” (It is noteworthy that the word *gati* in Sanskrit means both “path” and “goal).”

How do we reach that goal? What paths lead to the highest Path? Verses 23-27 describe two contrasting paths between which we must choose:

1. fire, light, day, waxing, summer, sun, returning not, going to Brahman

2. Smoke, darkness, night waning, winter, moon, returning, being reborn

It might seem that the Gita is advocating our taking the first path as pleasant and avoiding the second as unpleasant. **But it is clear that the Yogi has a choice between them: they are both available. These two paths suggest the two paths of *The Voice of the Silence*. One is the path of immediate freedom for the individual. The other is the path of the Bodhisattva, who returns voluntarily to aid the world, and *The Voice* urges us to choose the second. Things are not always what they seem. We may at a certain point leave this world, or we may remain in it as helpers.**

The 1st verse (28) of the discourse tells us that the three actions of sacrifice, austerity (or discipline), and almsgiving (charity) are good and earn “the fruit of meritorious deeds.” These three actions represent our duty to God or the divine (sacrifice) to ourselves (austerity), and to others (almsgiving). It is such good actions that earn for us the right to take the path of light to Brahman. But this verse tells us that “the Yogi passeth all these by, having known this,” that is, that the second path of returning to help others “goeth to the supreme and ancient Seat,” “the Indestructible Supreme Eternal,” which is Krishna’s own “Supreme Abode” (21).

National Lodge Corresponding Seminar. *The Bhagavad Gita*, paper 15.

Here we can see some difficulty. A Buddhist interpretation is being placed upon a

Hindu text. We have found nowhere but in Buddhism is the actual choice of a Bodhisattva or Pratyeka-Buddha path ever mentioned. This does not necessarily mean that it does not exist in other traditions; it is simply not talked about.

Let us look at some commentary on these passages taken from *Jnaneshwari’s Gita*. page 107

First some background:

Jnaneshwari was a Marathi Poet Saint of the 13 century. In 1290 his guru, Nivrattinath, instructed Jnaneshwari to expand on the Bhagavad Gita so that the common folk of his era could understand it. However, this Gita was in ‘Old Marathi’ and is hard to understand. It has since undergone several translations. In the 1940’s it was translated by Shri Pradham. He died in 1950. Swami Kripananda took that translation and has rendered it into contemporary idiom.

24 Fire, brightness, day, the bright lunar fortnight, the six months of the northern course of the sun: departing then, the men who know Brahman go forth to Brahman.

[Jnaneshwari commentary. M.L., ed.]

O Arjuna, listen to Me. At the crisis of death, the five elements leave the body last.

At the moment of death, if the intellect is not overcome by confusion, if the memory does not become blind, and if the mind is not deadened, then the organs of perception retain their vigor, and the

experience of union with the Eternal becomes a protective sheath. ...

At this time, a person should preserve all his memories of the past and leaving the body, attain union with God. The perception of consciousness is drowned in the phlegm of the body, and all awareness of past and future ceases. In this way, the benefit of previous yogic practice is lost even before death occurs, as though the lamp held in a person's hand were extinguished before he found what he had lost.

Understand that the gastric fire is the basis of consciousness. This fire is the source of all strength at the moment of death.

Within, there should be the light of the gastric fire. Without, the time should be during the bright half of the month, during daylight, and during one of the six months of the northern path of the sun.

[This is ESOTERIC! M.L.]

He who leaves his body under such auspicious conditions becomes one with the Eternal, for he is a knower of the Absolute. Listen, O Arjuna. These conditions are very powerful; therefore, this is the straight path by which one can reach Me. ...

This is known as the best time and is called the path of light. Now listen, and I will describe to you the inauspicious time.

25 Smoke, night, the dark lunar fortnight, the six months of the southern course of the sun; attaining by these the lunar light, the yogi is born again.

At the moment of death, the heart is compressed in darkness because of the pressure of air and phlegm. The sense organs are blocked, the memory is lost in confusion, the mind is bewildered, and the life force is constricted. The gastric fire is extinguished and smoke pervades everything. For this reason consciousness is confined within.

Just as when heavy rain clouds hide the moon, there is neither brilliance nor darkness, but only a dim light. When a mist has spread over the sense organs, the mind, and the intellect, all the gains of life are lost. ...

This is the condition within the body. Outwardly, the time is night, during the dark half of the month, and during one of the six months of the southern path of the sun. ...

O Arjuna, understand that I have spoken here of the inauspicious time. This is the dark path leading to rebirth.

The other, known as the path of light, is the straight and easy highway leading to Self realization.

26. These are the two paths, light and dark, thought to be eternal for the universe. By one he does not return; by the other he returns again.

O Arjuna, these are the two eternal path, one straight and the other crooked. I have purposely pointed them out to you. So that for your welfare you can see the right path and the wrong one, recognize the true and the false, and know what is

good and what is harmful. ...

27. Knowing these two paths the yogi is not confused at all. Therefore, at all times be steadfast in yoga, Arjuna.

At that time a person cannot know this, and it is useless to ask what will happen. At the time of death, he doesn't know by which path he may attain the Absolute. Yogis know that they are truly the Eternal whether they are in the body or out of it, just as they know a rope is a rope and not a snake. ...

A person who has become a yogi through this teaching knows that it is right. Having weighed this experience, he reaches Self-realization.

Kripananda Swami. *Jnaneshwar's Gita* Chapter eight. pages 107-8

Note, that it is clear that the two paths spoken of in the Gita are: the one to enlightenment and the one back to Maya. Nothing is mentioned however of renouncing Self-realization to come back and serve suffering humanity. It is simply a concept that is not discussed in Hinduism. However, that does not mean that Hindu Saints or Saints of other traditions do not serve the Bodhisattva ideal.

The following excerpts were taken from the lives of various Hindu and Catholic Saints both having lived or are living right now. Although not all these people may be recognized as Saints, we wanted to include people of the times we live in as well as different traditions. Included will be some statement by them that points to the fact that

they understand the "Oneness of All," and one statement included that indicates their commitment to Service of Humanity.

Saint Therese of Lisieux (1873-1897): Saint Threse is known as the Patron Saint of France, second only to St. Joan of Arc. She was a poet mystic of the Christian Religion.

As she lay dying in great, constant pain at age 24, Therese could see the roses she loved blooming outside. Confident in God's love, she promised: "After my death, I will let fall a shower of roses. **I will spend my Heaven in doing good upon earth.**"

Ordinary People Extraordinary Lives, Inspirational Stories of the Saints.

Swami Muktananda: To some Swami Muktananda is considered a modern day Hindu Saint (1908-1981) whose mission was to start a meditation revolution and see a world full of saints. This mission was to be accomplished through the awakening of the Kundalini via Shaktapata.

Swami Muktananda wrote:

I still meditate now, but I have a deep certainty that there is nothing more for me to see. ... If in the outer world I still see that same Light of Consciousness, whose subtle, tranquil blue rays I had seen spreading everywhere. ... page 40

In 1977, during his birthday celebration ... Swami Muktananda suffered a major heart attack. He said later that during his heart attack, he left his body ... and found himself on

the subtle plane He said:

When I got there, my Guru was waiting for me. I sat with my Baba for a while, and then my Baba said, "Go back, you have more work to do." When Shree Guru's car is standing in the road, not even the lord of death can pass." page 106

After Swami Muktananda dropped his body one of his devotees wrote:

Incredible grief came up in my heart. Even the moment I remember feeling how fortunate I was to have been loved so much and to have loved so deeply - and yet the pain was so profound. I remember wondering what life would be like, never smiling again. ... And yet the next morning I found myself taking a walk through the beautiful gardens. ... and as I looked around, I was struck by this incredible golden light that was emanating from everything and everyone around me. In that moment, I heard Baba's voice very clearly inside of me, and he said, "Where do you think I have gone? Didn't I always tell you I would always be with you? Didn't I always tell you I live inside of everyone and everything. Now you are having the experience. page 125

Swami Chidvilasananda: The current guru head of Swami Muktananda's mission. After Swami Chidvilasananda's initiation she wrote:

This was when purno'ham was installed

In place of Swami Chidvilasananda

The perfect I-consciousness, purno'ham vimarsha,

Is the gift of the Siddhas.

My Guru, out of his compassion,
Turned base metal into gold
Whatever remains is his work of art.
Everything happens through his
grace. page 121

Later after Swami Muktananda's death she reassured the devotees:

I offered my life to my Guru, and he said, "Serve." So I want you to know that I belong to you all." page 131

Swami Durgananda. *Meditation Revolution*. pages 40, 106, 121, 125

Mata Amritanandamayi: Mata Amritanandamayi is considered by some to be a Modern Day Hindu Saint of Lord Krishna and the Divine Mother (Kali). Divine Bhavas are when the spirit forces of divine deities are manifested though a Purna Avatara for the purpose of instilling devotion back to their devotees.

Mata Amritanandamayi speaks:

In the early days I used to dance in bliss and move about alone, persisting in Krishna Bhava, but no one knew. One day I strongly felt to get absorbed in that Supreme Being once and for all. Then I heard a voice from within, "Thousands and thousands of people in the world are steeped in misery. I have a lot to be done by you who are one with me." page 86

Later Mata Amritanandamayi heard the Divine Mother speak from within:

My child, I dwell in the heart of all beings and have no fixed abode. Your birth is not for merely enjoying the unalloyed Bliss of the Self but for comforting suffering humanity. Hence-

forth, worship Me in the hearts of all beings and relieve them of the sufferings of worldly existence. ... page 141

Amritasvarupananda, Swami: *Mata Amritanandamayi A Biography*. pages 85, 141.

It seems clear from studies of Saints of different traditions that, although the Bodhisattva Vow is not talked about, it does exist. To renounce “Nirvana” does not mean one is not enlightened and, in fact, enlightenment is part of the definition. It simply means that “One” helps suffering humanity, whether in a body form or not.

The Mystery lies in the way in which The Bodhisattva Vow is carried out. In the case of Swami Muktananda and Swami Chidvilasananda, the mission is “The Meditation Revolution” through Shaktipata. In the case of Mata Amritanandamayi, the mission is to bring out the path of devotion through Divine Bhavas, and in the case of Saint Therese of Lisieux it was to bring devotion back to the people of France via her poetry, and then to serve humanity from the Heaven plane. There are many, many saints in many traditions; these are but a few.

Now to consider the unanswered questions:

Does the Bodhisattva renounce enlightenment or liberation in order to help suffering humanity? From the definition given by G. de Purucker, the Bodhisattva does not renounce enlightenment but first becomes enlightened, and then continues to help suffering humanity.

Do Bodhisattvas exist only in the Buddhist tradition? We have not found the discussion of a “Bodhisattva” in any other tradition but Buddhism, but it does not follow that Bodhisattva Ideal is limited solely to the Buddhist tradition.

Is it one’s ego (personality\Kama-Manas) that makes the choice of renouncing Nirvana or is it one’s destiny (Higher Self)? In reality it is both because in enlightenment the Kama-Manas is a tool of the Higher Self.

Note: It is before “enlightenment” that the chela is left to determine his actions. It is after “enlightenment” that the chela becomes one with his Guru or Master.

Master K.H. wrote to C.W. Leadbeater:

You ask me what rules you must observe during this time of probation, and how soon you might venture to hope that it could begin. I answer: You have the making of your own future in your own hands, as shown above, and every day may be weaving its woof.

If I were to demand that you should do one thing or the other, instead of simply advising, I should be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true.

So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine

whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny - and may our Lord's the Tathagata's memory aid you to decide for the best.

Leadbeater. C.W. *How Theosophy Came To Me*. page 50

It is further stated in *The Mahatma Letters*:

The fact is, that to the last and supreme initiation every chela - (and even some adepts) - is left to his own device and counsel. We have to fight our own battles, and the familiar adage - "the adept becomes, he is not made" is true to the letter. Since every one of us is the creator and producer of the causes that lead to such or some other results, we have to reap but what we have sown. Our chelas are helped but when they are innocent of the causes that lead them into trouble; when such causes are generated by foreign, outside influences. Life and the struggle for adeptship would be too easy, had we all scavengers behind us to sweep away the effects we have generated through our own rashness and presumption. ...

The Mahatma Letters to A. P. Sinnett. 3rd ed., page 305

Notes from Amma Sri Karunamayi, Bhagavathi Sri Sri Vijayeshwari Devi

This past month Dick and Marty went to listen to talks given by passing Hindu Masters. Our Comments will be interspersed.

Amma Sri Karunamayi comes from the Divine Mother lineage. Her father's guru was Sri Ramakrishna Paramahansa. She was born in 1958 on Vijaya Dashami Day, hence, her birth name of Vijayeshwari. During her college years she left to meditate in the forests of Kanva Sandra near Penusila Kshetra. Currently, she has several ashrams plus several major projects including the building of a free hospital in the remote region of Nelbre District in Andhra Pradesh.

Notes On Service

Truth depends upon the search for righteousness in one's life. There is no exaggeration if this statement is repeated: there is no compromise between truth and untruth, just as there is no compromise between light and darkness. One should attain absolute purity to attain Self Realization and so see God. ...

In this world, one might have become a scholar of scriptures. One might have performed a lot of hard penance in seclusion. One might have visited holy places and taken baths in several rivers, and might be able to perform many a miracle. But when such a person has no compassion towards the poor, the unhealthy and suffering, all his achievements are

useless.

The real abode of God lies in that heart which radiates love with equanimity towards all. God exists in everyone, and so the person with a pure heart such as this will love and regard others as a God. The countenance of such a person shines bright like gold. Such people live only to serve others without any aspirations for worldly gains. They are the saviors and protectors of the world. ...

When we extend help to others, we should not anticipate that it should be returned in any form. Our service should be imbued with the principle of pure love. Such service will anoint our hearts with a soothing effect which bring untold experience of eternal peace. This is a stepping stone towards a just life. When service is rendered to anyone we should render it with the motto of service, and we should not record in our minds the services rendered. This is the second step. As the duty of the sun is to give life to the world, the responsibility of society should be to serve humanity. As such there is no reason for anyone to be proud of any service rendered by him. For having taken birth as human beings, we should have the self-satisfaction of having discharged our duty.

In the field of service, one should see everyone as a form of God. There is no doubt about this. Then the river of divine love will flow uninterruptedly and effortlessly from us without our knowledge. Further, one will get indescribable peace and eternal satis-

faction of bliss.

God is not distant from us. He rests in the hearts of all the creatures. Those who do not recognize this truth will suffer from difficulties.

Life without divine love can be compared to a beautiful flower without fragrance, a pond without water, and a sky without sun - all of which are useless.

Knowledge obtained by reading several books will not shine unless the heart is filled with divine love. Achievements obtained in our life without divine love are no achievements but failures. The one power that binds the entire creation is divine love. It is divine love which is preserving all lives. ...

While everything revolves and undergoes fast changes, the Truth remains calm, undaunted and peaceful and at a height which cannot be challenged. The truth is the basis for the existence of the entire universe.

- . Truth is the state of mind.
- . Truth is bliss and peace.
- . Truth is knowledge and power.
- . Truth is divine love.
- . Truth is God.

Therefore when the divine love (truth) enters all creatures of this world, everyone gets peace and happiness.

Then the divine love which is the foundation for the Universe will provide Bliss to everyone. Only love with equanimity can make everything effective. Then everything attains universal character and we experience close affiliation with the entire existence.

The heart which inculcates equanimity and love will be free from all bad qualities like lust, anger, attachment etc.. Further, life becomes powerful and sparkling. One should not lose faith in the deity being worshipped by one; and it should be maintained throughout one's life. This is real religion. Is there a better religion than human equanimity and love? Then, one changes from imperfect to perfect and incomplete to complete.

Purity belongs to the heart and body. Purity is equal for both men and women. The heart which imbibes such purity transforms itself into eternal peace. The heart filled with love and compassion will shine like moonlight and envelop the entire universe. The human body is a great instrument for displaying the divine power of the Universal Mother. Such a human body is a temple of God - and let it not turn into a hell. By maintaining the sanctity and resorting to the motto of "Service to Man is Service to God," let us make our lives worthy.

OM SHANTI

Murugan. *Sri Karunamayi A Biography*. pages 162-7

Thoughts for reflection from *Wake Up and*

Roar: by H.W. L. Poonja

Poonja is considered by some as a fully Self-realized Sat Guru. His lineage is Bhagavan Ramana Maharshi. He believed in the Self Inquiry method.

What is it that takes birth?

Unfulfilled samskaras take birth.

And the Self?

The Self is not touched. Only the body is born and dies. Your cumulative samskaras give rise to the impetus for another lifetime.

This unceasing rebirth is called samsara. It is suffering. This goes on until enlightenment. Enlightenment is the fire of knowledge which burns the samskaras and then your birth and earth problems end. ...

Direct Knowing:

First I think and then I act. This process will be gone and direct activity will be there according to circumstances. In this process memory won't be there either. You don't need memory. Memory is ego itself. ...

... All this will be finished. Mind will be no mind. Mind and ego, there is not much difference. Neither the mind nor the ego exist. In fact, they never existed. These are just your own desires. ...

Ego:

When you say the wave belongs to the ocean, who is saying the wave is different from the ocean? Ego is the wave. YOU are the source. You are ocean, yet you do not identify yourself with the ocean in that place. When you are the ocean, how do you differ from the waves? What conflict do you have with the waves?

... This source is ocean itself. Ego plays on the surface of the ocean like a wave. The trouble is that right now you are describing yourself as an onlooker of both ocean and wave, standing somewhere on the beach. You have to identify yourself and say, "I am the ocean." ... You have to be ocean itself. You are the ocean. When a wave arises, you be under the wave. How is the wave different from the ocean itself? Name, shape and movement. All this is activity, but how is the ocean concerned with the wave's name, form, or movement? Waves rise and fall and move about and how is this the ocean's concern? ... These waves are only samsara rising from the ocean. Underneath is nirvana. Ocean is nirvana and emptiness. ...

You have to return to the source, to emptiness, to the ocean, and then see how you feel, how you are different in activities, movement, name, form.

If it is the ocean, the ocean doesn't mind the waves. If there is ocean, there must be waves. These waves are samsara. Ocean is nirvana. All this is dancing.

... To become something, to

expect something, you have to do something. To remain I AM you don't have to do anything. Its fullness is emptiness. I AM is the ocean, and the waves are the cosmos, the universe, all happenings. And you can enjoy. This is called Leela's sport. ... page 46-9

Practices:

Whatever practice you are doing, continue until it leaves you. Or, if you choose to stop it, do so with respect. It got you this far and must be treated with respect. ...

[If you feel you do not need these practices anymore then chances are it is the ego and pride. The key lies in the word respect. Marty].

After enlightenment, however, the self-realized is beyond form, beyond senses, and therefore not touched by the ordinary desires. After enlightenment the momentum of your desires may continue but they do not touch the Self. ...

[Marty says: Here I think 'desire' may be the fulfillment of the moment, completion of Karma, or the action of the spontaneous moment. It is the fulfillment of one's Dharma or God's Will. A Saint lives are filled with this desire all the time. It is not the same as the desires of the world or ego.]

... For an enlightened being there is no consideration of past or future. No consideration is given to the fruits of action. Rather, action is taken in each moment from emptiness. The fruits will take care of themselves. ...

The common man needs morality to guide his actions. Enlightened beings recognize that morality itself is empty, as is everything else. Therefore, right action, right speech, and the Buddha's eightfold path may come as a consequence of emptiness, they will never lead to emptiness.

... And if it is understood it becomes a trap. Understanding and not understanding are all in the scheme of ignorance, just a realm of the mind. This is not learning. This is your birthright. You cannot study to be what you are. You do not need to understand in order to breathe. ... page 51-78

What is Karma?

There is no past karma, no present karma, and no future karma. ... I am speaking of the non-doer. From the doer there will be a reaction and he will have to pay for it. One who is involved in attachments will reap the consequences of his thoughts and concepts. You become what you think.

What you have studied must be forgotten. Then you can leap forward. You cannot leap forward if you cling to the understanding of the scriptures. Then you discover that you are not to try to understand. This is leaping forward beyond scriptures. No difference in holding scriptural concepts than in holding worldly knowledge. ...

Poonja. H.W.L. *Wake Up and Roar.*

From Siddha Correspondence Course Newsletter: June, 2001.

Karma:

Karma includes the events, conditions, circumstances, situations, relationships, and experiences of our personal life. Karma takes place as a linear sequence of events in time. Each present moment in itself is free from karma. If we can focus our attention in the present moment, we live free from karma. Then we simply watch and enjoy the unfolding movie of our life with great equanimity.

Our mental concepts and descriptions of what is going on in our lives, instead of actually existing in the present moment, are mostly melodramatic interpretations of our current karmic situations. ... We can think or say such things are going on in our life, yet they do not exist in any present moment. They exist only in the mind, on the ongoing drama of physical life, as karma. As we have learned, if we believe in it, it will outwardly appear to be real. In this way we create our own personal experience through what we think and believe. ...

Our actual experience of our karma is determined in each present moment by our attitude, approach, and intention. ... In each present moment we determine how to play it. Although we live in the world of karma, we are free from it through remaining firmly anchored in the present moment. ...

[This is why our Theosophical Masters have always said that "To live to Serve Humanity" is foremost. We need to keep our thoughts uplifted and clean. Marty]

**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.

The following question comes from Holland. The query is introduced in this manner:

In the "Introductory" to The Secret Doctrine I read:

"Volume I of 'Isis' begins with a reference to 'an old book'-. . . so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence . . .'

"This very 'old book' is the original work from which the many volumes of *Kiu-ti* were compiled. Not only the latter and the *Siphrah Dzenioutha*, but even the *Sepher Yetzireh*-the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the *Shu-king*, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume." (S.D. I, xlii-xliii; I, 25 3rd ed.; I, 64 6-vol. ed.)

On the following pages it is stated:

"But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about

5,000 years. In about nine years hence, the first cycle of the first five milleniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished.

We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankaracharya." (S.D. I, xliii-xliv; I, 27 3rd ed.; I, 65 6-vol. ed.)

An editorial footnote was appended to this paragraph on page 65, together with an additional note on page 340 of the 6 vol. edition.

Question. (a) What is meant here with "the last prophecy;" (b) and that "nearly ready Volume II" of those Prophecies? (c) Real existing occult or esoteric "books"? (d) as H.P.B. hints to "a series of proofs given of the existence of one primeval universal Wisdom . . . for Christian Kabalists and students"?

Answer. (a) It would seem that certain members of the Occult Fraternity function as scribes in connection with the preparation of a history of the Fifth Root-Race of humanity inasmuch as "the very Old Book" gives "the true history of the races from the *First* down to the Fifth (our) race. (S.D. *Ibid.*)

It should also be mentioned that the Old Book also provides the record of the cycles of the Yugas, and determines the age of the Kali Yuga, for *The Secret Doctrine* continues the account

prepared in the Old Book in these words: "It stops short at the beginning of the *Kali Yuga* just 4989 years ago at the death of Krishna, the bright 'Sun-god,' the once living hero and reformer." (*Ibid.*) This would be equivalent to 3102 B.C.

Based on this figure the Scribes began the recording of the *Kali Yuga* cycle also setting down their prophecies; these are referred to as having been entered in "another book" not regarded as very ancient. It is also described as "the first volume of the prophetic record for the Black Age."

From the passage in *The Secret Doctrine* it would seem that the "last prophecy" has reference to what was recorded in the "first volume of the prophecies" and evidently the prediction was accomplished when the nine-year period elapsed. This occurred in February 1897.

In the very first letter which Mr. Sinnett received from Mahatma K.H. there is a passage which gives a hint as to the manner in which the prophecies are prepared. It has to do with having a "glimpse into the world of *esotericism* with its laws based upon mathematically correct calculations of the future-the necessary results of the causes which we are always at liberty to create and shape at our will but are as unable to control their consequences which thus become our masters." (*The Mahatma Letters to A. P. Sinnett*, pp. 4-5)

Answer (b) The quotation mentions "the dawn of the new Cycle." This very likely refers to the dawn of the Aquarian Age. The suggestion is offered that the closing portion of this sentence in regard to the settling and squaring of accounts between the races has reference to the end of the Aquarian Age about two thousand years hence and not to the end of the Piscean Age. As to the next sentence: "Volume II of the Prophecies is nearly ready" ... -this is not a

precise statement. It all depends upon what H.P.B. had in mind: whether she was referring to the time-period of events in the "new cycle", or perhaps a certain cycle in the *Kali Yuga*; however, nothing definite was specified in this sentence. Unquestionably, initiates versed in the secret calculations of cyclic events are those who would enter the prophecies in "Volume II." Judging from what Mahatma K.H. wrote to Mr. Hume, calculations of cycles are not an easy task; witness this passage:

"Learn first our laws and educate your perceptions, dear Brother. Control your involuntary powers and develop in the right direction your will and you will become a teacher instead of a learner. I would not refuse what I have a right to teach. Only I had to study for fifteen years before I came to the doctrines of cycles and had to learn simpler things at first." (*The Mahatma Letters to A. P. Sinnett*, Letter No. XXII, p. 144 2nd ed.; p. 141 3rd ed.)

Answer (c) The questioner asks: "Real existing occult or esoteric books"? There is no doubt whatsoever that there are real existing esoteric books-but we do not have access to them. To mention some: There are "the many volumes of Kiu-ti" which the Mahatmas themselves study. Nor should the Book of Dzyan and its commentaries be omitted. There is the *Chaldean Book of Numbers*: "It is very rare indeed, there being perhaps only two or three copies extant, and these in private hands." (*Theos. Glossary*, p. 75)

". . . the Secret Books distinctly teach, as we see, an astronomy that would not be rejected even by modern speculation could the latter thoroughly understand its teachings." (S.D. I. 203; I. 252 6-vol. ed.; I 224 3rd ed.)

Answer. (d) The next portion of the quotation added by the questioner is part of a sentence; here is the full sentence:

“One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom-at any rate for the Christian Kabalists and students.” (S.D. I, xlv; I, 65 6-vol. ed.; I, 27 3rd ed.)

It may be pointed out that this sentence does *not* refer to the paragraph beginning “But there exists another book” (quoted before the Question). Instead it goes back to the paragraph which preceded the paragraph reading “Volume I of ‘Isis’ begins with a reference to ‘an old book.’” (This is the first quotation which opened this study.)

In order to clarify the point; the paragraph to which the above quoted sentence refers (namely “One more important point . . .”), reads as follows:

“Concerned simply with the philosophies within our historical times and the respective symbolism of the fallen nations, only a hurried glance could be thrown at the panorama of Occultism in the two volumes of Isis. In the present work, detailed Cosmogony and the evolution of the four races that preceded our Fifth race Humanity are given, and now two large volumes explain that which was stated on the first page of *Isis Unveiled* alone, and in a few allusions scattered hither and thither throughout that work. Nor could the vast catalogue of the Archaic sciences be attempted in the present volumes, before we have disposed of such tremendous problems as Cosmic and Planetary Evolution, and the

gradual development of the mysterious Humanities and races that preceded our ‘Adamic’ Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric philosophy has, in truth, nothing to do with the earlier work.” (S.D. I, xlv; I, 63-vol. ed.; I, 25 3rd ed.)

There is yet another matter to be considered. Reference was made by the questioner to the footnote which was added to page 65 and an additional note on page 340 of the 6-volume edition. In view of the fact that the editorial footnote added to page 65 of Volume I of the 6-volume edition was not published in the 1888 edition, it is now quoted here:

“H.P.B. wrote in the *Vahan*, December, 1890, p. 2: . . . ‘If you would really help the noble cause-you must do so now, for, *a few years more and your, as well as our efforts, will be in vain* . . . We are in the very midst of the Egyptian darkness of Kali Yuga, the Black Age, the first 5,000 Years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called Failures and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, and rules and original purposes answer in every particular and detail if strictly carried out-to the innermost fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.” (S.D. I, 65 fn, 6-vol. ed.)

Turning now to page 340 of Volume I of the 6-volume edition, headed “Additional Notes”. The first one is a “Note provided by Probodh Chandra Sen Gupta, at the request of Mr. Hirendranath Datta.”

“There are two distinct Kali Yugas. (1) The astronomical Kali Yuga which began 3102 B.C., most probably determined by Aryabhata I, in 499 A.D. This was an *unreal* Kali Yuga beginning (17-18 February, 3102 B.C.), and was undoubtedly the result of a calculation backwards, as detected by Bentley, Burgess, etc.. and I fully corroborate their view . . . (2) The other Kali Yuga as spoken of in the *Mahabharata* and the Puranas, began on 7 January, 2454 B.C., with the winter solstice day, being the day of the full moon near the star Regulus. Then followed a period of *sandhi* (interval) of 100 years in which, in 2449 B.C. happened the Bharata battle, and in 2413 the death of Shri Krishna. Of this Kali Yuga, 5000 years will elapse in 609 years more, i.e.. in 2547 A.D. Personally, I have accepted this as the real Kali Yuga in all my researches’ (S.D. I, 340, 6-vol. ed.)

Attention is now directed to an article entitled “Theosophy and Spiritism” written by H. P. Blavatsky:

“In order to prove what we put forward about the *Yugas*, we give here the two calculations, the one that is adopted by the Northern Brahmanas and which is esoteric, and that of the Southern Brahmanas which has hitherto been an esoteric calculation, and whose key is in the hands of the initiates. There are no others. Both are correct, because the totals are in agreement.”

H.P.B. then gives the ages of the four Yugas and continues-8)

In addition to the fact that H. P. Blavatsky was referring to the esoteric calculations of the Southern Brahmanas, attention is now directed to an article written by T. Subba Row, B.A., B.L., of Southern India, who also refers to the commencement of the Kali Yuga as occurring in 3102 B.C., basing his statement upon the *Surya-*

Siddhanta, which H.P.B. declares to be “the oldest astronomical work in the whole world” (S.D. II, 326; III, 325 6-vol ed.; II, 340 3rd ed.) It is indeed far older than the Puranas or the Mahabharata. Quoting Subba Row:

“According to the Hindu works on Astronomy a Sauramanam year consists or 365 days, 15 ghadias and 31 vighadias.” (Sauramanam-a solar measurement; ghadias-minutes; vighadias 1/23 of a ghadia)

“As the Christian era commenced on the 3102nd year of Kaliyuga (according to Sauramanam) Buddha died in the year 2565 of Kaliyuga and the inscription was written in the year 4362 of Kaliyuga (according to Sauramanam). And now the question is whether according to the Hindu Almanac, the first day of the waning moon of Karttika coincided with a Wednesday.

“According to *Suryasiddhanta* the number of days from the beginning of Kaliyuga up to midnight on the 15th day of increasing moon of Aswina is 1,593,072, the number of Adhikamasas (extra months) during the interval being 1608 and the number of Kshayatithis 25,323.” (Aswina signifies one of the 28 lunar mansions, the sixth.)

“If we divide this number by 7 the remainder would be 5. As Kaliyuga commenced with Friday, the period of time above defined closed with Tuesday, as according to *Suryasiddhanta* a week-day is counted from midnight to midnight.” (*H. P. Blavatsky Collected Writings, Vol. V. pp. 261-2*)

There is yet another reference to the

beginning of the Kaliyuga. It is in an article on “The Antiquity of the Vedas,” by Krishna Shastri Godbole, published in *The Theosophist*, October, 1881. The Sanskrit terms Krittika, Mrigashirsha, Purva-Bhadrapada, signify asterisms or constellations through which the moon passes, hence regarded as “lunar mansions.” Quoting from the article:

“The vernal equinoctial point, we have seen, coincided with the beginning of Krittika in 1421 B.C.; and from the beginning of Krittika to that of Mrigashirsha, was, in consequence, $1421 + 26 \frac{2}{3} \times 72 = 1421 + 1920 = 3341$ B.C., supposing the rate of precession to be $50''$ a year. When we take the rate to be $3' 20''$ in 247 years, the time comes up to $1516 + 1960.7 = 3476.7$ B.C.

“When the winter solstice by its retrograde motion coincided after that with the beginning of Purva-Bhadrapada, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phalgun (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali-Yuga (derived from ‘kal,’ ‘to reckon’), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.” (*The Secret Doctrine*, V, 343-4 6-vol ed.; chapter entitled “Secret Cycles”.)

From *The Canadian Theosophist*, Vol. 52, No. 3 July, 1971

THE YOGA SUTRAS OF PATANJALI

“The Book of the Spiritual Man”

An Interpretation by Charles Johnston, Bengal Civil Service, retired; Indian Civil Service, Sanscrit Prizeman; Dublin University, Sanscrit Prizeman.

Dedicated with Cordial Regards to
Charles Rockwell Lanman

INTRODUCTION TO BOOK I

The Yoga Sutras of Patanjali are in themselves exceedingly brief, less than ten pages of large type in the original. Yet, they contain the essence of practical wisdom, set forth in admirable order and detail. The theme, if the present interpreter be right, is the great regeneration, the birth of the spiritual from the psychical man: the same theme which Paul so wisely and eloquently set forth in writing to his disciples in Corinth, the theme of all mystics in all lands.

We think of ourselves as living a purely physical life, in these material bodies of ours. In reality, we have gone far indeed from pure physical life; for ages, our life has been psychical, we have been centered and immersed in the psychic nature. Some of the schools of India say that the psychic nature is as it were, a looking glass, wherein are mirrored the things seen by the physical eyes and heard by the physical ears. But this is a magic mirror; the images remain, and take a certain life of their own. Thus within the psychic realm of our life there grows up an imaged world wherein we dwell; a world of the images of things seen and heard, and therefore a world of memories; a

world also of hopes and desires, of fears and regrets. Mental life grows up among these images built on a measuring and comparing, on the massing of images together into general ideas, on the abstraction of new notions and images from these; till a new world is built up within, full of desires and hates, ambition, envy, longing, speculation, curiosity, self-will, self-interest.

The teaching of the East is, that all these are true powers overlaid by false desires; that though in manifestation psychical, they are in essence spiritual; that the psychical man is the veil and prophecy of the spiritual man.

The purpose of life, therefore, is the realization of that prophecy; the unveiling of the immortal man; the birth of the spiritual from the psychical, whereby we enter our divine inheritance and come to inhabit Eternity. This is, indeed, salvation, the purpose of all true religion, in all times.

Patanjali has in mind the spiritual man, to be born from the psychical. His purpose is, to set in order the practical means for the unveiling and regeneration, and to indicate the fruit, the glory and the power, of that new birth.

Through the Sutras of the first book. Patanjali is concerned with the first great problem, the emergence of the spiritual man from the veils and meshes of the psychic nature, the moods and ventures of the mental and emotional man. Later will come the consideration of the nature and powers of the spiritual man, once he stands clear of the psychic veils and trammels, and a view of the realms in which these new spiritual powers are to be revealed.

At this point may come a word of explanation. I have been asked why I use the word Sutras, for these rules of Patanjali's

system, when the word Aphorism has been connected with them in our minds for a generation. The reason is this: the name Aphorism suggests, to me at least, a pithy sentence of very general applications piece of proverbial wisdom that may quoted in a good many sets of circumstance, and which will almost bear on its face the evidence of its truth. But with a Sutra the case is different. It comes from the Same root as the word "sew," and means, indeed, a thread, suggesting, therefore, a close-knit, consecutive chain of argument. Not only has each Sutra a definite place in the system, but further, taken out of this place, it will be almost meaningless, and will by no means be self-evident. So I have thought best to adhere to the original word. The Sutras of Patanjali are as closely knit together, as dependent on each other, as the propositions of Euclid, and can no more be taken out of their proper setting.

In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

BOOK I.

1. OM: *Here follows Instruction in Union*

Union, here as always in the Scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God.

2. *Union, spiritual consciousness, is gained through control of the versatile Psychic nature.*

The goal is the full consciousness of the spiritual man, illumined by the Divine Light. Nothing except the obdurate resistance of the psychic nature keeps us back from the goal. The psychical are spiritual powers run wild, perverted drawn from their proper channel. Therefore our first task is, to regain control of this perverted nature, to chasten, purify and restore the misplaced powers.

3. *Then the Seer comes to consciousness in his proper nature.*

Egotism is but the perversion of spiritual being. Ambition is the inversion of spiritual power. Passion is the distortion of love. The mortal is the limitation the immortal. When these false images give place to true, then the spiritual man stands forth, luminous as the sun, when the clouds disperse.

4. *Heretofore the Seer has been enmeshed in the activities of the psychic nature.*

The power and life which are the heritage of the spiritual man have been caught and enmeshed in psychical activities. Instead of pure being in the Divine, there has been fretful, combative egotism, its hand against every man. Instead of the light of pure vision, there have been restless senses and imaginings. Instead of spiritual joy, the undivided joy of pure being, there has been self-indulgence of body and mind. These are all real forces, but distorted from their true nature and goal. They must be extricated, like gems from the matrix, like the pith from destructive violence. Spiritual powers are to be drawn forth from the psychic meshes.

5. *The psychic activities are five; they are either subject or not subject to the five hindrances (Book II, 3).*

The psychic nature is built up through the image-making power, the power which lies behind and dwells in mind-pictures. These pictures do not remain quiescent in the mind; they are kinetic, restless, stimulating to new acts. Thus the mind-image of an indulgence suggests and invites to new indulgence; the picture of past joy is framed in regrets or hopes. And then is the ceaseless play of the desire to know, to penetrate to the essence of things, to classify. This, too busies itself ceaselessly with the mind-images. So that we may classify the activities of the psychic nature thus:

6. *These activities are: Sound intellection, unsound intellection, predication, sleep, memory.*

We have here a list of mental and emotional powers; of powers that picture and feel. But the power to know and feel is spiritual and immortal. What is needed is, not to destroy it, but to raise it from the psychical to the spiritual realm.

7. *The elements of sound intellection are: direct observation, inductive reason and trustworthy testimony.*

Each of these is a spiritual power, thinly veiled. Direct observation is the outermost form of the Soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence; and these, on the supreme truth that all life is of the One. Trustworthy testimony, the sharing of one soul in the wisdom of another, rests on the ultimate oneness of all souls.

8. *Unsound intellection is false understanding, not resting on a perception of the true*

nature of things.

When the object is not truly perceived, when the observation is inaccurate and faulty, thought or reasoning based on that mistaken perception is of necessity false and unsound.

9. Predication is carried on through words or thoughts not resting on an object perceived.

The purpose of this Sutra is, to distinguish between the mental process of predication, and observation, induction or testimony. Predication is the attribution of a quality or action to a subject by adding to it a predicate. In the sentence, "the man is wise," "the man" is the subject; "is wise" is the predicate. This may be simply an interplay of thoughts, without the presence of the object thought of; or the things thought of may be imaginary or unreal, while observation, induction and testimony always go back to an object.

10. Sleep is the psychic condition which rests on mind states, all material things being absent.

In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind-images and thoughts. The outer current ceases in sleep; the inner current continues, and watching the mind-images float before the field of consciousness, we "dream."

Even when there are no dreams, there is still a certain consciousness in sleep, so that, on waking, one says "I have slept well," or "I have slept badly."

11. Memory is holding to mind-images of things perceived, without modifying them.

Here, as before, the mental power is

explained in terms of mind-images, which are the material of which the psychic world is built. Therefore the sages teach that the world of our perception, which is indeed a world of mind-images, is but the wraith or shadow of the real and everlasting world. In this sense, memory is but the psychical inversion of the spiritual, ever-present vision. That which is ever before the spiritual eye of the Seer needs not to be remembered.

12. The control of these psychic activities comes through the right use of the will, and through ceasing from self-indulgence.

If these psychical powers and energies, even such evil things as passion and hate and fear, are but spiritual powers fallen and perverted, how are we to bring about their release and restoration? Two means are presented to us: the awakening of the spiritual will, and the purification of mind and thought.

13. The right use of the will is the steady effort to stand in spiritual being.

We have thought of ourselves, perhaps, as creatures moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of ourselves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealized powers, which will unveil to us the nearness of the Eternal.

14. This becomes a firm resting-place, when followed long, persistently, with earnestness,

We must seek spiritual life in conformance with the laws of spiritual life, with earnestness, gentle charity, which is an acknowledgment of the One Soul within us all. Only through

obedience to that shared Life, through perpetual remembrance of our oneness with all Divine Being, our nothingness apart from Divine Being, can we enter our inheritance.

15. *Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasure here or hereafter.*

Rightly understood, the desire for sensation is the desire of being, the distortion of the soul's eternal life. The lust of sensual stimulus and excitation rests on the longing to feel one's life keenly, to gain the sense of being really alive. This sense of true life comes only with the coming of the soul, and the soul comes only in silence, after self-indulgence has been courageously and loyally stilled, through reverence before the coming soul.

16. *The consummation of this is freedom from thirst for any mode of psychical activity, through the establishment of the spiritual man.*

In order to gain a true understanding of this teaching, study must be supplemented by devoted practice, faith by works. The reading of the words will not avail. There must be a real effort to stand as the Soul, a real ceasing from self-indulgence. With this awakening of the spiritual will, and purification, will come at once the growth of the spiritual man and our awakening consciousness as the spiritual man; and this, attained in even a small degree, will help us notably in our contest. To him that hath, shall be given.

17. *Meditation with an object follows these stages: first, exterior examining, then interior judicial action, then joy, then realization of individual being.*

In the practice of meditation, a beginning may be made by fixing the attention upon some

external object, such as a sacred image or picture, or a part of a book of devotion. In the second stage, one passes from the outer object to an inner pondering upon its lessons. The third stage is the inspiration, the heightening of the spiritual will, which results from this pondering. The fourth stage is the realization of one's spiritual being, as enkindled by this meditation.

18. *After the exercise of the will has stilled the psychic activities, meditation rests only on the fruit of former meditations.*

In virtue of continued practice and effort, the need of an external object on which to rest the meditation is outgrown. An interior stage of spiritual consciousness is reached, which is called "the cloud of things knowable" (Book IV 29).

19. *Subjective consciousness arising from a natural cause is possessed by those who have laid aside their bodies and been absorbed into subjective nature.*

Those who have died, entered the paradise between births, are in a condition resembling meditation without an external object. But in the fullness of time, the seeds of desire in them will spring up, and they will be born again into the world.

Johnston. Charles. Pantanjali, The Yoga Sutras of; *Canadian Theosophist* Vol XIII. pages 10 -13

To Be Continued:

Johnston. Charles. Pantanjali, The Yoga Sutras of; *The Canadian Theosophist* Vol XIII. pages 37, 70, 99, 130, 168, 201, 230, 275, 307, 340, 371.

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Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80305-3426
Phone (303) 494-5482
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EDITORIAL

OBJECTIVES

THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

(4) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

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