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**A MESSAGE FROM HIS HOLINESS THE DALAI  
LAMA**

Dear Friends Around the World,

The events of this day [September, 11], cause every thinking person to stop their daily lives, whatever is going on in them, and to ponder deeply the larger questions of life. We search again for not only the meaning of life, but the purpose of our individual and collective experience as we have created it - and we look earnestly for ways in which we might recreate ourselves anew as a human species, so that we will never treat each other this way again.

The hour has come for us to demonstrate at the highest level our most extraordinary thought about Who We Really Are. There are two possible responses to what has occurred today. The first comes from LOVE, the second from FEAR.

If we come from fear we may panic and do things - as individuals and as nations - that could only cause further damage.

If we come from love we will find refuge and strength, even as we provide it to others. This is the moment of your ministry. This is the time of teaching. What you teach at this time, through your every word and action right now, will remain as indelible lessons in the hearts and minds of those whose lives you touch, both now, and for years to come.

We will set the course for tomorrow, today. At this hour.



In this moment. Let us seek not to pinpoint blame, but to pinpoint cause. Unless we take this time to look at the cause of our experience, we will never remove ourselves from the experiences it creates. Instead, we will forever live in fear of retribution from those within the human family who feel aggrieved, and, likewise, seek retribution from them. To us the reasons are clear. We have not learned the most basic human lessons. We have not remembered the most basic human truths. We have not understood the most basic spiritual wisdom. In short, we have not been listening to God, and because we have not, we watch ourselves do ungodly things.

The message we hear from all sources of truth is clear: We are all one. That is a message the human race has largely ignored. Forgetting this truth is the only cause of hatred and war, and the way to remember is simple: Love, this and every moment.

If we could love even those who have attacked us, and seek to understand why they have done so, what then would be our response? Yet if we meet negativity with negativity, rage with rage, attack with attack, what then will be the outcome? These are the questions that are placed before the human race today.

They are questions that we have failed to answer for thousands of years. Failure to answer them now could eliminate the need to answer them at all. If we want the beauty of the world that we have co-created to be experienced by our children and our children's children, to become spiritual activists right here, right now, and cause that to happen. We must choose to be at cause in the matter.

So, talk with God today. Ask God for

help, for counsel and advice, for insight and for strength and for inner peace and for deep wisdom. Ask God on this day to show us how to show up in the world in a way that will cause the world itself to change. And join all those people around the world who are praying right now, adding your Light to the Light that dispels all fear. That is the challenge that is placed before every thinking person today. Today the human soul asks the question: What can I do to preserve the beauty and the wonder of our world and to eliminate the anger and hatred-and the disparity that inevitably causes it - in that part of the world which I touch. Please seek to answer that question today, with all the magnificence that is You. What can you do TODAY ... this very moment?

A central teaching in most spiritual traditions is: What you wish to experience, provide for another. Look to see, now, what it is you wish to experience-in your own life, and in the world. Then see if there is another for whom you may be the source of that. If you wish to experience peace, provide peace for another.

If you wish to know that you are safe, cause another to know that they are safe. If you wish to better understand seemingly incomprehensible things, help another to better understand. If you wish to heal your own sadness or anger, seek to heal the sadness or anger of another. Those others are waiting for you now. They are looking to you for guidance, for help, for courage, for strength, for understanding, and for assurance at this hour. Most of all, they are looking to you for love. My religion is very simple. My religion is kindness.

Dalai Lama

**Steve Schweitzer, Executive director  
of Plenty gives his response to the  
September attack:**

After the horrors of September 11, we have heard one mantra repeated over and over "Nothing will ever be the same again." We can only hope that this is true, if it means that the world will be better, that people will be more tolerant and understanding, that we will care about each other more every hour of every day and that, on a grand scale, we begin to dismantle the war machine, and mobilize the only effective force in combating evil, our love for each other. Like most, we at Plenty have been moved to tears by the heroism and courage and unfathomable sadness and grief and inexhaustible compassion on display in the aftermath of this great tragedy. If we want to honor these momentous acts of selflessness, and give them their fullest value, we will let them be our primary answer to terrorism. We will turn our resources toward those who are grieving and help them rebuild their lives. We will turn to each other and remind ourselves who we are and why we are here. We will tell our political leaders not to seek vengeance and shed more blood in our name. We can do better than that. We are each other and we are part of God. We are One. If we really understand that, then we can understand how to defeat terrorism and how to transform evil into good.

That doesn't mean we let known terrorists run free, and let's put some heavy duty doors on those cockpits, but these are just some of the obvious practical considerations, not articles of war.

The U.S. government has historically supported terrorism and occasionally engaged in terrorism when it suited political objectives or in moments of temporary insanity. It is disingenuous to talk of a war of good against evil. The evil is not only "over there" somewhere. It is right here as well. Evil is a human affliction that knows no borders or limits, and one thing is for sure, evil

thrives on hatred and revenge. It wilts on love.

These acts are so horrible to contemplate and so outrageous to the world community, that they have created an opportunity for humankind, at this critical moment in our evolution, to make a quantum leap from patterns of self-destruction that have plagued our species as far back as recorded history. In the rush to judgement and the political stampede for retaliation, it would seem that such a high flung idea would be trampled under the boots of the war party, but I am seeing signs of hope, even in the corridors of government (like representative Barbara Lee of Oakland, a voice of one in the entire US House of Representatives who voted against a blank check for violent retaliation), but especially from ordinary people who feel compelled to stand up and speak out. Here is just one example from recent letters to the NY Times:

My brother, Abe Zelmanowitz, was on the 27th floor of 1 World Trade Center when the first plane hit. Although he could have gotten out of the building, he chose instead to stay with his friend, a quadriplegic who could not get out. It is in my brother's name and mine that I pray that we, this country that has been so deeply hurt, not do something that will unleash forces we will not have the power to call back. -Rita Lasar, New York We are hearing similar statements from the families of other victims. It is their voices we should be heeding and the voice in our hearts that is telling us what we should be doing and must do if we care about our world and a future for our children's children.

As far as Plenty is concerned, we can only redouble our efforts to build partnerships and friendships with people everywhere and use your kind support to help make lasting differences for families and communities who are asking for our assistance. That's our job and we're grateful to do it. We appreciate you more than ever.

Yours truly, Peter Schweitzer  
Enclosure: Fall Bulletin.

## Comments from the Siddha Yoga Satsang

Swami Chidvilasananda says: “If we live our lives giving ourselves to God, giving ourselves to humanity, giving ourselves to one another, there is an abundance of happiness, and an abundance of joy.”

[When Swami Chidvilasananda speaks about ‘abundance of happiness’ and ‘abundance of joy’ she is referring to the bliss of the Self when following the Dharma. It is not a belittlement of the seriousness of the present crisis. (Ed., M.L.)]

... In a time of crisis, the question, naturally arises: ‘How should we act? What do we do?’ And isn’t this the perfect answer: We give ourselves to God. We give ourselves to humanity. We give ourselves to one another. This is our way of life in peaceful times and in times of crisis.

We have heard that it will take time and a sustained effort to get to the root of the daunting situation facing the world. To address it will take resolve and a common resolution.

We must gather up determination and the will to re-solve, settle a situation day by day until the root of the problem has been fully addressed.

In the tradition of yoga, ‘resolve’ is an essential part of spiritual life. In Sanskrit, this is called, *abhyasa*, which means “uninterrupted effort, or sustained practice.” Continuous offering of service to the sustained commitment to uplift ourselves and the world we live in, is an example.

Are you ready to embrace your inner strength to uplift yourself and others?

Swami Chidvilasananda says:

“If the world ever needed your light, this is the time. Understand the great importance of giving your blessings and doing what you do fully, doing it wholeheartedly and giving your best. Become aware of your own condition and truly try to be generous and help whenever help is needed. Sometimes the help may be going for a walk. Sometimes it may be calling somebody on the telephone. Sometimes it may be just observing silence. Sometimes it may be giving somebody food. The help may be different at different times. You cannot help everyone in the same way at the same time.

How you want to help the United States of America, and your own country, your own family, your own nation, your own society, your own neighbors is up to you - it is your responsibility. You have to become aware. You have to wake up. You have to wake up to this very, very unfortunate situation. ...

Be generous with the treasure you have. Be generous with your light, your strength, your courage, your fearlessness. Think about all the great virtues, and they are available. You just smile at a person, and you are blessed with many great virtues. You extend a helping hand towards somebody, and you are blessed with many great virtues. So be kind while you drive. Be kind while you travel. Give cooperation.

As much as possible among the people you are with, try not to push anyone’s button. Make a very conscious decision to be kind, to be nice, to be loving, to be gentle. This is not the time to bring up your past and have a very acrimonious conversation. This is the time to

be focused on peace. If there was ever a time when your help as spiritual seekers was needed, this is the time. ... Because of what is going on in the world, each and every one of us must cooperate with one another. ... And it is very important that you maintain the health of your own being and deal with every situation with the awareness of being awake to knowledge.

### Courage and Love

I want you to be courageous and strong,. I want you to be able to look into the eyes of your brothers and sisters, and give and receive love.

Most people do not really look at each other and receive one another's love. They immediately turn their eyes away from the other person...

There is something about communicating with the eyes. The eyes are the windows of the soul. ... If you can just look at another person with total purity in your heart, an amazing alchemy takes place. You experience God. You really experience God.

By encouraging us to be open to the goodness and love that does exist in this universe, you can experience God's love, and most of the time that is what people want to give. People are so eager to give their blessings, to give their appreciation. You need to be in the place where you can receive all that, and then offer it back to the world. That is how give-and-take happens.”

[http://www.siddhayoga.org\wc\\_satsang/sarchive.html](http://www.siddhayoga.org\wc_satsang/sarchive.html)

## The Centennial Cycle

By

Dr. Roberto Fanteci

It is a common opinion among Theosophists that a special effort is made towards the end of every century by the Great White Brotherhood to illumine the world. To quote the very words of H.P. Blavatsky:

“... during the last quarter of every hundred years an attempt is made by those `Masters' of whom I have spoken, to help on the spiritual progress of humanity in a marked and special way.

Towards the close of every century you will invariably find that an outpouring or upheaval of spirituality — or call it mysticism if you prefer - has taken place.” (*The Key to Theosophy*).

The origin of this cyclic intervention is attributed by H.P.B. to Tsong-Kha-pa (1355-1417), the great reformer of esoteric and exoteric Lamaism, considered popularly (and under a certain aspect rightly so) as a reincarnation of the Buddha.

“Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats to make an attempt to enlighten the world, including the `white barbarians,' at a certain specified period of the cycle.” (S.D., Vol. 5, 396 [Adyar], also B.C.W., Vol. XIV, 431).

The concept is clear, but there is one particular source of perplexity: the number of 100 years attributed to the above-mentioned cycle.

Those familiar with The Secret Doctrine know the most important cycles, which are given in the Anthropogenesis (S.D. II, 68-70).

To summarize:

one Maha-Kalpa, or life of Brahma, comprises	311,040,000,000,000 terrestrial yrs;
1/100 of this number gives us one year of Brahma,	3,110,400,000,000 years;
1/360 of this Year is a Day and a Night of Brahma,	8,640,000,000 years, -
of which one Day (or one Night) comprises	4,320,000,000 years.

This last figure is the Kalpa which corresponds to the duration of 7 Rounds, during which reign 14 Manus; consisting of — 1,000 Mahayugas of 4,320,000 years each.

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The Mahayuga comprises the well known 4 yugas:

Satya or Krita,	1,728,000 years;
Treta	1,296,000 years
Dvapara,	864,000 years and
Kaliyuga,	432,000 years.

These yugas stand to each other in the ratio of 4:3:2:1. What is the basis for all these figures?

We know that the sun, in its apparent journey around the Zodiac, is not found at the same point of the Zodiac at the Spring Equinox year after year; indeed, it appears to be 50 seconds of an arc behind annually. This retrograde movement of the Equinoctial Point (Vernal Point) is known as the Precession of the Equinoxes.

Now, if in one year the Vernal Point retrocedes 50 seconds of arc, it will require 72 years to travel through one degree and 2160 years to travel through an entire Zodiacal sign. This is the basis of the Theory of the Ages (the Age of Pisces, Age of Aquarius, etc.) and which constitutes a big attraction to the pseudo-esoteric blunders of certain "schools."

The number 2160 is exactly half of 4320, that is, 1/100 of the Kali Yuga, and in this way we have found the astronomical basis of all the remembered cycles, of their multiples and sub-multiples.

Those under the illusion that they already live in the Age of Aquarius will be surprised to hear that the Age of Pisces started only in the year 500 of our common era, and that therefore the Age of

Aquarius will not start until the year 2660; that is, in about 700 years. For the beginning of the Piscean Age, The Secret Doctrine (S.D. V, Sec. 40 [Adyar]) cites a calculation extending to 499 A.D.; the date mentioned above is derived from considerations of other esoteric sources.

The same section of The Secret Doctrine also mentions several minor cycles of great importance, amongst them a cycle of 60 years divided into five cycles of 12 years each.

To get back to our subject, the centennial cycle, we see that this is not an even sub-multiple of the basic number 2160. But, if starting from this, we come back to the smaller cycles on the basis of calculations, the principles of which will not be gone into now, we find that a period of 2160 years comprises 5 cycles of 432 years (1/1000 of the Kali Yuga) and that a cycle of 432 years can be subdivided as follows:

$$432/2 = 216$$

$$432/3 = 144$$

$$432/4 = 108$$

432/6 = 72 (the time for the vernal point to retrograde one degree)

$$432/12 = 36$$

(Comprising 3 cycles of 12 years).

The cycle of 108 years is that which closest approaches the duration of the century; let us surmise that this is the real cycle which is the basis of Tsong-kha-pa's commandment.

[The figure] 108 is a number we encounter elsewhere: for instance, the 108 beads of the Tibetan rosary; there are 108 books of the Kanjur (the translation of the words of the Buddha), the first part of the Tibetan Buddhist Canon.

That which follows is naturally the result of hypothesis, and any error is the responsibility of the writer [author Fantechi].

Returning to the cycle of 2160 years which started 500 A.D., we can now subdivide it into 5 cycles of 432 years:

(1)	500	to	931 A.D.
(2)	932	to	1363 A.D.
(3)	1364	to	1795 A.D.
(4)	1796	to	2227 A.D.
(5)	2228	to	2659 A.D.

The third and fourth of these cycles are those which interest us most. As previously mentioned, they are finally subdivided into 4 cycles of 108 years:

1364 - 1795

(1)	1364 - 1471	(I)
(2)	1472 - 1579	(II)
(3)	1580 - 1687	(III)
(4)	1688 - 1795	(IV)

1796 - 2227

(1)	1796 - 1903	(V)
(2)	1904 - 2011	(VI)
(3)	2012 - 2119	(VII)
(4)	2120 - 2227	(VIII)

Tsong-Kha-pa (1355-1417) worked during the course of the first of these eight cycles; the Theosophical Society was founded during the last quarter of the fifth cycle, (1796-1903).

It is an interesting fact that this cycle coincides

almost exactly with the past century of the common calendar (1801-1900); this may be one of the reasons which led to the manner of speaking of a "century" instead of a cycle of 108 years.

If we take the last quarter (27 years) of every cycle of 108 as the period during which the Adepts of the Great White Lodge perform their "attempt to enlighten the world, including the white 'barbarians'", we have by our arrangement the following time periods:

(i)	1445 - 1471
(ii)	1553 - 1579
(iii)	1661 - 1687
(iv)	1769 - 1785
(v)	1877 - 1903
(vi)	1985 - 2011

If we consider, however, that before the effects of an attempt on the part of the Adepts becomes visible, there must have been a period of preparation, we may consider a much vaster period of time. Let us take, for instance, Letter XXVI in The Mahatma Letters to A.P. Sinnett, where we read:

"After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link between that country and our own."

H.P. Blavatsky met her Master for the first time physically in London between 1850 and 1854, probably in 1851. In 1865 she went to Tibet, and there met him again; to this period belongs her initiation into the Trans-Himalayan Occultism. In 1873 H.P.B. was sent to America. It is therefore the years prior to 1865 which show the attempts of the Master assuming concrete form.

If we reconsider the 36 year cycle (1/12 of 432; 1/3 of 108) we can see that the last cycle of

36 years of the 1796 - 1903 period saw her immense work, martyrdom and her death.

It is interesting to trace, in the preceding cycles, the confirmations of similar attempts on the part of the Mahatmas. Let us then take, as a basis, the last cycles of 36 years of the various 108 year cycles, that is, the last third instead of the last quarter of each cycle:

- (I) 1436 - 1471
- (II) 1544 - 1579
- (III) 1652 - 1687
- (IV) 1760 - 1795
- (V) 1868 - 1903
- (VI) 1976 - 2011

We can also retrace the 108 year cycle which runs from 1256 to 1363 and notice how it represents a period of great spiritual and cultural activity.

While in the Orient the exalted figure of Tsong-Kha-pa incarnated, in the West was the Renaissance, and (to name only two) Dante Alighieri (1265-1321) and Meister Eckhart (1260-1327).

The cycle which stretches from 1436 to 1471 represents, in fact, the end of the Middle Ages: in 1447 Cristoforo Colombo was born; in 1450 printing was introduced in the West; an Adept, Nicola di Cusa (1401-1464) appeared to reincarnate Later as Copernicus (B.C.W. XIV, 377); and from 1379 to 1484, it is said, lived Christian Rosenkreuz.

During the next cycle appeared Giordano Bruno (1548-1600) and Jacob Boehme (1575-1624).

During cycle III (1652-1687) we find Spinoza (1632-1677) and probably, one must place the organizational work which led to the formation of the Grand English Lodge (1717) into that period. A first General Meeting of the Free Masons is in fact dated 1663.

During cycle IV (1760-1795) again we notice attempts to strengthen the links between the various Masonic communities; there was a convention in Paris (1784-1787) and one in Wilhemsbad (1782-1785), and among the promoters of these were the Count de Saint-Germain, Cagliostro, Anton Mesmer, Louis Claude de Saint Martin, four names which speak for themselves.

[Also during this period in America we had the American Revolution (1763-1783) and Declaration of Independence (1776) with heroic figures such as;

- Thomas Paine (1737-1809),
  - Thomas Jefferson (1743-1826),
  - Benjamin Franklin (1706-1790),
  - James Madison (1751-1836)
  - George Washington (1732-1799).
- ed. HCT.]

Cycle V (1868-1903) — here we approach our own times. In 1875, the Theosophical Society was founded; in 1877 *Isis Unveiled* was published, in 1888, *The Secret Doctrine*; from 1880 to 1890 various persons received letters from the Masters; in 1888, H.P.B. established that occult body known as the Esoteric School of Theosophy.

After 1903 we witness the errors and misunderstandings of the Theosophical Movement and the various schisms in its organizational body. But, the Movement in its totality survives and prepares for the next cycle.

After the directed attacks of the past, the slanders and the persecutions, the enemies of the Movement, who are enemies of the progress and emancipation of Man, have adopted a new tactic.

They are trying now to destroy the Theosophical Society from within; a counter-altar has been erected, a vast literature which adopts the typical terminology of Theosophical literature has

been diffused all over the world as a vehicle of ambush and corruption, by means of gratification of “occult” ambitions and misunderstood desire for esoteric instruction. Beside the invented Masters the disciples multiply; the old spiritualism is there disguised with a rain of “messages”; the blind offer themselves as givers of light and the naive ones are not aware that a master-disciple at such a cheap price cannot be genuine. Will the impostors succeed to undermine the Theosophical foundations before the promised impulse during the last quarter of this century? Perhaps it is an occult law that the darkness intensifies before the Light appears — various false prophets will appear before the coming of the Christ.

How can we defend ourselves? By speaking the Truth and by presenting Theosophy in its purity, illuminating the Path as it is and by vindicating the highest ideals. If the Theosophical Society will remain faithful to the Spirit which animated it in 1875, it will again be the vehicle of the cyclic impulse which follows the general law pronounced by Sri Krishna:

For whenever there is a withering of the Law, O son of Bharata, and an uprising of lawlessness on all sides, then I manifest myself. For the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age.  
*Bhagavad Gita IV, 7-8*

Every cycle has its Avatar; in every cycle, big or small, when times become difficult, someone always appears to take upon himself the task to “re-establish the Dharma”, to accept the burden, the sacrifice, the ingratitude as reward for his work.

And both the just ones and the evil ones recognize HIM, the first to be with HIM, the others oppose HIM. But the Dharma will ultimately prevail.

[From *The Canadian Theosophist*, Vol. 44, No. 6, Jan. 1964. Translated from *Alba Spirituale*, Aug. 1963]

## The Man, the Snake, and the Stone

ONE day a man who had not a care in the world was walking along a road. An unusual object to one side of him caught his eye. ‘I must find out what this is,’ he said to himself.

As he came up to it, he saw that it was a large, very flat stone.

‘I must find out what is underneath this,’ he told himself. And he lifted the stone.

No sooner had he done so than he heard a loud, hissing sound, and a huge snake came gliding out from a hole under the stone. The man dropped the stone in alarm. The snake wound itself into a coil, and said to him:

‘Now I am going to kill you, for I am a venomous snake.’

‘But I have released you,’ said the man, ‘how can you repay good with evil? Such an action would not accord with reasonable behaviour.’

‘In the first place,’ said the snake, ‘you lifted the stone from curiosity and in ignorance of the possible consequences. How can this now suddenly become “I have released you”?’

‘We must always try to return to reasonable behaviour, when we stop to think,’ murmured the man.

‘Return to it when you think invoking it might suit your interests,’ said the snake.

‘Yes,’ said the man, ‘I was a fool to expect reasonable behaviour from a snake.’

‘From a snake, expect snake-behaviour,’ said the snake. ‘To a snake, snake-behaviour is what can be regarded as reasonable.’ ‘Now I am going to kill you,’ it continued.

‘Please do not kill me,’ said the man,

‘give me another chance. You have taught me about curiosity, reasonable behaviour and snake-behaviour. Now you would kill me before I can put this knowledge into action.’

‘Very well,’ said the snake, ‘I shall give you another chance. I shall come along with you on your journey. We will ask the next creature whom we meet, who shall be neither a man nor a snake, to adjudicate between us.’

The man agreed, and they started on their way.

Before long they came to a flock of sheep in a field. The snake stopped, and the man cried to the sheep

‘Sheep, sheep, please save me! This snake intends to kill me. If you tell him not to do so he will spare me. Give a verdict in my favour, for I am a man, the friend of sheep.’

One of the sheep answered

‘We have been put out into this field after serving a man for many years. We have given him wool year after year, and now that we are old, tomorrow he will kill us for mutton. That is the measure of the generosity of men. Snake, kill that man!’

The snake reared up and his green eyes glittered as he said to the man: ‘This is how your friends see you. I shudder to think what your enemies are like!’

‘Give me one more chance,’ cried the man in desperation. ‘Please let us find someone else to give an opinion, so that my life may be spared.’

‘I do not want to be as unreasonable as you think I am,’ said the snake, ‘and I will therefore continue in accordance with your pattern, and not with mine. Let us ask the next individual whom we may meet - being neither a

man nor a snake - what your fate is to be.’

The man thanked the snake, and they continued on their journey. Presently they came upon a lone horse, standing hobbled in a field. The snake addressed him:

‘Horse, horse, why are you hobbled like that?’ The horse said

‘For many years I served a man. He gave me food, for which I had not asked, and he taught me to serve him. He said that this was in exchange for the food and stable. Now that I am too infirm to work, he has decided to sell me soon for horse-meat. I am hobbled because the man thinks that if I roam over this field I will eat too much of his grass.’

‘Do not make this horse my judge, for God’s sake!’ exclaimed the man.

‘According to our compact,’ said the snake inexorably, ‘this man and I have agreed to have our case judged by you.’

He outlined the matter, and the horse said ‘Snake, it is beyond my capabilities and not in my nature to kill a man. But I feel that you, as a snake, have no alternative but to do so if a man is in your power.’

‘If you will give me just one more chance,’ begged the man, ‘I am sure that something will come to my aid. I have been unlucky on this journey so far, and have only come across creatures who have a grudge. Let us therefore choose some animal which has no such knowledge and hence no generalised animosity towards my kind.’

‘People do not know snakes,’ said the snake, ‘and yet they seem to have a generalised animosity towards them. But I am willing to give you just one more chance.’

They continued their journey.

Soon they saw a fox, lying asleep under

a bush beside the road. The man woke the fox gently, and said

‘Fear nothing, brother fox. My case is such-and-such, and my future depends upon your decision. The snake will give me no further chance, so only your generosity or altruism can help me.’ The fox thought for a moment, and then he said:

‘I am not sure that only generosity or altruism can operate here. But I will engage myself in this matter. In order to come to a decision I must rely upon something more than hearsay. We must demonstrate as well. Come, let us return to the beginning of your journey, and examine the facts on the spot.’

They returned to where the first encounter had taken place. ‘Now we will reconstruct the situation,’ said the fox; ‘snake, be so good as to take your place once more, in your hole under that flat stone.’

The man lifted the stone, and the snake coiled itself up in the hollow beneath it. The man let the stone fall.

The snake was now trapped again, and the fox, turning to the man, said: ‘We have returned to the beginning. The snake cannot get out unless you release him. He leaves our story at this point.’ ‘Thank you, thank you,’ said the man, his eyes full of tears.

‘Thanks are not enough, brother,’ said the fox; ‘In addition to generosity and altruism there is the matter of my payment.’ ‘How can you enforce payment?’ asked the man.

‘Anyone who can solve the problem which I have just concluded,’ said the fox, ‘is well able to take care of such a detail as that. I again invite you to recompense me, from fear if not from any sense of justice. Shall we call it, in your words, being “reasonable”?’

The man said

‘Very well, come to my house and I will give you a chicken.’ They went to the man’s house. The man went into his chicken coop, and came back in a moment with a bulging sack. The fox seized it and was about to open it when the man said

‘Friend fox, do not open the sack here. I have human neighbours and they should not know that I am co-operating with a fox. They might kill you, as well as censuring me.’

‘That is a reasonable thought,’ said the fox; ‘what do you suggest I do?’

‘Do you see that clump of trees yonder?’ said the man, pointing. ‘Yes,’ said the fox.

‘You run with the sack into that cover, and you will be able to enjoy your meal unmolested.’

The fox ran off.

As soon as he reached the trees a party of hunters, whom the man knew would be there, caught him. He leaves our story here. And the man? His future is yet to come.

From *Caravan of Dreams* by Idries Shah

**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 clo The Editors to be forwarded to Mr. Barborka.*

*Question. (a) Can you tell me whether H. P. Blavatsky had anything to say on the difference between the dreaming memory and that of the waking consciousness? (b) And what are the principles which are active during dreams?*

*Answer, (a) When The Secret Doctrine was being studied by the Blavatsky Lodge in London, a series of questions and answers were recorded of the meetings of December 20 and 27, 1888.*

One of the questions asked covered question (a): "What distinguishes the 'dreaming' memory and imagination from those of waking consciousness?" H.P.B. responded:

"During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated . . . that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us—unless thoroughly acquainted with the physiology of occultism—could understand the nature of its action." (*H. P.*

*Blavatsky Collected Writings, Vol. X, 250-1)*

"There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties," (*ibid*, 250)

(b) What are the "principles" which are active during dreams?

*Answer. (b) "The 'principles' active during ordinary dreams—which ought to be distinguished from real dreams, and called idle visions—are Kama, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas." (ibid, 246)*

In this passage H. P. Blavatsky points out that "ordinary dreams" should be called "idle visions," and that they are brought about by means of slumbering reminiscences of the lower Manas—the personality, or personal Ego. On the other hand there are "real dreams" which are reminiscences of the Higher Ego—the Reincarnating Ego.

"For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is

which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.” (*ibid.*, 247)

*Question*, Please explain the difference between Sutratman and Jivatman.

*Answer*. Sutratman is a Vedantic term which is usually rendered thread-soul, although the literal meaning of the compound has reference to the “divine spirit” rather than the “soul”-*sutra*, thread; *atman*, the divine spirit, also sometimes translated “self.”

The Sanskrit term conveys the idea that there is an immortal thread or cord which enables man to manifest on earth from life to life. The thread links the immortal components (Atman, Buddhi, Manas) of man’s sevenfold constitution to the mortal portion (Kama, Prana, Lingasarira, Sthulasarira) during earth-life.

This cord is not broken when death takes place. It remains with the immortal components in the after-death states from life to life, uniting each personality as it is formed during a lifetime on earth. Each personality is regarded as a bead which is strung on the immortal thread when death takes place.

H. P. Blavatsky explains that the term is employed slightly differently by occultists from the manner that the Vedantists use the term and comments: “to explain which difference, however, is left to the Vedantins

themselves.” (*The Secret Doctrine*, I, 17; I, 82 6-vol. ed.; 1, 45 3rd ed.)

Here is *The Secret Doctrine*’s exposition of Sutratman:

“In each of us that golden thread of continuous life-periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan-is from the beginning of our appearance upon this earth. It is the *Sutratma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads according to the beautiful expression of Vedantic philosophy.” (II, 513; IV, 82 6-vol. ed.; II, 540 3rd ed. )

In the above quotation the “active and passive cycles of sensuous existence on Earth” signify the alternating cycles of waking and sleeping states which occur during a lifetime. The state of bliss which is experienced in the after-death state is termed Devachan-a super-sensuous state. The word is (placed in italics) refers to the continuance of the Sutratman, which exists through all the cycles of birth and death which the monad undertakes during the Circle of Necessity. The evanescent Egos are the personalities assumed during each earth-life and become the beads on the Sutratman when a lifetime is concluded. It is awesome to learn that the results of every life-time have been perpetuated on the golden cord.

Jivatman is compounded of jiva and atman, and a consideration of jiva will pro-

vide the clue towards understanding the Sanskrit compound term.

Jiva as used in Theosophical literature is primarily applied to the cosmic aspect of the life-principle, often designated the One Life or the One Life-Force. It is even used as a synonym of the Absolute and Unknowable Deity (S.D. V, 471).

Although Prana and Jiva are often used to convey the significance of “life” or the principle of life, there is a difference in the root-meanings of the Sanskrit words.

Jiva is derived from the verbroot *jiv*, to live; Prana is from the verbroot *an*, to breathe; the prefix *pre* means before, *The Secret Doctrine* explains the difference:

“At the death of a living being, Prana re-becomes Jiva. Prana, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jiva, the synonym of the Absolute and Unknowable Deity. Prana is not absolute life, or Jiva, but its aspect in a world of delusion.” (S.D. V, 471)

In Sanskrit literature Jiva is the living or personal soul, as distinguished from the Universal Soul, Paramatman-especially so in the compound Jivatman. It is so used in the *Rig-Veda*, the *Upanishads*, and even the *Laws of Manu*.

It should also be noted that Jiva is used as

an equivalent for the monad (technically Atman and Buddhi conjoined), especially in the Stanzas of Dzyan. For example:

“The Third remained mindless.  
Their Jivas [Monads] were not ready.”  
(Quoted from Stanza VII, sloka 24)

In a few instances in *The Secret Doctrine* Jivatman is used “in its secondary and cosmic meaning” that is, “universal life or soul” (V, 191). Another passage may be quoted which shows the significance of Jiva and Jivatman:

. . . the Sanskrit terms . . . *Jiva* or the ‘life’ of the Occultists and the *Jiva* or *Jivatman* (the only life or living soul) of the Vedantins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle-Life-while the Vedantins, who do not recognize the Universal Life as the only Reality, and consider all the other Jivas (or lives) as illusory, give that name only to the seventh principle-the divine monad in man-whose identity with the *Parabrahm* they maintain, in opposition to the Dwaita Vedantins who regard the human soul as distinct from the universal soul.” (*H. P. Blavatsky Collected Writings* Vol. V, 41)

From *The Canadian Theosophist* Vol. 52, No.6, Jan. 1972.

## THE YOGA SUTRAS OF PATANJALI

“*The Book of the Spiritual Man*” An  
Interpretation by Charles Johnston.

15. *To him who possesses discernment, all personal life is misery, because it ever waxes and wanes, is ever afflicted with restlessness, makes ever new dynamic impresses in the mind; and because all its activities war with each other.*

The whole life of the psychic self is misery, because it ever waxes and wanes; because birth brings inevitable death; because there is no expectation without its shadow, fear. The life of the psychic self is misery, because it is afflicted with restlessness; so that he who has much, finds not satisfaction, but rather the whetted hunger for more. The fire is not quenched by pouring oil on it so desire is not quenched by the satisfaction of desire. Again, the life of the psychic self is misery, because it makes ever new dynamic impresses in the mind; because a desire satisfied is but the seed from which springs the desire to find like satisfaction again. The appetite comes in eating, as the proverb says, and grows by what it feeds on. And the psychic self, torn with conflicting desires, is ever the house divided against itself, which must surely fall.

16. *This pain is to be warded off before it has come.*

In other words, we cannot cure the pains of life by laying on them any balm. We must cut the root, absorption in the psychical self.

So it is said, there is no cure for the misery of longing, but to fix the heart upon the eternal.

17. *The cause of what is to be warded off, is the absorption of the Seer in things seen.*

Here NYAYA again we have the fundamental idea of the Sankhya, which is the intellectual counterpart of the Yoga system. The cause of what is to be warded off, the root of misery, is the absorption of consciousness in the psychical man and the things which beguile the psychical man. The cure is liberation.

18. *Things seen have as their property manifestation, action, inertia. They form the basis of the elements and the sense powers. They make for experience and for liberation.*

Here is a whole philosophy of life. Things seen, the total of the phenomenal, possess as their property, manifestation, action, inertia: the qualities of force and matter in combination. These, in their grosser form, make the material world; in their finer, more subjective form, they make the psychical world, the world of sense-impressions and mind-images. And through this totality of the phenomenal, the soul gains experience, and is prepared for liberation. In other words, the whole outer world exists for the purposes of the soul, and finds in this its true reason for being.

19. *The grades or layers of the Three Potencies are the defined, the undefined, that with distinctive mark, that without distinctive mark.*

Or, as we might say, there are two strata of the physical, and two strata of the psychical realms. In each there is the side of form, and the side of force. The form side of the physical is here called the defined. The force side of the physical is the undefined, that which has no boundaries. So in the psychical; there is the form side; that with distinctive marks, such as the characteristic features of mind-images; and there is the force side, without distinctive marks, such as the forces of desire or fear, which may flow now to this mind-image, now to that.

*20. The Seer is pure vision. Though pure, he looks out through the vesture of the -mind.*

The Seer, as always, is the spiritual man whose deepest consciousness is pure vision, the pure life of the eternal. But the spiritual man, as yet unseeing in his proper person, looks out on the world through the eyes of the psychical man, by whom he is enfolded and enmeshed. The task is, to set this prisoner free, to clear the dust of ages from this buried temple.

*21. The very essence of things seen is, that they exist for the Seer.*

The things of outer life, not only material things, but the psychic man also, exist in very deed for the purposes of the Seer, the Soul, the spiritual man. Disaster comes, when the psychical man sets up, so to speak, on his own; account, trying to live for himself alone, and taking material things to solace his loneliness.

*22. Though fallen away from him who has reached the goal, things seen have not*

*altogether fallen away, since they still exist for others.*

When one of us conquers hate, hate does not thereby cease out of the world, since others still hate and suffer hatred. So with other delusions, which hold us in bondage to material things, and through which we look at all material things. When the coloured veil of illusion is gone, the world which we saw through it is also gone, for now we see life as it is, in the white radiance of eternity. But for others the coloured veil remains, and therefore the world thus coloured by it remains for them, and will remain till they too, conquer delusion.

*23. The association of the Seer with things seen is the cause of the realizing of the nature of things seen, and also of the realizing of the nature of the Seer.*

Life is educative. All life's infinite variety is for discipline, for the development of the soul. So passing through many lives, the Soul learns the secrets of the world, the august laws that are written in the form of the snow-crystal or the majestic order of the stars. Yet all these laws are but reflections, but projections outward, of the laws of the soul; therefore in learning these, the soul learns to know itself. All life is but the mirror wherein the Soul learns to know its own face.

*24. The cause of this association is the darkness of unwisdom.*

The darkness of unwisdom is the absorption of consciousness in the personal life, and in, the things seen by the personal life. This is the fall, through which comes ex-

perience, the learning of the lessons of life. When they are learned, the day of redemption is at hand.

*25, The bringing of this association to an end, by bringing the darkness of un-wisdom to an end, is the great liberation; this is the Seer's attainment of his own pure being.*

When the spiritual man has, through the psychical, learned all life's lessons, the time has come for him to put off the veil and disguise of the psychical and to stand revealed a King, in the house of the Father. So shall he enter into his kingdom, and go no more out.

*26. A discerning which is carried on without wavering is the means of liberation.*

Here we come close to the pure Vedanta, with its discernment between the eternal and the temporal. St. Paul, following after Philo and Plato, lays down the same fundamental principle: the things seen are temporal, the things unseen are eternal. Patanjali means something more than an intellectual assent, though this too is vital. He has in view a constant discriminating in act as well as thought; of the two ways which present themselves for every deed or choice, always to choose the higher way, that which makes for the things eternal: honesty rather than roguery, courage and not cowardice, the things of another rather than one's own, sacrifice and not indulgence. This true discernment, carried out constantly, makes

for liberation.

*27. His illumination is seven-fold, rising in successive stages.*

Patanjali's text does not tell us what the seven stages of this illumination are. The commentator thus describes them

First, the danger to be escaped is recognized; it need not be recognized a second time.

Second, the causes of the danger to be escaped are worn away; they need not be worn away a second time.

Third, the way of escape is clearly perceived, by the contemplation which checks psychic perturbation.

Fourth, the means of escape, clear discernment, has been developed. This is the four-fold release belonging to insight. The final release from the psychic is three-fold:

As fifth of the seven degrees; the dominance of its thinking is ended;

as sixth, its potencies, like rocks from a precipice, fall of themselves; once dissolved, they do not grow again.

Then, as seventh, freed from these potencies, the spiritual man stands forth in his own nature as purity and light. Happy is the spiritual man who beholds this seven-fold illumination in its ascending stages.

*28 From steadfastly following after the means of Yoga, until impurity is worn away, there comes the illumination of thought up to full discernment.*

Here, we enter on the more detailed practical teaching of Patanjali, with its sound and lu-

minous good sense. And when we come to detail the means of Yoga, we may well be astonished at their simplicity. There is little in them that is mysterious. They are very familiar. The essence of the matter lies in carrying them out.

*29. The eight means of Yoga are: the Commandments, the Rules, right Poise, right Control of the life-force, Withdrawal, Attention, Meditation, Contemplation.*

These eight means are to be followed in their order, in the sense which will immediately be made clear. We can get a ready understanding of the first two by comparing them with the Commandments which must be obeyed by all good citizens, and the Rules which are laid on the members of religious orders. Until one has fulfilled the first, it is futile to concern oneself with the second. And so with all the means of Yoga. They must be taken in their order.

*30. The Commandments are these: non-injury, truthfulness, abstaining from stealing, from impurity, from covetousness.*

These five precepts are almost exactly the same as the Buddhist Commandments: not to kill, not to steal, not to be guilty of incontinence, not to drink 'intoxicants, to speak the truth. Almost identical is St. Paul's list: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet. And in the same spirit is the answer made to the young man having great possessions, who asked, What shall I do to be saved? and received the reply: Keep the Commandments.

This broad, general training, which forms and develops human character, must be accomplished to a very considerable degree, before there can be much hope of success in the further stages of spiritual life.

First the psychical and then the spiritual. First the man, then the angel. On this broad, humane and wise foundation does the system of Patanjali rest.

*31. The Commandments, not limited to any race, place, time or occasion, universal, are the great obligation.*

The Commandments form the broad general training of humanity. Each one of them rests on a universal, spiritual law. Each one of them expresses an attribute or aspect of the Self, the Eternal; when we violate one of the Commandments, we set ourselves against the law and being of the Eternal, thereby bringing ourselves to inevitable confusion. So the first steps in spiritual life must be taken by bringing ourselves into voluntary obedience to these spiritual laws, and thus making ourselves partakers of the spiritual powers, the being of the Eternal. Like the law of gravity, the need of air to breathe, these great laws know no exceptions. They are in force in all lands, throughout all times, for all mankind.

*32. The Rules are these: purity, serenity, fervent aspiration, spiritual reading, and perfect obedience to the Master.*

Here we have a finer law, one which humanity as a whole is less ready for, less fit to obey. Yet we can see that these Rules are the same in essence as the Commandments, but on a higher, more spiritual plane. The Commandments may be obeyed in outer acts and abstinences; the Rules demand obedience of the heart and spirit, a far more awakened and more positive consciousness. The Rules are the spiritual counterpart of the Commandments, and they have finer degrees, for more advanced spiritual growth.

33. *When transgressions hinder, the weight of the imagination should be thrown on the opposite side.*

Let us take a simple case, that of a thief, a habitual criminal, who has drifted into stealing in childhood, before the moral consciousness has awakened. We may imprison such a thief, and deprive him of all possibility of further theft, or of using the divine gift of will. Or we may recognize his disadvantages and help him gradually to build up possessions which express his will and draw forth his self-respect. If we imagine that after he has built well, and his possessions have become dear to him, he himself is robbed, then we can see how he would come vividly to realize the essence of theft and of honesty, and would cleave to honest dealings with firm conviction. In some such way does the great Law teach us. Our sorrows and losses teach us the pain of the sorrow and loss we inflict on others, and so we cease to inflict them.

Now as to the more direct application. To conquer a sin, let heart and mind rest, not on the sin, but on the contrary virtue. Let the sin be forced out by positive growth in the true direction, not by direct opposition. Turn away from the sin and go forward courageously, constructively creatively, in well-doing. In this way the whole nature will gradually be drawn up to the higher level, on which the sin does not even exist. The conquest of a sin is a matter of growth and evolution, rather than of opposition.

34. *Transgressions are injury, falsehood, theft, incontinence, envy; whether committed, or caused, or assented to, through, greed, wrath, or infatuation; Whether faint, or middling, or excessive; bearing endless fruit of ignorance and pain. Therefore must the weight be cast on the other side.*

Here are the causes of sin; greed, wrath,

infatuation with their effects, ignorance and pain. The causes are to be cured by better wisdom by a truer understanding of the Self, of Life. For greed cannot endure before the realization that the whole world belongs to the Self, which Self we are; nor can we hold wrath against one who is one with the Self, and therefore with ourselves; nor can infatuation, which is the seeking for the happiness of the All in some limited part of it, survive the knowledge that we are heirs of the All. Therefore let thought and imagination, mind and heart, throw their weight on the other side; the side; not of the world, but of the Self.

Johnston, Charles, Patanjali, The Yoga Sutras of. *The Canadian Theosophist*, Vol. 13, No. 4 June 15, 1932, pages 99-103

*(To Be Continued.)*

Johnston, Charles, Patanjali, The Yoga Sutras of. *The Canadian Theosophist*, Vol. 13, pages 130, 168, 201, 230, 275, 307, 340, 371.

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

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

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

## OBJECTIVES

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

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

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