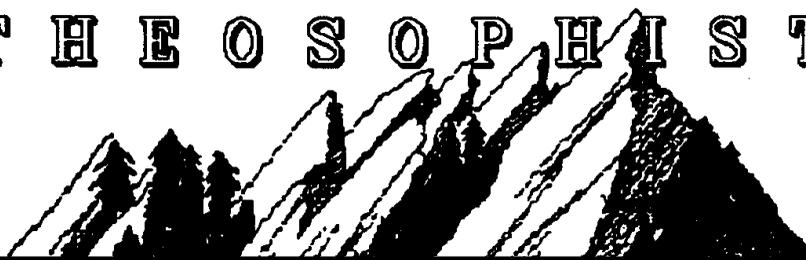


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Katinka Hesselink in her article THE ACTUAL OBJECTS OF THE THEOSOPHICAL SOCIETY, appearing in the November issue of *Theosophy World* on Internet, charges that "we do not really practice these objects."

"... The third [object] (To investigate unexplained laws of Nature and the powers latent in Man.)," she says, "is so far off general practice in the Theosophical Society that it seems irrelevant. If we actually practiced that, we might really be a force towards religious tolerance and free thought. ... If we actually studied (in practice, not just in books) the different techniques of meditation and healing practised in the "new age" world, and combined this with a knowledge of what Blavatsky and other theosophical writers have said about these and similar subjects, the Theosophical Society might help moderate some of the excesses of New Age."

What we actually do, she charges, is "condemn any use of spiritual powers and abilities because these automatically (it is thought) lead to black magic. I think this is wrong, stupid and contrary to what H.P. Blavatsky, Olcott, Judge, Damodar and Subba Row were trying to do."

We, the editors concur, and object to the position that such studies inevitably lead to black magic. Therefore, we include two articles by Rohit Mehta which clarify an approach



whereby these dangers may be avoided.

Rohit Mehta (1908-1995). was born in India and educated in Bombay, Surat and Ahmedabad. As a student he was involved in the India's freedom struggle led by Mahatma Gandhi for which he was imprisoned on occasion. Initially attracted to the Socialist movement but unsatisfied with its philosophy, he joined the Indian Theosophical Society in 1945 and held a post until 1959. Mehta was an internationally known writer, thinker and lecturer.

The first article *The Powers Latent in Man* was gleaned from the pages of *The Canadian Theosophist*

For the second we feature excerpts from his *The Science of Meditation*, one of two dozen books he authored.

THE POWERS LATENT IN MAN

BY ROHIT MEHTA

It has been said that if astronomy is the oldest of sciences, psychology is the youngest. This is probably due to the fact that man turns to distant objects the first, while to himself he turns the last. But the vast and extensive exploration of the Universe in recent times has compelled man to turn to himself for the explanation of the mystery of the self-same universe which has been the subject of his investigation heretofore. Modern science, particularly Physics, has recognized the fact that in all acts of observation, the observer is as important, if not more, as the object observed.

Thus, modern science seems to be stressing, consciously or unconsciously, the need for the study of the observer so as to make the act of observation as objective as possible, after eliminating the subjective factor. It is this study of the observer which truly is the province of psychology.

In the course of the last thirty¹ years, psychology has made rapid progress and has brought much information regarding the workings of the human mind. It is true that, for many decades, psychology was studied only in its physiological aspect.

Even now this physiological approach has not been completely discarded so that there are psychologists even today who regard thought as a mere epiphenomenon, if recent psychological researches have given a serious blow to all physiological theories with regard to the operations of the human mind. Among these researches, special mention must be made about that branch of psychology which is known today as Parapsychology. It has grown out of the experiments carried on by Dr. J. B. Rhine and others.

There is a voluminous literature available on this subject - in fact these investigations are moving so fast that it is difficult to keep pace with them. Nevertheless, the subject of parapsychology is intensely fascinating for it deals with what is known as Extrasensory-perception.

Our normal process of gathering knowledge of the external world is through the five physical senses. The senses bring to us information of the external world. But sense-

data by itself is not what constitutes knowledge.

Sense-data produces vibrations in the physical brain and unless these vibrations are interpreted into a co-ordinated whole by the mind there is no knowledge whatsoever. Thus, mind is essential for the gathering of knowledge but is dependent upon sense-data. The raw-materials of our knowledge are supplied by the senses. Whatever we know of the external world is because of what the senses have brought.

The question that is engaging the attention of some psychologists is: Can there be knowledge without the intervention of the senses?

Para-psychology deals with this subject and has, through countless experiments, proved that man has within him a power of cognition which is not dependent upon the senses.

It was F. W. H. Myers who, many years ago, devised a word for direct communication between two minds. He called it Telepathy, which means communication of ideas from one mind to another, independently of the recognized channels of senses.

Telepathy was one of the subjects of investigation by the Society for Psychological Research which was established in London in 1882. In the nineteenth century interest of medical men was also aroused by such phenomena as Hypnotism.

Needless to say, hypnotism has much to do with mental telepathy and is today recognised as one of the accepted methods in

the treatment of certain types of diseases.

Some years ago, Upton Sinclair, a renowned thinker and writer, wrote a book called *The Mental Radio*. In this book he has described his own experiments regarding thought-transference.

It is quite obvious that telepathy, hypnotism and spirit communications belong to a realm where physical senses are inoperative. They are parts of extra-sensory perception.

But the recent investigations by Dr. Rhine and others in the field of parapsychology have revealed greater things. Their researches have brought them to the recognition of a faculty known as Clairvoyance and Clairaudience. Dr. Raynor Johnson, M.A., Ph.D., D.sc., - author of "*The Imprisoned Splendour*" - describes Clairvoyance thus:

“. . . awareness of some approximately contemporary event or some object in the material world, without the use of sense-organs or rational inference based on sense-data.”

There are any number of books today on the subject of Clairvoyance - most notable among these are by Dr. J. B. Rhine, Arthur Osborn, C.W. Leadbeater, G. N. M. Tyrell, Dr. Soal, J. W. Dunne, Dr. Raynor Johnson and others.

The parapsychologists have collected much evidence to show that man has a power to break down the barriers of space in order to cognize events happening at great distances.

But the most startling and puzzling of all

para-normal phenomena is: Precognition. This is a faculty by which the human mind acquires knowledge of future events without any process of rational inference.

This phenomena has been established beyond any shadow of doubt by the experimental work of Dr. Rhine, Dr. Soal, G. N. M. Tyrell and others.

If in clairvoyant perception the barriers of space are broken down, in precognition and retro-cognition the barriers of time seem to be eliminated.

After much experimentation, Dr. Rhine has come to the conclusion that these paranormal faculties are not uncommon and that probably most people have them in latent conditions.

A very interesting question here arises: Can man consciously cultivate these paranormal faculties?

It must be admitted that para-psychology is completely silent on this question. It is the Eastern psychology with its different Yoga systems that throws light on the question of the cultivation of para-normal faculties.

In the last section of The Yoga Sutras of Patanjali, there is a mention of The Development of Powers or *Siddhis*.

These Siddhis go far beyond the realm which Para-psychology has at present covered. It is only through Yoga discipline that these Siddhis can be developed.

Who knows, perhaps that the Western Psychology, through para-psychological researches is being brought gradually to the door-step of Yoga?

Apart from The Yoga Sutras of Patanjali, there is mention of these "latent" powers in different schools of Hatha Yoga is to open up, for the time being, paranormal doors of perception.

Thus, researches of para-psychology will, sooner or later, bring the western psychologist to the recognition of the value and significance of Eastern Psychology, particularly the Hindu, the Buddhist and the Jain psychology.

It is necessary to mention here that the development of paranormal faculties through the practices of *Hatha Yoga* is much too dangerous for any lay man to adopt.

We can today visualize the grim prospects of atomic energy being handled by people devoid of spiritual insight. In the case of paranormal faculties, developed through *Hatha Yoga*, the danger is millionfold. It has, therefore, to be strictly avoided.

The development of these latent faculties through the Raja Yoga of Patanjali is the safest method - but involves a process which is long and gradual. However, the safety of these powers lies in gradualness.

A question may arise: What then is the value of a discussion of latent powers if man cannot come in possession of these powers immediately?

Has the human individual to remain confined within his existing powers? If so, how is he going to solve the perplexing problems of life? Unless he has a wider vision, how can he be free from the limitations of everyday existence?

It is necessary for us to note here that man's latent powers have a Quantitative as well as a Qualitative aspect. Quantitatively speaking, para-normal powers are only an extension of the physical senses. They bring more data to the mind than is possible for the physical senses to do. Our physical senses have an extremely limited range. They respond to a very restricted scale of vibrations. There is much that we do not see or hear.

The *Siddhis* or the Paranormal faculties of Telepathy, Clairvoyance, Clairaudience, Pre-cognition, Retrocognition, etc., seek to extend the range of man's response to external vibrations. Through these powers we are enabled to see more and hear more.

This extended perception will, no doubt, bring increased raw material before the human mind. But the interpretation of this extended sense data will be done by the mind similar to what it does in the case of ordinary sense impressions.

Now, if the mind is conditioned, if it is selfish, if it is biased and prejudiced, then surely its interpretation will be coloured by the same bias.

In other words, the act of observation will be distorted because of the subjective

prejudice which will be projected by the mind. Such distortion takes place with reference to usual sense-data; there is no reason why similar distortion should not take place with reference to extended sense-data if the interpreting agency of the mind continues to be the same.

Telepathy, Clairvoyance, Clairaudience, Precognition, etc., are all quantitative extensions of sense-response. They constitute extensions of scientific methods to super-physical phenomena.

Now, in a scientific method, there is always a duality of the subject and the object. As modern science points out, it is the subject which seems to be interfering with the perception of the object. If this is the case at the level of things, much more is it the case at the level of persons.

Thus, in human relationship, our perception becomes distorted due to the subjective factor of the mind. In a quantitative extension of sense-data, this subjective factor remains untouched. No wonder in such extension man's fundamental problems remain unsolved.

It is because of this that the cultivation of such latent powers as clairvoyance and clairaudience is regarded as undesirable in all true systems of Yoga. They may come naturally, but in no case should they be forced.

But, there is a Qualitative aspect to man's latent powers. It has no concern with the extension of sense-response. It deals not with the limitation of the senses, but with the limitation of the human mind.

To break down the limitations of the mind is fundamental to the unbiased perception of men and things. And when the limitations of the mind are transcended there dawns upon man's consciousness a new faculty -- the faculty which had hitherto remained latent.

This faculty enables man to gain a new dimension of understanding. It is to this faculty that a reference is made in *The Bhagavad Gita* when it talks of *Buddhi* being higher than the Mind. In Western philosophy this is described as intuition, a faculty which transcends the limitations of the human mind.

It is possible for each man to come to this new qualitative experience. It is a path utterly safe for each man to tread. The latent power of Intuition can dawn on the consciousness of man when the human mind is quiet.

Such a mind is not engaged in interpreting the sense data in terms of its own knowledge, but allows the Wisdom of Intuition to illumine its understanding.

It is surely the function of the mind to interpret, but its interpretations can either be in terms of its own knowledge or it can be in terms of the illumination which comes to it in the moment of silence. The evaluation of a silent mind is free from bias and is, therefore, perfectly objective.

The subject of my talk is: The investigation of unexplained laws of Nature and the powers latent in Man.

The investigation of latent powers can be either along the quantitative level of

clairvoyance, telepathy, etc., or it can be along the path of intuitive understanding.

The title of my talk links up the latent powers of Man with the investigation of unexplained laws of Nature.

The question, therefore, arises: What is that latent power which will enable us to investigate unexplained laws of Nature? What does the investigation of unexplained laws of Nature mean?

It surely means the unravelling of the mystery of life. The unexplained laws indicate the existence of a mystery. It has been rightly said that life is not a problem to be solved, it is a mystery to be revealed.

Life is full of mystery and it is not given to the human mind to unravel that mystery. Max Planck, the great scientist of the Quantum theory in Physics, says:

' ... science is never in a position completely and exhaustively to explain the problem it has to face. We see in all modern scientific advances that the solution of one problem only unveils the mystery of another. Each hill-top that we reach discloses to us another hill-top beyond. We must accept this as a hard and fast irrefutable fact.'

Thus in all scientific explanations of Nature, there is always something which is left unexplained. To carry the same scientific method to super-physical realms does not enable us to solve the mystery of life and nature.

Such extensions of scientific methods,

through Telepathy and Clairvoyance may enable us to explain some more details of life; but the mystery of Nature is not to be comprehended by the accumulation and examination of details.

Such a process will all the time confront us with the unexplained mystery of life. And so, for the investigation of unexplained laws of Nature what we need is, not the quantitative extension of sense-data, but a qualitative expansion of consciousness.

Such qualitative expansion is possible only when the mind of man is illumined by that which lies beyond it. It is only intuition that can comprehend the mystery of life - it is only *Buddhi* that can give to man the understanding of the unexplained laws of Nature.

Thus, to investigate unexplained laws of Nature and the powers latent in Man is to unravel the mystery of life through that faculty which transcends the limitations of the human mind.

It indicates an *intuitive perception* made possible in the hour of complete *silence*, not so much the silence of words as of *the Mind*.

It is in the deep silence of the mind that the great mystery of life is revealed. To such a man of deep silence, Nature is like an open book; there are no laws which remain unexplained to him. Nature reveals all her secrets to him who approaches her not with the pride of mind-knowledge but with the humility of soul-wisdom.

From *The Canadian Theosophist*, Vol.41, No. 2 May, 1960

An Inmate correspondent writes:

“Consider the thoughts and concepts as they arise from consciousness as light, then turn your Consciousness in on itself, pierce the center of light and witness all the levels of manifested forms up to the crown chakra. It is all You and it is all your body, your form.”

“To be realized? All are “That;” it is simply a matter of being conscious of it. It is the mind alone which determines consciousness of it. It is the mind alone, which determines bondage or liberation and that is why all the teachings advise on the right use of mind. Slay the slayer of the truth.; what does that mean? The right use of mind is on one hand, no mind, and on the other, it is the use of the mind with correct understanding of its own nature. It is form and concept in motion. You are both projecting it and witnessing it. You can do anything at anytime; understand this and be the master of your true state.”

Co-editor Marty Lyman continues --

The other day I went back to a particular middle school in Denver where I had some difficulty with a certain young lady. I wasn't sure what to expect so I asked her if she remembered me. She apologized for not being very nice that day and then proceeded to tell me she was angry because the courts decided not to release her Dad from jail. He was caught smuggling and pushing marijuana. Her father owned a fruit farm in Mexico and his neighbor talked him into a money making deal. Her mother had been released from jail on bond. She and two brothers live with their Dad's Mom who is an illegal alien and doesn't

know English. I listened to her story. I watched her total demeanor change. I didn't know whether to believe her or not but that is not the point of this interchange although it did turn out to be true. The point has to do with the watcher\doer relationship.

Can the relationship of the watcher\doer in meditation be similar?

From “*The Science of Meditation:*”

by Rohit Mehta.

“A pertinent question must arise: What is meditation and how does it lead to the experience of the Non-Dual? [p. 167] ... Meditation is really an observation of the thought process. To observe the movement of thought is indeed an act of true meditation. This idea of observation, being the core and the crux of meditation, has come down from remotest times. One sees this in the Vedas and the Upanisads, and from there down to the present time [p. 169] - [Siddha Yoga (Marty Lyman-ed.)]. ...

One may ask: What is the purpose of this observation? It has a twofold purpose. One, to lay bare the content of the mind, and two, to empty that content. The emptying is possible only when the content is not only observed but brought to focus. This is what observation does in the first instance.[p, 171]

But in the process of observation one has first to deal with intruding and unwanted thoughts. This is the main problem of meditation, too.

When we sit in meditation, taking a particular thought or idea for reflection,

the first thing that happens is the onrush of unwanted thoughts. To keep out these intruding thoughts is the most difficult thing, for, if one gives way to them then one is carried away by them. Neither resistance nor indulgence helps us to deal with the intruders that disturb our meditation constantly. [p. 171] ... To allow the circumstances to run their course is to ask the tidal wave of thought to play out its game unhindered. ... not to interfere with its course is just to observe its movement.[p. 172] ...

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong but just to watch it and move with it. In that watching you begin to understand the whole movement of thought and feeling. [p. 175]

And out of this awareness comes silence... this silence is meditation in which the meditator is entirely absent, for the mind has emptied itself of the past.

There is a difference between watching the arrival of intruding thoughts, and welcoming the arrival of such thoughts between the role of the watchman and the watcher. The disturbing thoughts should be induced to come so that one can observe all their movements. It is like inviting these thoughts and asking them to tell their story. The intruding thoughts must be induced to talk and in such talking tell their story without any fear of interruption. ...

It has to be remembered that the observation of our the listening to the mind cannot be done by setting oneself behind closed door and making a firm effort to observe the movement of the

mind. The moment one shuts oneself up in a room, that very moment the mind also shuts its movements down. The mind can be observed only in motion. It is the mirror of one's daily life.[p. 176] ...

While introducing the question: How to observe, we mentioned that there are three other questions associated with it - they are what to observe, where to observe and when to observe.[p. 177]

I will divert here as the author gets rather long-winded. What to observe is the thoughts themselves, and the more vivid they are the stronger the impulse. When to observe is when they are persuaded to talk and ready to move beyond resistance and resentment. Where to observe is wherever you happen to be when they speak.

THE MYSTERIOUS EVENT

It has been very often asked that if the mind is divested of all its content and rendered totally empty, will it not be extremely vulnerable where it will be exposed to all types of influences, good and bad. How can one be certain that in the empty mind will come only good influences which will give a New Impulse to the modified patterns of behavior and modes of action? It may become a hunting ground for undesirable influences as well. If this happens then the path leading to the emptiness of mind is much too dangerous. It may take the spiritual aspirant down, along an inclined plane. It is true that an empty mind is vulnerable, for, all its shelters are broken down and therefore lives under the open sky. But strange though it may sound, this vulnerability itself is its security. Its greatest protection lies in the fact that it

has nothing to protect or defend. But how is one to be sure that it will not be invaded by forces that are unpleasant and undesirable?[p. 182]

In order to understand this question one has to comprehend clearly the distinction between the mind that has been emptied, and the mind that has emptied itself. There is an emptiness with a centre and there is an emptiness without a centre. When the mind is sought to be emptied by a conscious effort then there continues to exist, in such a mind, a centre round which experiences are gathered.. It is the centre that attracts influences from outside towards itself. Now in this centre lies the seed of the past content. In consciously emptying the mind one can remove the leaves and the branches and even the trunk of the tree, but if the seed remains then new sprouts are bound to come and another tree, the same or with some modifications, will burst forth to take the place of the old. Patanjali in the First Section of his Yoga Sutras says in sutra number fifty that "When there is a centre the impressions clinging to that centre will prevent new light from dawning upon the consciousness." [p. 183]

What is this centre? Obviously it is the Motive. So long as the motive persists, so long there is emptiness with a centre. This motive is the centre maintained by the continuing entity which is the-'I'. This continuing entity projects itself in numerous ways, it puts on regalia to suit every occasion. It may change its regalia, but the entity that wears the regalia is the same. In the conscious emptying of the mind it is the regalia that is dropped, but the wearer of the regalia continues. In such emptying the effort is dropped but

the effort-maker remains. It is the 'I' that constitutes the continuing centre of consciousness. And so in its seeming emptiness there is the centre which invites the old content to come in with a changed name so that its oldness may not be detected. The centre asks the old content to come back in a new attire. And so those ugly tendencies of the old content are brought back. In such emptiness there is no vulnerability, there is a centre through which the mind seeks to be invulnerable. To be vulnerable is to be free totally and completely from any vestige of the centre. Where man seeks to be invulnerable, he safeguards the centre even while he endeavors to come to seeming emptiness. The house that has been emptied is a haunted house for there is the lingering presence of one who has left in order to come back. The mind that has been emptied is not an empty mind.[p. 183]

In Zen Buddhism an incident has been narrated which says that when Bodhidharma, the Founder of Zen Buddhism, went from South India to China, he was called by the Emperor. As he was a learned man, the Emperor asked him a question.

The Emperor asked : "What is the first principle of Righteousness", to which Bodhidharma replied by saying, "Vast emptiness with nothing holy in it". This statement clearly indicates the state of emptiness without a centre.

There must be not even a centre of mind's holiness. The emptiness with a centre is arrived at by a process of conscious negation. But this is not enough, for, even the negator has to be negated. How can this be done consciously? How can 'I' be removed by any

effort of the 'I' ? The 'I' is the continuing centre and so whatever it does must be to perpetuate itself or to maintain its continuity undisturbed. It may modify its expressional continuity, but the centre of such modification is still the continuing entity. And yet without this state of unqualified emptiness, one cannot come in contact with the New Impulse with which to vitalize the modes of one's actions.[p. 184] ...

One can say with equal emphasis that the usefulness of the mind lies in the empty space that comes into being. Without this empty space the mind, with its thought process moves round and round in a circle. It relegates man to a stagnant existence where one can go on changing pictures painted on the wall - but still it is the wall of a prison house. Nothing fresh can enter one's psychological life so long as the wall remains. And if one's psychological life is stagnant then the physical life too must share the same fate.[p. 185] ...

Within the mind, space has to be created, for, otherwise the Divine Fullness cannot enter. It is the creation of this space that the mind has to be emptied of all its content. It is generally believed that in order to lead a spiritual life, one must live from the centre. But life from the centre is only a modified continuity, whereas spirituality demands the living of a life that is radically different, not a mere difference in degree, but a difference in kind. Spirituality indicates the birth of a new psychological species. This cannot be if the mind retains its centre and discards only the superstructure. The very centre must go ere the birth of a New Mind can take place.[p. 185] ...

We have discussed in these pages that mind cannot be emptied; it can empty itself. All that one can do is to help the mind in the process of emptying itself. But this demands a confidence in the mind so that it can come out readily with all that it has to say. It has to be persuaded to do this because of an unfriendly relationship that exists today between us and our minds.

How is this to be done? It is done by the process of observation.[p. 186] ..

. There must be in this observation neither indifference nor interference, but a real, friendly interest. This new relationship with the mind is a very delicate affair, for, it can get disturbed in no time. One may ask what could be the factor of disturbance in this new and friendly relationship with the mind?

It can be caused by even the slightest resistance or resentment. We have seen that the observation has to be of the mental images which contain the entire content of the old mind. The images have not only to be clear but also emotionally vivid. When these images are being observed, one will find that they are eager to tell their story, for, they are so full of it. And the emotionally charged images are held with intensity and at the same time with tenderness.

One can tenderly play about with these images while they are being held. In this playful mood the images will begin to narrate their story. The images will relate their story without any inhibition because of their playful atmosphere that has been created. While telling the story there will emerge numerous side-images.

It is when this happens that no element of resistance or resentment must enter. The side-images may seem irrelevant or they may appear provocative. They tend to break up our closely guarded self-image, for, the story revealed by the images of our own story. They unfold the contents of our own self-image.

For the first time we are beginning to see ourselves as we are, for without the mask of self-image. If we could listen to the biography without indifference or interference, then we shall know ourselves without any subterfuge, with all our motives revealed before our gaze.[p. 187]

... If there is no resistance or resentment then the whole biographical narration of the self-image will be completed. The content of the mind and the content of the self-image are not two different things. When the self-image is unmasked then the content too is emptied.

...

It is said that self-knowledge is the beginning of wisdom. Surely the story of self-image revealed in the act of observation is indeed self-knowledge in its real nature.

It is knowledge of ourselves as we are, not as we think we are, nor as we think we ought to be. In listening to our own story as narrated by the Images, we are freed from all our bondage to the past. We have been rendered innocent as a child, bereft of all our content which we had guarded so zealously by building stronger and stronger defense-mechanisms.” [p. 188]

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. (a) We usually think of monad as Atma-Buddhi but this is the Human Monad. This is described in *The Mahatma Letters to A. P. Sinnett* (No. 16) as being unconscious and needing “the highest attributes of the fifth, the animal soul”- to bring consciousness. This is surely Manas? (b) But the Monad is described as the “One, Universal, Boundless and Impartite” (S.D. 1, 177;1, 230, 6 vol. ed.; 1, 200, 3rd ed.) Please explain.

Answer. (a) The Mahatma was using A. P. Sinnett’s nomenclature-later published in *Esoteric Buddhism*, wherein Manas was defined as the “animal soul.” The clue is provided by means of “the fifth”, signifying the fifth principle, Manas.

“Manas is dual-lunar in the lower, solar in its upper portion,” says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept’s as of a profane man’s life, as also that of the *post-mortem* separation of the divine from the animal man.” (S.D. 11, 4956; IV, 64, 6 vol. ed.; If, 520-1, 3rd ed.)

The Monad is, technically, Atma-Buddhi, the “Pilgrim” of the second and third fundamental propositions (although “soul” is used in the third proposition).

With regard to the term Human Monad: although the term is often so used, the correct definition should be: “the Monad manifesting in that form of Prakriti called the Human Kingdom.” (Cf. S.D. I, 178;1, 2301 6 vol. ed.; 1, 201 3rd ed.)

Because, in due time-providing that the 7-Round cycle is successfully accomplished - the Monad undergoing experience in the Human Kingdom will be then defined technically as “the Monad manifesting in that form of Prakriti called the Dhyani-Chohanik Kingdom.”

(b) With regard to the description of the Monad as “One, Universal, Boundless and Impartite”: this has reference to the Monadic Essence. *The Secret Doctrine* frequently uses the term “Monad” although implying the “Monadic Essence,” as in this passage:

“The Monad or Jiva, *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane.” (S.D. I, 247; 1, 292 6 vol. ed.; 1, 267 3rd ed.)

Because this universal aspect (named Atman) is not able to function on the lower planes such as the physical world, it requires

an upadhi in order to do so. Upadhi is usually rendered a vehicle, although its literal meaning is a substitute or an appearance, hence a “veil of spirit.” This upadhi is provided by means of the sixth principle, Buddhi, and this union is termed the Monad. In turn the Monad requires an upadhi in order to function “on our plane”: this is provided by Manas.

Question. The Monadic Essence is that which emanates from the One Universal Monad and gathers experiences-not in individual but in group units, in the mineral, vegetable and animal kingdoms (Taken from S.D. I, 178). This then becomes the individual monad at highest animal level for the human kingdom?

Answer. The wording of the last sentence is not correctly phrased and therefore conveys an erroneous concept. It is NOT that the monads of the lower kingdoms eventually *become* the individual monads of the Human Kingdom. The concept should be phrased in this manner: The monads using the vestures of the lower kingdoms (that is to say “manifesting in the form of Prakriti pertaining to the lower kingdoms whether mineral, plant, animal”) after a manvantara in each kingdom are enabled to enter into the next superior kingdom, eventually using the vehicles of the human kingdom for a cycle of evolutionary experience as human beings.

Question. Anupadaka is “parentless,” the plane of the seven Dhyani-Buddhas, formless intelligences; also presumably the plane of the Dhyani-Chohans?

Answer. Regarding Anupadaka: this term may be defined in three ways: (1) As used by later Theosophical writers as a name for the second cosmic plane. (2) As the name for the second Tattva, the second cosmic element-principle. (3) As used in *The Secret Doctrine*: a term applied to the Dhyani-Chohans or DhyaniBuddhas. To quote:

“The term Anupadaka, ‘parentless,’ or without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, the Dhyani-Chohans or **Dhyani-Buddhas** are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattvas, known as the ‘Manushi (or human) Buddhas,’ the latter are also designated ‘Anupadaka,’ once that their whole personality is merged in their compound sixth and seventh principles or Atma-Buddhi, and that they have become the ‘diamond-souled’ (Vajra-sattvas), the full Mahatmas.” (S.D. I, 52; I, 122 6 vol. ed.; 1, 82 3rd ed.)

Regarding its orthography: although Anupadaka (thus spelt) is frequently used, the more correct form is Anupapadaka, for it is a compound: an, the negative particle “not”; upa, a preposition, “according to”; padaka, the causative form of the verb root pad, to fall, to go down; literally “not going down according to the manner (that others do-in regard to parentage),” hence usually rendered “parentless.”

Concerning its use as the name of the second cosmic plane: in *A Textbook of Theosophy*, by C. W. Leadbeater, on page 54 he wrote:

“The President has now decided upon a set of names for the planes, so for the future these will be used instead of those previously employed.

New Names	Old Names
1. Divine World	Adi
2. Monadic World	Anupadaka
3. Spiritual World	Atmic
4. Intuitional World	Buddhic
5. Mental World	Mental
6. Emotional or Astral World	Astral
7. Physical World	Physical

Apparently this advice was not followed, because the “Old Names” are still in use.

With regard to the position of the seven Dhyani-Buddhas: unquestionably they would hold their regency from the highest plane of a cosmos, not from the second plane; especially as they are described as “formless intelligences.” In connection with the Dhyani-Chohans: since there are many grades of these celestial beings, there would be Regents or Watchers on the second plane, as well as the third, fourth, fifth, sixth and seventh planes.

Question. Anupadaka at its “highest” level is virtually Adi-the Absolute?

Answer. Not necessarily. Since every one of the seven Cosmic Planes is subdivided into seven sub-planes, the highest subdivision of the second Cosmic Plane would approximate or blend into the *lowest* subdivision of the first Cosmic Plane.

Thus there would be a difference between the highest aspect (or subdivision) of the first plane and the highest subdivision of the second plane.

Furthermore, the first Cosmic Plane does not equate to *The Secret Doctrine’s* definition of the Absolute. For the Absolute is defined as:

“that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol.” (S.D. I, 15; I, 80 6 vol. ed.; I, 43 3rd ed.)

From *The Canadian Theosophist*,
Vol. 50 No. 6 Feb. 1969

The Origin and Evolution of Man

**By
Adam Warcup**

“No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self.

The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between

the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the “Sons of Light.”

Those who fell victim to their lower natures, became the slaves of Matter. From “Sons of Light and Wisdom,” they ended by becoming the “Sons of Darkness.” They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.”

SD II 272

“No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever present unknown and invisible All,” means that this race did have solidarity and a sense of unity with nature around them. They were very conscious of the elementals, the natural order of nature, and, in fact, their whole life was a spiritual religion.

“Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self,” has a paradox to it.

Man was awakened to his latent powers and became aware of the inner and outer. He knew far more than we do. He knew the divine possibilities of the spiritual element within him, and equally, he knew the sense of his physical existence. He saw his nakedness as in the story of Adam and Eve. In this nakedness he became self aware. He was ashamed of his animal nature which could obscure his spiritual being.

“The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical.” [In this passage the psychic refers to the ego (personality). ed.]

In this second stage of development, a crystallization around the psychic had consolidated a more definite and concrete physical form. Marvelous as this physical form is, it has an incredibly limiting effect on consciousness. Everything is now focused through this physical body. Our spiritual and psychic nature have to operate through the limitations that this physical body implies and, rightly so, as it was intended to be this way.

Continuing: “Those who conquered the lower principles by obtaining mastery over the body, joined the “Sons of Light.” Those who fell victim to their lower natures, became the slaves of Matter. From “Sons of Light and Wisdom,” they ended by becoming the “Sons of Darkness.”

They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.”

This is you and I. Some did not fall but we did. This was inevitable and it was incorporated as our karma into the plan of nature.

The Atlanteans were pretty pleased with their Self-god knowledge. “We are the Gods,” they said. They imagined that they had all the

Continued on page 17

The passing of a dedicated Theosophist

Gerhard Rohde or better known as Abhinyano left his body on October 8, 2000 at the age of 87.

He was born in Germany August 31, 1913 and became a Theosophist in his late teens.

He became a staunch Vegetarian at the age of 17. It was later that he became a Buddhist and took on his Buddhist name of Abhinyano for all his writings.

Being a German citizen, he was drafted into the German army and served on the Russian front. He was captured by the Russians and interned in a series of four Prisoner-of-War camps (1943-46). He held true to his Vegetarian principles by trading cigarettes and other rations for cheese and other Vegetarian items.

Upon release from the Prisoner-of-War camp he attended the University of Marburg where he met his wife Christa. They were married June 28, 1947 and moved to California in October of 1952.



Two of his books are being published in German. The first concerns Initiation into the mysteries in the Egyptian Pyramids and his latest book is on the history of Vegetarianism and will be published by a Theosophical Publishing House in Germany.

Abhinyano has written many articles for the HCT and FOHAT. Some of the more notable HCT articles are:

Borobudur (Dec 94),
Theosophy, Buddhism
and Vegetarianism

(April 95) Richard Gere's "Trouble Makers and Truth-tellers,"
Mystery of the Anasazi Kivas (Dec 96), and a review of the Little Buddha (Aug 94).

He is survived by his wife Christa Rhode who lives in Lakeside, California. Christa raised and showed Siamese Cats whose kittens are all over the U.S. She now has two females as pets that give her company.

In March of 1995, editor Dick Slusser, Marty

Lyman and her mom, Jinny Adams were the guests of Abhinyano. Abhinyano lived on a hillside surrounded by sage brush. He had settled and built his home in 1968.

On his one acre of land he had five different kinds of Avocado trees, three different kinds of Orange Trees, Grapefruit, Lemon, Nectarine and Peach trees and Bananas.

All were planted so that his Vegetarian cuisine would be balanced throughout the year. Near the house was his tomato and vegetable garden.

They ate simple vegetarian meals; fruit and cereal in the morning, and a vegetable, salad and soy product meal in the afternoon.

At night we were serenaded by the coyotes which Abhinyano took great pleasure in feeding. The surrounding hillsides are dotted with trails that he himself cleared.

Christa would like to make their home available as a Buddhist Retreat center.

We join Christa Rohde in honoring the memory of Abhinyano, a truly dedicated Theosophist

Continued from page 15

powers of nature at their finger tips and could do pretty much what they liked. The psychic siddhis overcame them.

Editors Note: We are now at the turning point where we must recognize those siddhis again and use them more wisely.

(To be continued)

Letters Received

Willy Schmit writes from Netherlands:

The Hague, November 10, 2000

Dear Mr. Slusser,

Up to now I have received six issues of your periodical, the last one for November arriving some days ago. I thank you for sending them, I have read the first five issues with care. In my opinion there prevails in your periodical the same spirit as in the much appreciated Eclectic Theosophist of Emmett Small.

It is always a good thing when theosophists get information from all the centers of theosophical activity so that they know what is going on. In the September issue you state that the participation of your readers is essential, so I'll try to make a start in referring to the answer William Quan Judge gave to a questioner about study and devotion (Echoes of the Orient Vol. III, p. 391, Answers to Correspondence.)

The answer is such an example of deep insight into human nature and its delusions that we can recognize the real teacher in these words. We may meditate as much as we want but besides this we have the assignment of contributing to the promulgation of Theosophy, and that just in the field that is our own, individual field of activity.

Last summer I stayed for a short time with Carmen and Emmett Small and I came once again to the conclusion how staunch they are in following the lessons they learnt at Point Loma. Quietly they go on, their whole being permeated with the high principles they stand for, always helping, friendly and interested in the

welfare of others.

I am very sorry that illness is hampering your work and therefore I appreciate it the more that you still manage to bring out the issues regularly. You can be sure that I'll think along with you in our mutual endeavor of bringing 'theosophy to as many as possible, knowing that it is not always the numbers that count but the earnestness of those who want to join. All the best to you,



**Carlos Cadroso Aveline writes from
Brasilia, Brazil**

Dear colleague,

I hope you're in peace. It's a pleasure to write to you. I'd like to submit you a few ideas and questions.

The creation of the Master/H.P.B. Association seems to take place in an interesting moment from the occult viewpoint: right at the end of a century and at the threshold of a new millenium. Besides, the Association proposed by Geoffrey Farthing means not only an opportunity for dialogue, but for practical action.

The theosophical movement was originally conceived as an action-oriented group of organizations. After 125 years, it still owes its vitality (whether we consider it great or small) to the action of its members, organized in different countries, languages and manners. The future of our Association also depends largely on the work we actually do. I

write you to say I'd like to hear from you and exchange views on our common - immense - potential for action.

Possibly all of us feel, think and have an intuition that the occult life of the theosophical movement - and hence its outer life, too - depends largely on a correct understanding of the teaching given in the period 1875-1891, with the help of H.P.B., and on the ability to "act accordingly". If that is so, our Association may help to accelerate and deepen the historical process of "rediscovering" the importance and content of the teaching produced by the Mahatmas. A process only in partly accomplished by now.

1) Can we, then, try to determine with some clarity which is our goal as an Association?

2) Can all (or some) of us associate freely and create objectively new facts?

3) Can the Association become a forum for debating significant issues relative to the past, present and future of the theosophical movement, in a way so as to create more light than heat, and to stimulate a calm search for truth, with mutual respect and understanding of differences?

4) Can issues dealing with the mistakes of the "second version" of the teaching (from, let's say, the year 1900) be treated openly and respectfully, as HPB and the Mahatmas did with controversial matters - especially in the pages of The Theosophist, when H.P.B. was its editor?

5) What could be our first steps?

6) The dialogue itself, I believe, is more important than our conclusions. The questioning after truth is eternal; the answers, eternally temporary.

I'd like you to write offering answers to the questions above, making commentaries, raising other questions or suggesting guidelines. It would be nice to try and help circulation of ideas, as well as to support initiatives from members of our Association.

Looking forward to hearing from you,
Fraternally yours,

Carlos Cadroso Aveline Cx. Postal
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Brazil Phone-fax 55-61-391.1385 email:
ahcca@ig.com.br

HCT Editors reply

1. We cannot at this time form an idea of the goals of the association but, however, we have a fairly clear idea of our role as the voice of the HCT as we envision it. It seems clear that the service of the HCT to the association falls under number one of our editorial objectives:

“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.”

We are aware that not all of our subscribers, many of them dedicated workers in various phases of the movement, have the technological advantage of personal computers and for some the HCT forms the only

access to news of events in the movement. Because of this the HCT serves as a vital communication link. Accordingly, our pages are open to communications relating to the Master/HCT Association and to those having a vital interest in its work.

2. We know of individuals, David Reigle for example, who are doing work which has the potential of establishing new facts which will, “arrest the attention of the highest minds.” We know of others, Daniel Caldwell and Michael Gomes for example, whose work is establishing facts which fill in the history of the movement.

3. A primary ethical objective of the HCT, *as an independent journal* is to print all sides of a controversy without narrow sectarian bias. Our minimum editorial responsibility is to serve as an unbiased moderator. We hope that in providing this forum that we can help the association achieve its goals.

4. We make a distinction between issues which were labeled by the Masters\HPB as mistakes i.e. The Mars and Mercury Controversy from what we choose to call “alleged” divergencies i.e. The Alice Bailey Teachings. One area of the Alice Bailey teachings is that of the seven rays as determinants of human personality traits, a topic not covered to any meaningful extent by HPB and the Masters. Under this topic we would also include a need to address the issues surrounding the active pursuit of the third object including methods of Hatha Yoga and Meditation.

5. The HCT's first step is inviting the dialog to begin.

Submission Guidelines

By floppy disk

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

By hard copy

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

Unacceptable

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

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EDITORIAL

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

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

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

OBJECTIVES

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

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

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