

# THE HIGH COUNTRY THEOSOPHIST



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In This Issue

We are devoting this issue of the H.C.T. to thoughts, where they originate, their importance in Occultism, and what can we do with them.

We turn first to *The Mahatma Letters to A.P. Sinnett* for two passages which indicate that this, our Universe is actually held together by “magnetic bonds of sympathy,” and because of the potency of human intellectual process, we shall be held karmically accountable for our thoughts.

The lead article is taken from Judge’s *Echoes of the Orient* and it provokes the reader into considering the nature of where thoughts originate as the workings of the Universal Mind.

Our third offering comes from Purucker’s *Questions We All Ask*. Here we as the reader are taken a step further when Purucker makes the statement that “Thoughts” are actual entities. They come to us as consciousness-centers, grow as impulses of energy and then leave us as thoughts to form ideas.

The concluding article in the series on thoughts comes from a newly translated Hindu text called: *The Stanzas of Vibration*. These stanzas come from the Spanda School of



Kashmiri Saivism.

... The actual original text comes from the middle of the ninth century of the Christian era into the eleventh. ...

The stanzas start like the *Stanzas of Dyzan* with an introduction of the “ONE” becoming the many. At this point the discussion goes into how an unenlightened seeker should contemplate the origin of his\her thoughts thereby leading to the realization of their identity with the “ONE.”

When reading the Stanzas, our readers should reflect on the thoughts that “Shiva” can be considered a pathway by which the “ONE” can be realized.

We are now living in the twenty first century with instant communication throughout the world via e-mail, there has been an explosion of texts being translated and basic Buddhist and Hindu terms are becoming common in our everyday language.

Co-editor, Marty Lyman, has been attending classes on Hindu Philosophy and meditation in the Boulder\Denver area. She would like to welcome Pilupakaranda as a new reader\contributor to the HCT.

A copy of “*Blavatsky’s Secret Books*,” newly published by Nancy and David Reigle was made available for his evaluation. See page 21 for his comments coming from a meditational viewpoint. It must be noted that these experiences are uniquely personal and individual experiences may differ.

## Thoughts - An esoteric look

*Mahatma Letter* No.45

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man.

Thought runs swifter than the electric fluid, and your thought will *find me* if projected by a pure impulse, as mine will find, has found, and often *impressed your* mind.

We may move in cycles of activity divided - not entirely separated from each other.

Like the light in the sombre valley seen by the mountaineer from his peaks, *every bright* thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent.

If thus we discover our natural Allies in the *Shadow-world* - your world and ours outside the precincts - and it is our law to approach every such an one if *even there* be but the feeblest glimmer of the true “Tathagata” light within him - then how far easier for you to attract us.

pp. 263-4

*First Letter of K.H. to A.O. Hume*

“... every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself - coalescing, we might term it-with an

elemental; that is to say with one of the semi-intelligent forces of the kingdoms.

It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

Thus, a good thought is perpetuated as an active beneficent power; an evil one as a maleficent demon.

And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or and nervous organisation which comes in contact with it in proportion to its dynamic intensity.

The Buddhist calls this his "Skandha," the Hindu gives it the name of "Karma"; the Adept evolves these shapes consciously, other men throw them off unconsciously."

*Combined Chronology*

## **W.Q. Judge on Occultism**

On this plane where the forces of "evil", or separateness greatly prevail, he is wise indeed *who takes no step not based upon Universal Brotherhood, Spiritual Identity, and that has not, as its possible goal, the absolute final Unity of All.* Put this test to all acts; if they divorce from it, crucify them. Yet, remember ever how far easier it is to fall than to stand; to arraign than to be just. Every inquirer must judge for himself. We cannot close our eyes to signs, though we may refrain from specific condemnation. Use your discrimination always.

Efforts have to proceed slowly; people must first be waked up and directed towards Theosophical doctrines before it is wise to open up that which is plain to those who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it. Others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

As we have to deal with the Western mind, now ours, all unused as it is to these things, and over-burdened with false training and falser logic, we must begin where we are; we must examine our present possessions, and grow to know our own present powers and mental machinery. That done, we may proceed to see ourselves in the way that shall bring about the best result.

In consequence of the modern, Western system of education, we are apt constantly to forget the existence of the great force and value belonging to our super-sensuous consciousness. That consciousness is the great register where we record the *real* results of our various earthly

experiences; in it we store up the spiritual energy, and once stored there it becomes immortal, our own eternal possession. The true student of Raja Yoga knows that everything has its origin in MIND; that even this Universe is the passing before the Divine Mind of the images he desires to appear.

Every act proceeds from the mind. Beyond the mind there is no action, and therefore no Karma. The basis of every act is desire. The plane of desire, or egotism, is itself action and the matrix of every act. Karma will therefore be manifested only in harmony with the plane of desire. A person can have no attachment for what he does not think about, therefore the first step must be to fix the thought on the highest ideal. The substratum or support for the whole Kosmos is the presiding Spirit. All the various changes in life, whether of a material nature or solely in mental States are cognizable because the presiding Spirit within is not modifiable. The Perceiver of these changes is the Inner Man-the Self. All objects and all states of what Western philosophers call mind, are modifications. This Self must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge.

There is only One Life, One Consciousness. It masquerades under all the different forms of sentient beings, and these varying forms with their intelligences mirror a portion of the *ONELIFE*, thus producing in each a false idea of egoism. FORM, as such, is nothing; phenomena are not realities *per se*; all must be referred to the Self. Rely upon the One Consciousness, which as differentiated in Man, is his Higher Self. By means of this Higher Self he is to strengthen the lower, or that which he is accustomed to call "myself".

The One Consciousness pierces up and down through all the states and planes of Being, and serves to uphold the memory-whether complete or incomplete-of each state's experiences. The One Consciousness of each person is the Witness or Spectator of the actions and experiences of *every* state we are in or pass through.

There is but one Universal Mind. It is differentiated in human beings of the average order, and more or less vitiated by desire. When man broadens to the Universal-a condition only understood by Adepts who *are* themselves that condition-this Higher Mind in its original purity, is a State of Being, and not an organ. In order to realize this in any large degree it is necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision; that is, to gradually elevate the plane of consciousness.

Man may thus come to know the super-sensuous world precisely as he knows the things of sense and time; viz., by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. This is the key to the higher consciousness and the diviner life. Man's immortality is within his own hands, and he may recover the substance of all his past while he realizes his birthright even now.

On every plane of Nature where Life takes form and consciousness manifests, such manifestation takes place through a vehicle. These vehicles are related and the life force manifesting in each interpenetrates all. The more man lives on the animal plane the less he manifests the human and divine. It is for this reason that the sages inculcate virtue. It is not known to us all that only among the virtuous can

the sages be found. The passions and vices eternally becloud our perceptions of the meaning of what the Ego tries to tell us.

The expansion and range of unfolding of consciousness in man occurs through the Mind principle, the *active* aspect of Consciousness; while its passive aspect is conscience, the “Voice” of the Higher Self. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness.

The reason why such adaptation is the first step in Occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be “the study of the workings of the Universal Mind”. Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavor to find some trace of it within our own consciousness or in one of the modes of that consciousness. But how can we find that? We are inclined to say it is too difficult a task. It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centers or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover the trace.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyze, and direct the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama

moving before us. Through this power even the sinner who knows his sin still feels that sin not to be representative of his entire nature; feels himself at the core, to be better than that vile outward seeming. It is Patanjali who says of the Soul that it is the Spectator, and when the question is asked: “Where is the soul at the time of concentration-or when the mental energy is at rest?”-he replies, “At the time of concentration the soul abides in the state of a Spectator without a spectacle.” [*Yoga Sutras, I, 3*)]

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this center, place, mode or state of consciousness in which he surveys his whole mental field as something not himself, and feels that Self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment-if I may so call it-of the Universal Mind. That Mind, that state of consciousness, observes the illusionary panorama spread before it as something apart from itself. The person who realizes that state of consciousness is nearer the Universal Mind. He has entered one of its phases or states. It is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform-as opposed to duality-which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says, “I crave”, “I win”, “I desire”, “I sin”. No longer intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspects of Desire

comes before him, "In this the Kamic principle is active"; another he ascribes to undue stimulus of the litigasarira; here he sees the lower Manas prevailing, and here the flash of intuitive perception. He ascribes each act to its principle; each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of Desire. *For Desire ceases to attract us when we no longer identify it with ourself.*

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is not probable that this deadness would have resulted had his method of thought permitted him to ascribe his actions to their real sources, the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, on the Center of which the principles are modes or functions; that center is consciousness itself. Or, if greater clearness is desired, let us say that there *is One Principle* which acts through *six vehicles*. All these socalled bodies and appearances are for the purpose of enabling the ONE-the Self-to fully comprehend Nature and "bring about the aid of the soul. The Higher Self of one is that of all and is universal; a Divine state, not a body or form."

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon the mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or at least, somewhat further upstream.

## Questions We All Ask

From a lecture given by G. de Purucker in The Temple of Peace Point Loma California on December 15, 1929

In an interview with Henry Ford published on last Sunday morning December 8, 1929 in *The San Diego Union*. Elizabeth Breuer quotes the great industrialist as saying:

We don't quite realize that good thoughts are intelligent entities --"intelligent entities"; (that is a favorite phrase of mine.' "To most people in the Occident that is a most startling statement. What has Theosophy to teach on the subject?"

This: that man considered as an aggregate of substances and energies is a focus of creative activity; that, his thoughts arc as much things as are the atoms of his body, for in actual fact. thoughts are merely movements of the astral substance of his intermediate nature, as there are movements of his physical body; and both are under the control of the dominating will and consciousness. Thoughts are things; they are entities; they spring forth from mind; they are the children of mind. Mind is substantial, not physical matter, but ethereal substance and everything, therefore, that issues from mind must be of its own character, of its own nature.

Apples, oranges, cherries, roses, lilies, what not: grow only from their respective trees or plants. From the mind in a similar

way comes mind-stuff, for the mind itself is mind-stuff, and thoughts are mind-stuff. Therefore, thoughts are things. Mind is the organ of consciousness, and in fact is concreted energy, therefore concreted consciousness, so to speak. Thoughts, therefore, are consciousness-points, consciousness centers. Therefore are they entities; therefore are they things.

Mr. Ford in this report speaks of 'good thoughts' only as being intelligent entities. A Theosophist says that every thought, good or bad, is an animate portion of mind-stuff, and therefore an entity. Thoughts are things; and I tell you to beware of your thoughts, for they will come home to you, their parent, to roost some day

Henry Ford is right, however, as far as he goes; he is a most remarkable man. Good thoughts are indeed intelligent entities, though I, as a Theosophist, would liefer say conscious entities. Thoughts are entities still very young in evolutionary progress; nevertheless not only good thoughts but all thoughts are conscious entities.

That statement may seem startling in the Occident, but that does not mean anything in particular. A thing may be startling and wicked innovation in human thinking, and yet the heliocentric system is true.

Don't be afraid of a thing because it is new and startling. Rather be interested; be

willing to study it a bit, to try to understand it. It is a very foolish thing to turn your face away when a new subject of thought is presented to you. You don't know what you may be missing. You may miss entertaining Zeus and Mercury as guests.

Here is a question somewhat along the same line. It is very abstract, but it is interesting:

"To what extent do mind-creations become realities? I mean those projections emanating from the storehouse of the imagination, after they are given the matter-form of visibility or audibility, such as the picture on canvas, the sculptured form, the melody, all spun from the gossamer that comes from that same mysterious supply. Do such creations take on some kind of bodies other than the representational imbodiments, and would they forever after go on evolving?"

Yes, yes. "Thought-forms," to use a term popular among some modern Theosophical mystics, are thoughts which find representational imbodiment in physical matter, such as a lovely picture, a beautiful sculpture, soul-entrancing music; or, on the other hand, may take a repulsive and ugly form. Such form is the body of them as represented in physical substance.

But what about the thoughts which produce these noble creations? I tell you that thoughts are animate entities. Man gives birth to thoughts on the mental plane

much as he gives birth to children on the physical plane. Both are functions of productive or creative activity: A man thinks untold billions of thoughts in a year. Nevertheless the or in the case of physical procreation. Being consciousness-centers these thoughts begin to grow: they came into his mind as impulses of energy; they leave it as thoughts.

I am going to leave that thought with you: leave it in your minds to grow. I hesitate to say more here at the present time. Thoughts can be powerful things, and produce wide-spread and profound effects; and one class of thoughts which Plato the great Greek philosopher referred to as Ideas, are the mightiest things in human life, for it is ideas that rule the world, and it is ideas that rule men.

It is ideas that make and unmake civilizations. It is an idea, or a collection of ideas, which differentiates one human being from another human being, making one noble, and other ignoble. Ideas rule the world, and the ideas of the gods rule the Cosmic Spaces; and the stars, the nebulae, the comets, the planets - such is our glorious Theosophical teaching - are but the physical imbediments of thought-energies manifesting as these differentiated parts of physical material existence.

*Questions We All Ask*, First Series,  
Vol 1 p. 394-5

## **The Stanzas On Vibration**

by

Mark S.G. Dyczkowski

1. WE PRAISE THAT SANKARA WHO IS THE SOURCE OF THE POWER OF THE WHEEL OF ENERGIES BY WHOSE EXPANSION (UNMESA) AND CONTRACTION (NIMESA) THE UNIVERSE IS ABSORBED AND COMES INTO BEING.

2. THAT IN WHICH ALL THIS CREATION IS ESTABLISHED AND FROM WHENCE IT ARISES IS NOWHERE OBSTRUCTED BECAUSE IT IS UNCONDITIONED BY (ITS VERY) NATURE.

3. EVEN WHEN DIVISION PREVAILS DUE TO THE WAKING AND OTHER STATES, IT EXTENDS THROUGH THAT WHICH IS UNDIVIDED (TADABHINNA) BECAUSE THE PERCEIVING SUBJECTIVITY FOREVER REMAINS TRUE TO ITS OWN NATURE.

4. NO NOTIONS SUCH AS: I AM HAPPY, MISERABLE OR I AM ATTACHED (EXIST INDEPENDENTLY). THEY ALL CLEARLY RESIDE ELSEWHERE, NAMELY, (IN THAT) WHICH THREADS THROUGH (ALL) THE STATES OF PLEASURE AND THE REST.

5. THAT EXISTS IN THE ULTIMATE SENSE WHERE THERE IS NEITHER PLEASURE NOR PAIN, SUBJECT NOR OBJECT, NOR AN ABSENCE OF CONSCIOUSNESS.

6-7 THAT PRINCIPLE SHOULD BE EXAMINED WITH EFFORT AND REVERENCE BECAUSE THIS, ITS UNCREATED FREEDOM, PREVAILS EVERYWHERE. BY VIRTUE OF IT, THE SENSES, ALONG WITH THE INNER CIRCLE, (ALTHOUGH) UNCONSCIOUS BEHAVE AS IF CONSCIOUS IN THEMSELVES AND MOVE TOWARDS (THEIR OBJECTS), REST (THERE) AND WITHDRAW (FROM THEM).

8. INDEED THE INDIVIDUAL SOUL (PURUSA) DOES NOT ACTIVATE THE IMPULSE OF THE WILL (WHICH DIRECTS THE BODY'S ACTIVITY) BY HIMSELF ALONE, BUT THROUGH HIS CONTACT WITH (HIS) OWN (INNER) STRENGTH (BALA) MADE IN SUCH A WAY THAT HE IDENTIFIES WITH IT, (THUS ACQUIRING ITS POWER).

9. AN INDIVIDUAL WHO, (THOUGH) DESIROUS OF DOING VARIOUS THINGS, (BUT) INCAPABLE OF DOING THEM DUE TO HIS INNATE IMPURITY, (EXPERIENCES) THE SUPREME STATE (PARAM PADAM) WHEN THE DISRUPTION CEASES.

10. THEN (THE SOUL REALIZES) THAT HIS (TRUE) UNCREATED NATURE (DHARMA) IS (UNIVERSAL) AGENCY AND PERCEIVING SUBJECTIVITY, AND SO HE KNOWS AND DOES WHATEVER (HE) DESIRES.

11. HOW CAN ONE WHO, AS IF ASTONISHED, BEHOLDS HIS OWN NATURE AS THAT WHICH SUSTAINS (ALL THINGS) BE SUBJECT TO THIS ACCURSED ROUND OF TRANSMIGRATION?

12. NOTHINGNESS CAN NEVER BE AN OBJECT OF CONTEMPLATION BECAUSE CONSCIOUSNESS IS ABSENT THERE. (IT IS A MISTAKE TO BELIEVE THAT ONE HAS PERCEIVED NOTHINGNESS) BECAUSE WHEN REFLECTION (SUBSEQUENTLY) INTERVENES, ONE IS CERTAIN 'THAT IT WAS.'

13. THEREFORE CONSIDER THAT TO BE AN ARTIFICIAL STATE SIMILAR TO DEEP SLEEP. THAT PRINCIPLE IS FOREVER PERCEIVED AND NOT REMEMBERED IN THIS WAY.

14. MOREOVER TWO STATES CALLED, THE AGENT AND PRODUCT OF ACTION ABIDE HERE. THE PRODUCT OF ACTION IS SUBJECT TO DECAY WHEREAS AGENCY IS IMPERISHABLE.

15. ONLY THE EFFORT DIRECTED TOWARDS THE PRODUCT OF ACTION DISAPPEARS HERE (IN STATES OF INTENSE INTROVERTED CONTEMPLATION). WHEN THAT CEASES THE UNENLIGHTENED BELIEVES THAT HIS OWN EXISTENCE CEASES (WITH IT).

16. THAT INNER BEING IS THE ABODE OF OMNISCIENCE AND EVERY OTHER DIVINE ATTRIBUTE. IT CAN NEVER CEASE TO EXIST BECAUSE NOTHING ELSE CAN BE PERCEIVED (OUTSIDE IT)

17. THE FULLY AWAKENED (YOGIS) PERCEPTION OF THAT (REALITY) IS CONSTANT (AND ABIDES) UNALTERED IN ALL THREE STATES, WHEREAS OTHERS (PERCEIVE) THAT ONLY AT THE END OF THE FIRST (TADADYANTE).

18. THE OMNIPRESENT LORD APPEARS IN TWO STATES IN UNION WITH (HIS) SUPREME POWER WHOSE FORM IS KNOWLEDGE AND ITS OBJECT. ELSEWHERE, APART FROM THESE (TWO STATES, HE MANIFESTS) AS PURE CONSCIOUSNESS.

19. THE STREAMS OF THE PULSATION (SPANDA) OF THE QUALITIES ALONG WITH THE OTHER (PRINCIPLES) ARE GROUNDED IN THE UNIVERSAL VIBRATION (OF CONSCIOUSNESS) AND SO ATTAIN

BEING; THEREFORE THEY CAN NEVER OBSTRUCT THE ENLIGHTENED.

20. YET FOR THOSE WHOSE INTUITION (THESE VIBRATIONS OF CONSCIOUSNESS) ARE INTENT ON DISRUPTING THEIR OWN ABIDING STATE OF BEING (SVASTHITI), CASTING THEM DOWN ONTO THE TERRIBLE PATH OF TRANSMIGRATION SO HARD TO CROSS.

21. THEREFORE HE WHO STRIVES CONSTANTLY TO DISCERN THE SPANDA PRINCIPLE RAPIDLY ATTAINS HIS OWN (TRUE) STATE OF BEING EVEN WHILE IN THE WAKING STATE ITSELF.

22. SPANDA IS STABLE IN THE STATE ONE ENTERS WHEN EXTREMELY ANGRY, INTENSELY EXCITED, RUNNING OR WONDERING WHAT TO DO.

23-24. ONCE ENTERED THAT STATE WHICH (THE YOGI) TAKES AS HIS SUPPORT AND FIRMLY RESOLVES THAT: IT WILL SURELY WHATEVER HE SAYS, BOTH THE SUN AND MOON SET, FOLLOWING THE ASCENDING WAY, INTO THE ABANDONED SPHERE OF THE UNIVERSE.

25. THEN IN THAT GREAT SKY, WHEN THE SUN AND MOON DIS-

SOLVE AWAY, THE DULL MINDED (YOGI IS CAST DOWN) INTO A STATE LIKE THAT OF DEEP SLEEP. THE AWAKENED HOWEVER REMAINS LUCID.

26. SEIZING THAT STRENGTH (BALA), MANTRAS, ENDOWED WITH THE POWER OF OMNISCIENCE, PERFORM THEIR FUNCTIONS, AS DO THE SENSES OF THE EMBODIED.

27. IT IS THERE ALONE THAT THEY, QUIESCENT AND STAINLESS, DISSOLVE AWAY ALONG WITH THE ADEPTS MIND AND SO PARTAKE OF SIVAS NATURE.

28. EVERYTHING ARISES OUT OF THE INDIVIDUAL SOUL, AND SO ARE THINGS BECAUSE HE PERCEIVES HIS IDENTITY WITH THE AWARENESS (HE HAS) OF THEM.

29. THEREFORE THERE IS STATE IN THE THOUGHTS OF WORDS OR (THEIR) MEANINGS THAT IS NOT SIVA. IT IS THE ENJOYER ALONE WHO ALWAYS AND EVERYWHERE ABIDES AS THE OBJECT OF ENJOYMENT.

30. OR, CONSTANTLY ATTENTIVE, AND PERCEIVING THE ENTIRE UNIVERSE AS PLAY, HE WHO HAS THIS AWARENESS (SAMVITTI) IS UNDOUBTEDLY LIBERATED IN THIS VERY LIFE.

31. THIS INDEED IS THE ARISING OF THAT OBJECT OF MEDITATION IN THE MIND OF THE MEDITATOR, NAMELY, THE ADEPTS REALIZATION OF HIS IDENTITY WITH IT BY THE FORCE OF (HIS) INTENT.

32. THIS ALONE IS THE ATTAINMENT OF THE NECTAR OF IMMORTALITY, THIS INDEED IS TO CATCH HOLD OF ONESELF, THIS IS THE INITIATION OF NIRVANA WHICH BESTOWS SIVA'S TRUE NATURE (SADBHAVA).

33. REQUESTED BY THE WILL, THE BENEFACITOR MAKES THE SUN AND MOON RISE AND BESTOWS ON THE EMBODIED, WHILE THEY WAKE, THE OBJECTS THAT ARE IN (THEIR) HEART.

34. SO ALSO IN THE DREAM STATE (SIVA), RESIDING IN THE CENTER, MANIFESTS WITHOUT EXCEPTION, ALWAYS AND MOST VIVIDLY THE THINGS (HIS DEVOTEE) DESIRES BECAUSE HE NEVER DESISTS FROM (HIS) PRAYERFUL REQUEST.

35. OTHERWISE (AS HAPPENS NORMALLY), THE GENERATION (OF IMAGES) WOULD BE CONTINUOUS AND INDEPENDENT THROUGHOUT THE WAKING AND DREAMING STATES IN ACCORD WITH THEIR

CHARACTER, AS HAPPENS TO THE  
WORLDLY.

36-37. JUST AS AN OBJECT WHICH IS SEEN CLEARLY FIRST, EVEN WHEN THE MIND ATTENDS TO IT CAREFULLY, LATER BECOMES FULLY EVIDENT WHEN OBSERVED WITH THE EFFORT EXERTED THROUGH ONE'S OWN (INHERENT) STRENGTH (SVABALA). WHEN (THE YOGI) LAYS HOLD OF THAT SAME POWER IN THE SAME WAY, THEN WHATEVER (HE PERCEIVES MANIFESTS TO HIM) QUICKLY IN ACCORD WITH ITS TRUE NATURE (RAMARTHENA), WHATEVER BE ITS FORM, LOCUS, TIME OR STATE.

38. LAYING HOLD OF THAT (STRENGTH) EVEN A WEAK MAN ACHIEVES HIS GOAL, AND SO IN THE SAME WAY A STARVING MAN CAN STILL HIS HUNGER.

39. WHEN THE BODY IS SUSTAINED BY THIS, ONE KNOWS EVERYTHING THAT HAPPENS WITHIN IT. SIMILARLY (THIS SAME OMNISCIENCE) WILL PREVAIL EVERYWHERE (WHEN THE YOGI) FINDS HIS SUPPORT IN HIS OWN NATURE.

40. LASSITUDE RAVAGES THE BODY, AND THIS ARISES FROM IGNORANCE. BUT IF IT IS ELIMINATED BY AN EXPANSION OF CONSCIOUSNESS (UNMESA),

SIZE HOW CAN (IGNORANCE), DEPRIVED OF ITS CAUSE, CONTINUE TO EXIST?

41. THE EXPANSION OF CONSCIOUSNESS THAT TAKES PLACE WHEN ONE IS ENGAGED IN A SINGLE THOUGHT SHOULD BE KNOWN AS THE SOURCE FROM WHENCE ANOTHER ARISES. ONE SHOULD EXPERIENCE THAT FOR ONESELF.

42. SHORTLY AFTER, FROM THAT (EXPANSION) ARISES THE POINT (BINDU), SIZE FROM THAT SOUND (NADA), SIZE FROM THAT FORM (RUPA), SIZE AND FROM THAT TASTE (RASA) WHICH DISTURB THE EMBODIED SOUL.

43. WHEN (THE YOGI'S CONSCIOUSNESS) PERVADES ALL THINGS BY (HIS) DESIRE TO PERCEIVE, THEN WHY SPEAK MUCH? HE WILL, EXPERIENCE IT FOR HIMSELF.

44. AT ALL, TIMES (THE YOGI) SHOULD REMAIN WELL AWAKE. HAVING WITH (HIS) PERCEPTION OBSERVED THE FIELD (OF AWARENESS), HE SHOULD DEPOSIT ALL IN ONE PLACE, AND SO BE UNTRoubLED BY ANY ALIEN (REALITY).

45. HE WHO IS DEPRIVED OF HIS POWER BY THE FORCES OF OBSCURATION (KALA), AND IS A VICTIM

OF THE POWERS ARISING FROM THE MASS OF SOUNDS (SABDARAST), IS CALLED THE FETTERED

46. OPERATING IN THE FIELD OF THE SUBTLE ELEMENTS, THE ARISING OF MENTAL REPRESENTATION (PRATYAYA) MARKS THE DISAPPEARANCE OF THE FLAVOR OF THE SUPREME NECTAR OF IMMORTALITY; DUE TO THIS (MAN) FORFEITS HIS FREEDOM.

47. MOREOVER THE POWERS (OF SPEECH) ARE ALWAYS READY TO OBSCURE HIS NATURE AS NO MENTAL REPRESENTATION CAN ARISE UNPENETRATED BY SPEECH.

48. THIS, SIVAS POWER OF ACTION, RESIDING IN THE FETTERED SOUL, BINDS IT, (BUT) WHEN (ITS TRUE NATURE) IS UNDERSTOOD AND IT IS SET ON ITS OWN PATH, (THIS POWER) BESTOWS THE FRUITS OF YOGA. (SIDDHI)

49-50. (THE SOUL) IS BOUND BY THE CITY OF THIS, WAS POWER OF ACTION, IS COMPLETELY UNDER HIS CONTROL (PASUVARTINI). (ALTHOUGH) IT BINDS (THE FETTERED SOUL), WHEN (ITS TRUE NATURE) IS UNDERSTOOD AND IT IS SET ON ITS OWN PATH, IT BESTOWS THE FRUITS OF YOGA (SIDDHI). (PURYASTAKA) THAT RESIDES IN THE MIND, INTELLECT, AND EGO AND CONSISTS OF

THE ARISING OF THE (FIVE) SUBTLE ELEMENTS (OF SENSORY PERCEPTION). HE HELPLESSLY SUFFERS WORLDLY EXPERIENCE (BHOGA) WHICH CONSISTS OF THE ARISING OF MENTAL REPRESENTATION BORN OF THAT (CITY OF EIGHT), AND SO ITS EXISTENCE SUBJECTS HIM TO TRANSMIGRATION. THUS WE WILL EXPLAIN HOW TO END THIS TRANSMIGRATORY EXISTENCE.

51. BUT WHEN HE IS FIRMLY ESTABLISHED IN ONE PLACE THAT IS THEN GENERATED AND WITHDRAWN (BY HIM AT WILL), HIS STATE BECOMES THAT OF THE (UNIVERSAL) SUBJECT. THUS HE BECOMES THE LORD OF THE WHEEL.

52. I REVERE THE WONDERFUL SPEECH OF THE MASTER, WHOSE WORDS AND THEIR MEANING ARE MARVELOUS; IT IS THE BOAT THAT CARRIES ONE ACROSS THE FATHOMLESS OCEAN OF DOUBT.

*The Stanzas On Vibration*, Pp. Xv-xviii, Mark S. G. Dyczkowski, Suny Press 1992

**Abhinyano writes;**

Dear Richard and Marty.

Enclosed you find an very interesting article of Richard Gere, the famous actor and close friend of the Dalai Lama, R.Gere is also an official Buddhist! May be you can re-print this article, showing how the Chinese Communists treat the Tibetans , especially the Buddhist nuns. So far more than 1.2 million of monks, nuns and laymen have been murdered and most of the Buddhist monasteries have been pulverized. You know, the motto of the Communists is : “Religion is opium for the people”. In Cambodia the Communist Pol Pot murdered over 2 Million people, mostly Buddhist monks and nuns, including the intelligentsia of the land.

There is an interesting development in the status of India. This greatest spiritual land of the world receives now much attention and financial help, because of its very important strategic position: it borders directly on China, which is becoming more and more imperialistic, building up its armies etc., violating thus the famous balance of power! India is now allowed to bring its teachings to the West, and as a result Buddhism and the Yoga - discipline are growing very fast among Western mankind! There is now the chance for Theosophy to be more accepted, but it

must project its Buddhist origin, nature, history , character, teachings and mission with the emphasis of ORIGINAL THEOSOPHY= the ARHAT PHILOSOPHY and DISCIPLINE!! The Adyar Theosophists should recognize this fact and should return to the teachings of our Masters via HPB. It is a sad story to read in the last issue of HCT: “Adyar Theosophists abandon the teachings of the Secret Doctrine.” Please, remember the combined work of R.B.MacDonald and myself “Eternally Vigilant” in FOHAT, where the more hidden and thus deeper reasons for the present status of the Theosophical Society have been explained. This was a powerful article and it went also to European Theosophical Groups.

Sincerely  
Abhinyano ,

P.S. I will have some work for HCT in the near future.

Enclosed you will find \$ 10,-

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Thanks for the contribution to The High Country. Thanks again for the fine article “Troublemakers and Truth-tellers.”

Ed. HCT

## Troublemakers and Truthtellers

By Richard Gere

Remarks at the Conference “Voices of the Laogai” on September 18, 1999. The conference was sponsored by the Laogai Research Foundation and the RFK Human Rights Center and co-sponsored by ICT.

I found myself on the plane coming here, looking down over Virginia and thinking, How beautiful and how lush it is and how much basic happiness we have in America that we just expect. Of course, we can't be dragged out of our house, arrested and thrown in jail for no reason. It is impossible, unthinkable. It is so hard for us to relate to this as even a minute possibility in our lives, especially if we're white and if we have some resources. Poor and black, maybe we expect it a bit more.

I met Harry about five years ago now. It was one of the TV talk shows and Harry was on talking about his book. I think it was on CBS and it was documenting Harry going back to prison. I was so incredibly moved. I sat there dumbfounded, watching the television. The courage of this man. I sat there with tears streaming down my eyes that there was a man who could suffer like that and turn that suffering into action for his own brothers and sisters. And I've since gotten to know Harry and I've realized that his sense of brotherhood and sisterhood is not just for his Chinese brothers and sisters,

but it's for his brothers and sisters in the whole world. I think that's the important thing here. This conference is not just about China, or Tibet, but it's about all the suffering people who go through this madness that's been described today. It is unthinkable today. It is unthinkable that Boeing makes deals with the Chinese. It is unthinkable that Rupert Murdoch is making deals with the Chinese and getting away with it. It is unthinkable that Airbus is making deals with the Chinese and getting away with it.

I scribbled a few words that occurred to me on the way down here today. They were really postcard images of words. They refer to my Tibetan friends who have gone through this and have come out speaking about it, my Chinese friends who have gone through this and have come out speaking about it, my Central American friends who have come out speaking about it, and my African friends who have come out speaking about it. They are holy troublemakers.

They are sacred troublemakers. They are divine truth tellers. Societies do not purify themselves. They do not become what they can be. They don't reach their full potential without these sacred troublemakers to remind us of the reality of the world, especially when we're so comfortable. It was true, Harry was having a life here. Harry got out. Palden Gyatso got out. Anni Panchaen got out. But they've made it their lives to write books, to communicate, and to

talk about it constantly. I think partially for themselves to purge the pain it's necessary to talk about it. But I think the motivation is higher than that. It is to change the world. It's astonishing to me how one person can change the world. What an effect Harry Wu had on the world when he said, "I'm going to talk about this." I'm going to make a film about this. I'm going to keep pushing.

I remember being at a benefit concert for Mandela in London, about twelve years ago, and it was astonishing that there were 120,000 people in Wembley Stadium. The thought that this man who was still in solitary confinement in a jail in South Africa was generating this much energy, positive energy, for change is astonishing.

They are no different than us. We all have that capability of really changing the universe if we focus on it and take responsibility. That is the issue here today, being responsible. In light of responsibility, the suffering becomes quite small, I think.

It's about assuming that responsibility of telling the truth. It involves that wonderful concept of the Quakers of witnessing to the truth. Inherent in that witnessing to the truth is making sure that it's generous. It is not fueled by anger, hatred, and revenge. It's generous. I not only want to free myself, I want to free you. I want to free my torturer from his madness, from his ignorance.

I think that's really the message of the

end of the twentieth century: Compassion for the torturer because he is crazed. He is ignorant. He is ill. And none of us will be free until all the torturers come to their senses, and the only way they will is through compassion.

There's a story that I've told many times, so I have to apologize to my friends who've heard it before. But it's just so incredibly moving to me that I'm going to tell it again. I'm obviously not allowed in China any more.

The last time I was there, and the only time I was allowed, was in 1993. I sort of forced the issue. I was invited by the film community and I said I will go, but I have to go to Tibet and they very reluctantly allowed me to go.

It was horrific. I went there with a teacher of mine who had not been there since 1959. He had left with the Dalai Lama and what is now about 130,000 Tibetans. I spent two weeks in the Lhasa area, the Tibetan capital, hearing horror story after horror story of what has happened to these people. Truly, Tibet is one large Laogai, no question about it. Secret police are everywhere. Everyone is afraid. You can be arrested for having a picture of a Nobel Peace Prize winner. It's a place where they arrested a six year old boy, Gendun Choekyi Nyima, the Panchen Lama because he was so dangerous.

On the last day that I was in Lhasa, I

visited a very small shrine, and there was a prayer wheel. In Tibet they have very large prayer wheels to be turned, it's part of their practice. The prayer wheel is filled with prayers, usually the mantra of compassion, the jewel in the lotus. It is a sense of brotherly and sisterly responsibility.

There was this woman, about thirty-five or forty years old, and she was sitting down, chanting, and turning this huge wheel. As the wheel turned one visualizes that these blessings of purification are being sent out to the whole world. It's a very powerful visualization.

There was also an older woman who was wandering around this very small courtyard and she was muttering to herself. She was not well. She was limping and obviously not well in her mind.

I had sat there for quite some time and finally approached the woman who was turning the prayer wheel. Through an interpreter she reluctantly started talking. She said who she was and I approached the subject of her friend and asked if she was okay. Again, very reluctantly she started to talk.

It turns out they had just been released from prison. They had been arrested from their convent. Forty of fifty of them were arrested for having a free Tibet flag and walking around the convent with it.

They were all taken to jail where they

were stripped, beaten, and tortured. Many of them were raped. Large sticks were pounded into their vaginas. Clubs were pounded into their bodies. Several nuns died.

The older woman had been through this several times already. Her body was giving out and her mind obviously had. The younger woman was not well herself'. She was recovering.

I asked her how she dealt with the anger that she must feel towards her torturers. She went to a very deep place inside herself and she [said], "You know, if they didn't torture us, these poor people probably couldn't feed their families." And I looked at her dumbfounded. I asked the question again, and she shook her head, and she said the question is so much larger than that, so much larger.

We're all accountable, but the only thing that transforms is love and forgiveness. I have to keep reminding myself of that when my friends have been tortured, my friends have been beaten, my friends have bullets still in their bodies, and my friends have been killed

I have to keep reminding myself that the torturer is my friend, a deeply sick friend, and to keep my heart open even for them. The outpouring of love eventually will heal them. It's a long process, this kind of healing, but it's complete, and it will transform the whole world. There is a

wonderful line in Kundun, the film about His Holiness the Dalai Lama that Scorsece made. He said, “nonviolence takes a long time.”

There was a play that I saw many, many years ago when I was a young man. It was by a Spanish play-write, Arabau, who had written a play called “They even put handcuffs on the flowers.” It was about the Franco years. Franco was a dictator, quite vicious at times.

I'm looking at these wonderful people here, at my Tibetan friends, and all my other friends, and I see them as the flowers of their cultures. The sensitive, the bright, the courageous, and the truth tellers. They are the flowers of their cultures.

And these sick people put handcuffs on them even on the flowers. Obviously, societies can't sustain themselves when you kill off your best people, when you send them away, when you lock them up, when you destroy their bodies and their minds, and there's no way the Chinese dictatorship will last.

It's been fifty years now. If it lasts another twenty, thirty, forty years, it won't last a long time. It definitely will be over. No society can sustain that.

But ultimately in this kind of a world it's up to those of us who have voices, who have access to media, who have access to our friends. We can all do the same thing, but we have to do it together and it's not just

about the Chinese and it's not just about the Tibetans, it includes all of us.

It includes the American Indians, the South Africans, the other Asian countries that are having problems, the South Americans, the Central Americans, and all the poor underprivileged people in this world who are being tortured and not having their share.

There's one other image that I'd like to share with you of His Holiness the Dalai Lama. We were talking about the demands that the Chinese government was making of him in terms of the possibility of a dialogue to determine the possibility of a truly autonomous Tibet, if not independent (which it always was).

And they wanted him to say that Tibet was always a part of China. He shook his head and said, “I cannot lie,” and he pointed to his tongue, and he said, “This tongue has never lied.”

How could I say that? I think we all have to remember that and create tongues like that; tongues we can point to and say this tongue does not lie.

From *Tibet Press Watch* January, 2000

## The Dalai Lama Speaks Out

Recently at the end of the Parliament of World Religions in Capetown, the Dalai Lama shared some unusually strong words for all to consider: “In a stern message for the 21st century, the Dalai Lama said Wednesday that religious people must do more than offer prayers if the world is to become a better place to live. “Change only takes place through action” said the Dalai Lama. “Frankly speaking, not through prayer or meditation, but through action.”

Addressing an interfaith conference of nearly 7000 people from around the world, the Dalai Lama urged the spiritually minded to get off their knees and become directly involved in solving conflicts. “New ideas and visions will become useless in the New Millenium if they do not lead to change.

The new millenium itself is nothing special; day and night, sun and moon will come just the normal way, but if you make good preparation for the new millenium the new millenium can be more peaceful.”

(Los Angeles Times Dec. 11, 1999)

## Secret Doctrine Question And Answer Section

### Conducted By Geoffrey A. Barborka

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka *Question*. In reference to the Question and Answer Section published in the July-August issue, specifically to the answer given to Question (b) on page 64, col. 2, here is a comment and a question:

To say that the personality becomes the Initiate and the Mahatma (together with the Higher Ego) is doubtless true in a sense. But this hardly goes with the admonition to give up the personality -a passing flash?

Answer. The opportunity now provided to add to the response referred to is welcomed.

This may be done by reference to certain passages in *The Mahatma Letters to A. P. Sinnett*, for they aid in clarifying the complex problem involved in considering the “personality” of a Mahatma or an Adept. (For it was stated: “for ease of describing the category, the Adept will here be equated to a Mahatma.”) Here is the first citation:

If you would go on with your occult studies and literary work-then learn to be loyal to the Idea, rather than to my poor

self. When something is to be done never think whether I wish it, before acting: I wish everything that can, in great or small degree, push on this agitation. But I am far from being perfect hence infallible in all I do; to' it is not quite as you imagine having now discovered. For you know-or think you know, of one K.H.-and can know but of one, whereas there are two distinct personages answering to that name in him you know. The riddle is only apparent and easy to solve, were you only to know what a real Mahatma is. (pp. 323-4)

The next citation is somewhat lengthy but it is given in full in order to demonstrate that the personality-or what is referred to in the citation as the outer man-is definitely involved in the category of a Mahatma's existence, although subordinated by the inner man (i.e. the Reincarnating Ego).

Particular attention should be given to the four categories, designated by the letters (a) to (d):

. . . you should be posted on certain facts-and very important facts--connected with adeptship. Bear in mind then, the following points.

(1) An adept-the highest as the lowest-is one *only during the exercise of his occult powers*. (Underscoring in original.)

(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept) who can emerge and act freely but on condition that his jailor-the *outer* man will be either completely or partially paralyzed -as the case may require; viz: either

(a) mentally and physically;

(b) mentally-but not physically;

(c) physically but not entirely mentally;

(d) neither but with an akasic film interposed between the *outer* and the *inner* man.

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the *inner* man in full function, when there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical senses and the function of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when

I am dressing, reading or otherwise occupied I am not thinking even of those near me . . . From the aforesaid, you may well infer, that an adept is an ordinary mortal at all the moments of his daily life but those-when the *inner* man is acting (*M.L.* pp. 180-1)

With regard to the concluding comment in the question: “the admonition to give up the personality.” The admonitions given in devotional books should be regarded as allegorical adhortations, which need not be taken literally-just as in the Bible Then Paul says: “I die daily” (I Cor. xv, 31). Thus it is written: “The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.” (*The Voice of the Silence*, p. 1) Then, too, “Give up thy life, if thou wouldst live.” (*Op. cit.*, p. 5) But a footnote is added: “Give up the life of physical *personality* if you would live in spirit.” (p. 75)

While from one point of view the personality may be regarded as “a passing flash,” from another point of view the personality is not lost; in fact it is likened to a pearl on the Sutratman “the luminous thread of immortal *impersonal* monadship” (*S.D.* II. 513). For the remembrance of every “personality” or the recollection of the total number of lives on earth will be reviewed at the end of the obligatory pilgrimage (or the seven-Round cycle)

Yes; the “full remembrance of our lives (*collective* lives) will return back at the end of *all the seven Rounds*, at the threshold of the long, long Nirvana that awaits us . . . (*The Mahatma Letters*, p. 171)

*Question.* Referring to the answers given in regard to the Manasaputras (in the July-August issue). In *Transactions of the Blavatsky Lodge* H.P.B. implies that the Manasaputras and the Egos are one. Have you any comments or suggestions to offer on the passage?

*Answer.* First, here is the full citation: *The Secret Doctrine* shows that the Manasa-Putras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing Ego, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the ‘Charioteer’ or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. (p. 56 or. ed. also *H. P. Blavatsky Collected Writings*, Vol. X, p. 255)

In this passage “incarnating Egos”

obviously signify what H.P.B. usually terms The “Reincarnating Egos,” (or Higher Manas), for it goes on to say that the personalities clothe the “Self-Sacrificing Ego.” The “one in three” refers to Atma-Buddhi-Manas, which become “the three in one” in the after-death states. The personalities *are* definitely referred to as evanescent-”the passing flash”-while it is the “animal passions” which a person is admonished to give up.

Oftentimes H.P.B. would use a term in what may be regarded as a dual sense; thus “Manus” are referred to as the humans iii this sloka: “The Manus with minds, how are they made?” (Stanza IV, sloka 16), whereas Manus usually signify the Superior Rectors of the Earth Chain. Thus, in *the* above citation the Manasaputras (the Sons of Mind”) are equated to “Higher Manas” in the constitution of man-the Reincarnating Ego.

The evolutionary goal portrayed for humanity is the ability to attain the status of a Manasaputra-and this is the significant part of the teaching; for, at heart, man in his manasic aspect is truly regarded as a Son of Mind.”

An Exposition of “Blavatsky’s Secret Books”  
via a meditational approach  
by  
Pilupakaranda

Dear Readers,

I have just finished the book: *Blavatsky’s Secret Books* by David and Nancy Reigle; and have much to comment.

I appreciate the Reigle’s efforts to bring to light the books which *The Secret Doctrine* is based upon, and I recognize the asserted differences and refutations of the various schools these doctrines are based.

The Reigles have done a good job in their extant work toward this end, yet, I feel that many of the fundamental problems still remain due to the transliteration of works from the past as the original teachings are no longer available due to their being lost, hidden or disfigured.

I am not a scholar, not an expert in any of the areas involved such as languages or doctrines, nor have I any academic learning regarding the same, so please excuse my indiscretions.

I do, however, have some experience in the Esoteric disciplines of Dhyana and Tantra (Hindu and Buddhist) and I would like to relate my experiences in a limited fashion to the Reigle’s work in question.

Specifically, I would like to briefly address the subjects of: 1) Sunya; 2)

Swabhava and Swabhavat; 3) Consciousness and 4) Mystery of the Initiate Languages. I will start with some definitions.

Sunya means “void,” “emptiness,” “non-existence.” According to Madhyamika Buddhism, there is no reality or non-reality. All is Sunya, void, empty, as all realities are disclaimed. Thus, whatever is, is not describable by any concept. Being devoid of any phenomenal characteristics, “void” or “the indescribable” is the real nature of things”

*A Concise Dictionary of Indian Philosophy*, Page 305

Sunya(Sunyata) is used by W.Q. Judge in his *Ocean of Theosophy* with the sense that this Utter Fullness is beyond all human thought and expression and will appear to be a “void.”

According to Hindu thought:

Sunya is a state in which there is no distinct consciousness of the knower, knowledge and known; an indefinable state of reality.

*The Yoga of Vibration and Divine Pulsation*, Page 197.

The Reigles state there are sixteen kinds of sunyata discussed by Maitreya and Vasubandhu. The last of these is called Abhavasunyata which is the emptiness that is non-existent and Abhava-swabhava (the Sunyata of ultimate essence of non-existence).

The former is the emptiness of persons and Dharmas and the latter is the true existence (Sad-bhava) of non-existence. The Sunyata of Prasangika Madhyamaka school is empty of everything, including itself.

See *Blavatsky's Secret Books* page 123-4

Clearly, there are different stages of sunyata. Consider this: During deep meditation you will witness “Sunya” in the Sushuma Channel. The Sushuma Channel is the central nerve channel of the spinal column. It runs from the top of the head down to the base of the spine and is upon which the chakras (wheels of vortex) are strung.

My experience was like the chakras were hanging suspended in Sunya. This Sunya was a dark subtle matter with perceptible depth. As I traveled through the opened Buddhi or tunnel of light beyond form I entered Sunya.

I experienced this sunyata while practicing Transcendental Meditation and using the mantra of Kuan-Yin. It was in the form of a eternally dark space with depth, illumined by my own consciousness. It had a rhythmic pulse of dark subtle matter. I have also witnessed this eternal dark space in depth as the illumination of consciousness, but without the rhythmic pulse of light. It was simply absolute stillness.

I have also experienced what might be called “Karmic Sunya. It was an eternally dark space with depth illumined by my consciousness. The subtle matter of this space

was coarser and denser with what appeared to be a misty cloud-like substance suspended in it.

At first, I saw it with very little motion, then, this cloudy mist was drawn like a magnetic attraction toward the point of my conscious perception, all the while transforming itself, until it became solidified into a specific field of differentiated reality.

It should be noted, that Sunya became the misty cloud enshrouding my consciousness as a concrete reality experience. This acted as a veil between my consciousness and the Sunya.

Even though Sunya was experienced as a eternal field of dark matter with depth illuminating my consciousness, there was an almost liquid quality that I could see through. There was a very distinct sensation or presence from this subtle matter; yet, it was empty and this emptiness was 'full' of potential to "become" literally anything. It could react or become whatever creative thought touched it.

I experimented with this by projecting the thought: "I need light," and the entire field of Sunya spontaneously manifested as brilliant shining stars and suns with beautiful multi-colored planets.

There is yet another quality of this thought projection via Sunya and that is by thought alone, one can travel through it (Sunya) great distances instantaneously. The density of the subtle substance of which the Sunya is composed can clearly be felt when

passing through it.

The final Sunya I experienced was one where there was a thin transparent glowing silvery white dome over my consciousness, with a small hole in its center. I could see the Sunya on the other side of the dome through the hole in the center. From this Sunya flowed a smoky colored liquid substance that was not prana.

TO BE CONTINUED

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## New Book

*BLAVATSKY'S SECRET BOOKS* by David and Nancy Reigle has been recently published by Wizard's Bookshelf, Box 6600, San Diego, California 92166-0600.

It is a collection of 15 articles on the Book of Dzyan, Sanskrit and Tibetan terms used in Theosophy, *The Voice of the Silence* and other theosophically related subjects.

Available in hardcover only, 192 pages and priced at \$15; with shipping within the US being added it comes to \$16.13 total.

## A puzzle explained.

Dara Eklund has kindly written to call our attention to a lapse in the text of Vasistha's **Description of the Lord** in the February HCT issue.

Beginning on page 15, the text continues through to the bottom of the left hand column on page 17, ending with "tamas or inertia ...". The **End Notes** which should have followed immediately are found in the lower half of the right hand column on page 20.

The way in which this happens is as follows; In the PageMaker program, a body of text belonging to a particular topic is called a "story." The various "stories" in a publication are held in the "story editor" prior to placement on the pages.

In the assembly of the publication, each story is placed on a blank page and column. In an operation analogous to pouring water into a glass, the story text is poured into the selected page in the layout view. If the available continuous space exceeds the text to be placed, the story flows in in a single body, but if the end of the space is reached before all the text is placed, the program then skips to the next available blank space to finish placing the text.

If this is allowed to occur, the "continued to and from" notes must be placed for the reader.

This was a case of operator oversight and we apologize. ed. HCT

## The Origin and Evolution of Man by Adam Warcup

"First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine 'Sishta,' (the seed-Mantis, or the Prajapati and the Pritris)."

From these proceed:

1. The First Race, the 'Self-born,' which are the (astral) shadows of their Progenitors, plus The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthy frame, was unconnected with it. The link, the Manas, was not there as yet.

2. From the First (race) emanated the second, called the 'Sweat-born and the boneless.' This is the Second Root-Race, endowed by the preservers (Rakshasas) and the incarnating gods (Asuras and the Kumaras with the first primitive and weak spark (the germ of intelligence). ... And from these in turn proceeds:

3. The Third Root-Race, the 'Two-fold' (Androgynes). The first Races hereof are shells, till the last is 'inhabited' (i.e. informed) by the Dhyanis."

SD II\164-5

This passage is the preferred way the Masters like to talk. It is more abstract. Look at the word Self-Existent; it implies that they don't need any fathers because they had been maintaining their consciousness and form on the globe during the period of rest. They are the Spiritual lives projected by the Absolute Will and Law. Again, the use of the word Absolute Will and Law shows that this process is not arbitrary. There is no choice but a fulfillment of a macro process role.

These are the creators of human physical form. What is it that they produced? Broadly speaking they emanate from themselves a shadowy copy of their own form. It is a process of duplication. These duplicates become the forms for class two which is our average humanity and to be the first of the seven races..

#### The Birth of Form:

“The ‘Lunar Monads’” or Pitris, the ancestors of man, become in reality man himself. They are the ‘Monads’ who enter on the cycle of evolution on Globe A, and who, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they ‘ooze out’ their astral doubles from the ‘ape-like’ forms which they had evolved in man. These ‘monads’ or ‘divine sparks’ are thus the ‘Lunar’ ancestors, the pitris themselves. For these ‘Lunar Spirits’ have to become ‘Men’ in order that their ‘Monads’ may reach a higher plane of activity and self-consciousness, i.e., the plane of the ‘Manasa-Putras,’

those who endow the ‘senseless’ shells, created and informed by the Pitris with ‘mind’ in the latter part of the Third Root-Race.

SD I\180-1

The word Astral Doubles, is used in a different sense than what later writers used the term. The Astral double that H.P.B. is referring to is what the later writers referred to as our Etheric Double and NOT the psychic component consisting of mind and emotions. Astral in H.P.B.’s sense is the finer form on which the physical form will be ultimately shaped and fashioned. (Hindu writers refer to this term as ‘Ether,’ and one of the five elements. ML).

Note that ‘ape like’ is in quotes because they make an anthropoid shape that is similar to the ape forms we are familiar to today. However, these ape-like forms are NOT part of the animal kingdom. THEY ARE HUMAN FORMS that pertain to only the human monads.

Warcup then speculates that if the highest forms in the human kingdom is ape-like, then the highest form in the animal would be reptile-like.

Each kingdom makes its own advances. In the fourth round, the animal forms will evolve to mammalian forms and man will graduate from an ape-like form to the humanoid.

“The seven hosts, the ‘Will (or mind)-

born' Lords, propelled by the spirit of life-giving (Fohat), separate men from themselves, each on his own zone.

They threw off their 'shadows' or astral bodies- if such an ethereal being as a 'Lunar Spirit' may be supposed to rejoice in an astral, besides a hardly tangible body. ...

For who of those who have witnessed the phenomenon of a materializing form oozing out of the pores of a medium or, at other times, out of his left side, can fail to credit the possibility, at least, of such a birth?"

SD II\86

... separate men from themselves ... means this duplication that we have been discussing. How did they do it? By throwing off their shadows or astral bodies.

The process is then given as an analogy with the last statement beginning with:

"For who of those who have ..." (This is in reference to the materialization-type mediumship which is well documented in Colonel Olcott's book *People From The Other World* in which he talks about mediums and their spirits at the Eddy Farm House.) The pitris do materializations analogous to the kind Olcott saw but they were permanent not temporary. Once given birth, these things then took on independent life and were not attached to their progenitors. The exact process was never discussed.

(End of Tape 3 of 6 Tapes)

(Begin Tape 4)

"2. The Dhyanis (Pitris) are those who have evolved their BHUTA (doubles) from themselves, which RUPA (form) has become the vehicle of monads (seventh and sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then, they (the astral doubles) became the men of the first Human Race of the Round. But they were not complete, and were "senseless."

"3. The inner, now concealed, man, was then (in the beginning) the external man. The progeny of the Dhyanis (Pitris); he was 'the son like unto his father.' Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds) during the tentative efforts at plastic formation around the monad by senseless, because imperfect matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that counterpart (astral man) which, being senseless, got entangled in the meshes of matter."

TO BE CONTINUED

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## Submission Guidelines

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

### By hard copy

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

### Unacceptable

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## 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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