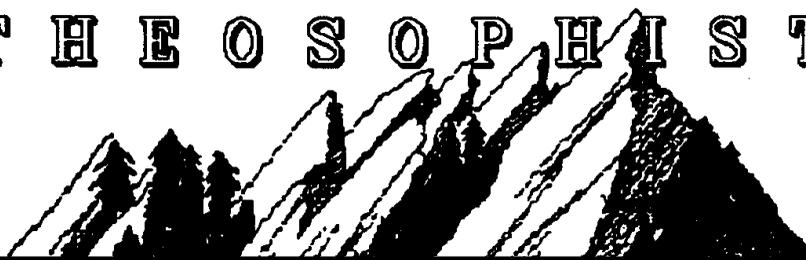


# THE HIGH COUNTRY

## THEOSOPHIST



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### Our Extraordinary Times and Extraordinary Beings:

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A most interesting event took place one morning recently while Dick was working at his desk, an ex house member telephoned and told Dick to tune to KGNU (Boulder's Community radio station) as there was a most interesting speaker talking about Theosophy. He was listening to a radio interview with "Wayne Peterson," a person connected with a group claiming Madame Blavatsky and "Theosophy" as its lineage."

We had heard of this group before but dismissed it as some new cult. As they were claiming Madame Blavatsky and the Ancient Wisdom as their source teaching, our curiosity was aroused.

Since most of the interview was over, we decided to go and listen to the speaker himself, later at a local bookstore.

The bookstore was crowded on our arrival, but we were given the only vacant seats directly in front of the speaker.

The speaker was Wayne Peterson, author of the new book, *Extraordinary Times Extraordinary Beings, Experiences of an American Diplomat with Maitreya and the Masters of Wisdom.*

After Peterson's talk we examined the book and its claimed connection with Theosophy. See the book review p. 18.^^

In view of the questions raised, we thought maybe it was time that we took a look at our Masters and other world teachers.

Now, a being with the title Maitreya is proclaimed World Teacher and Savior for the coming 6th Root Race. This teaching was found in Vols VI and XIV of *Blavatsky's Collected Writings.* We are now past the middle of the 5th Root Race.



The precursors to the 6th Root Race will begin to appear in the middle of the 5th Root Race. As stated in Mahatma Letter XIV page 83:

“A few drops of rain do not make a monsoon though they presage it ... . No, we are not in the 5th Round but 5th Round Men have been coming in for the last few thousands years.”

By the Hermetic principle of analogy, ‘Above So Below,’ It is therefore inferred and we can assume that 6th Root Race Men are coming in the middle of the 5th Root Race. Could this possibly explain Maitreya coming now?

Blatvatsky, herself in *The Key To Theosophy*, said that near the end of the century someone will come but the who and how would be determined by “us.” Are we ready?

G. de Purucker addressed the topic of the coming of Maitreya in a talk to his esoteric students in 1930:

#### Messengers From The Lodge

Appendix V Black Age -and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

#### Messengers From The Lodge - The Insignia Majestatis

Ever since H. P. B. made the statement that “no Master of Wisdom would himself appear or send anyone to Europe or America . . . until the year 1975,” speculation has been rife as to what type of teacher or messenger would then appear, and would he or would he not work among the formal theosophical organizations then in existence during the closing decades of this century.

[We reproduce hereunder the major portion of G. de Purucker’s interpretation of H.P.B.’s statement, as given by him to his esoteric students

in the 1930s. -ED.]

IT IS NOT INFREQUENTLY stated that the stream of inspiration from the Lodge of the Great Teachers ceased with the passing of H. P. Blavatsky, and that there will be no recurrence of the flow of that stream of inspiration and light until the Teacher comes whom she spoke of as coming about the beginning of the last quarter of the century. That idea is entirely erroneous.

All of you are doubtless familiar with the following passage from H.P.B.’s “First Preliminary Memorandum” issued by her in 1888 to the members of the E.S.:

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned “home” any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still there remain but a few years to the last hour of the term -namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day -those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period, and the

sluggards will have to renounce every chance of advancement in their present incarnation -until the year 1975. Such is the Law, for we are in Kali-Yuga

As a few words of help, I would like to point out that H. P. B. was writing at a critical time in the history of the T. S.; and furthermore was writing to what she called her Esotericists. She pointed out very clearly that she was soon to pass away. She gave a hint so broad that few have noticed it, so wide that it has escaped observation, so deep that nobody has felt it, to the effect that someone would take her place. She called attention to the obvious fact that those who, belonging to the E.S., did not reach a certain stage of inner development, of understanding; in other words, as she phrased it, who did not put their feet on the pathway leading to Adeptship, would be sluggards and would have to wait and bide their time, not merely some eighty-five or ninety years ahead, or whatever the number of years may be from the time when she wrote to, let us say, 1980; but they would have to bide their time perhaps until the next life.

No Master of Wisdom came before H. P. B. came, nor while she was alive, nor has come since her passing; and it is in the highest degree improbable that any Master of Wisdom will come openly until the next great epoch of spiritual rejuvenation -and the great epoch I have in mind will not come so soon as 1975. Messengers, however, will come regularly, as long as the 'link is unbroken.' But, as H.P.B. points out, none was 'sent' to Europe or America either while she was alive or after she

passed on. And why should such come? As she herself points out in substance:

'someone will follow me in all likelihood. For you, your time for learning from me these precious truths is now.

Writing to her then Esotericists, was she writing to people of the future, who would be esotericists twenty or thirty or forty or fifty or more years after she passed away: "If you do not take your chances now when I write -I a sick and dying woman soon to pass away -you will not learn from me"? Certainly not!.

No Master of Wisdom will come himself or send anybody to Europe and America as H. P. B. was sent.\* Once in a century is enough in order to do propaganda in that way. Once the link is established, and the connections made between the Great Lodge and the outside world, the inner esoteric life begins to flow and the teaching is given for those who prove themselves ready to receive it -who come and knock at the door of the Temple. The Messengers do not come and advertise themselves in the newspapers. They come quietly and in the silence, not with flashes and blaring of trumpets. Their message is to the hearts of men, to those who are ready at any time; for none is neglected. The Masters of Wisdom and Compassion are always ready and always waiting and always working. The door is never shut against those whose feet are on the pathway

The Great Ones work among men continuously, uninterruptedly; and have done so for ages. Anyone whose feet are on the path, who shows even the smallest

glimmer of the Buddhic Splendor, is watched, guided, helped; and if he succeeds, he finally is openly received into the Brotherhood.

The Masters are working in the silence constantly; and the supposition that their work, the Theosophical Society in the world, and the E.S. which their Messenger H.P.B. founded, were to be left without guidance and light is a monstrous perversion of the truth. Nor will it be a Master of Wisdom who will be that particular one of the Messengers to appear or to be at work (not necessarily to 'appear') during the last quarter of the century.

Yet, lest my words be misunderstood, I call upon you to bear witness in the records to what I am now going to tell you.

Do not be too ready to receive anyone who may come with mere claims. Be not too ready to reject anyone who may be able to teach you. Do not fasten your minds upon a certain particular kind of Teacher or Messenger; for the high probability is that you will guess wrongly. Be awake; be alert; be earnest; be devoted; be loyal and steady; be compassionate; be forgiving; be loving; cultivate the virtues. Then, when the new effort of the end of this century begins, you will be good material to work with if you are still alive, and you will know whither to turn.

For I tell you now, and I warn you, that there will in all probability be conflicting claims. Even my present words will be quoted. Be awake, be prepared; cultivate the inner vision, the

inner light. Nor will the work of this particular Messenger -who in all probability will not be greater than those who have already come, but whose work will be a particularly precarious and difficult one, and who will merit all your devotion and help -necessarily begin in the month of January, 1975. Remember that he may not begin his work exactly on the New Year of 1975, or on the esoteric New Year. He may begin a little before or a little after, or much before or much after. But his work will be during the last quarter of this century.

So far as that Messenger to come is concerned, there is a danger in building up too idealistic and too lofty a conception of who and what that Messenger will be -for his work will be greatly impeded, hindered, if there be among Theosophists of those days at the time of his coming an expectation, a conception, a notion, an idea, that an incarnate divinity has come to walk upon the earth and teach men. You will find that he will be -those of you who may be still alive -a quiet, simple, kindly, devoted, individual, who will be of course fully prepared and fitted for the work that he will have to do. Nor is it probable that he will be greater or farther advanced than are the Messengers who have already come.

Now in the Key to Theosophy she plainly states that the strength and power of this ideal Section will not rest so much in the technical occult knowledge of the members as in the spiritual development, coupled with good common-sense, which they shall have attained . . . .

Let everyone, then, who reads this

listen to the call. A mental sacrifice is demanded, an abandonment of self, a complete renunciation, an entire devotion to this cause. Altruism must be made the line of our lives, for by that alone can the end in view be reached.

We are not associated in this Section for our own individual profit, nor for the glory of H.P.B., nor for the making of new mysteries or dogmas, but only that men and races of men after us may become brothers such as we should be.

The important thing about it will be that he will come at a cyclical period and will be greatly helped by the beginning of that cyclical period, a very short period but a very important one in each century; and therefore did H. P. Blavatsky, and therefore does every Messenger preceding him, point to that period as an important one. Cultivate within your own selves love, and you will understand the love that he will give you. Cultivate within your own hearts forgiveness, and you will then understand the forgiveness that will flow forth from him to you. Be truthful and you will recognize truthfulness when you hear it; and you will recognize his truthfulness when he comes.

In real Esotericism no appointing such as is often supposed is ever made in the ordinary way, by paper and ink, or by print, or by ribbons and seals and notarial certifications, and what not. That method is childish. Such documents can be destroyed or forged, laid aside or lost. The method is too uncertain altogether -too uncertain. The Successor is known by his life, by his teachings,

and by the way in which his predecessor treated him. There may be, in addition to all this, a declaration, written or spoken, or there may not be such, but the written or spoken declaration would add not one feather's weight of importance to the reality.

A strange and curious situation; and some of you may say that it is a very parlous situation: "How are we to know?" The situation is usually deliberately left as I have told you. Think about the matter. Suppose that a Mahatman came to you with a legally drawn document with an imposing red or blue seal, and with a blue or black ribbon sealed upon the paper, the legend on the paper saying, or having words, something like this: "To all whom it may concern: Be it known that I, Maha-Chohan of Sambhala, hereby certify that ---is my fully authorized agent to do such and such work in the Theosophical Society, and to be successor of so-and-so in the E. S." What would you think? Your first instinct would be one of amusement, perhaps. The second would be one of suspicion.

On the other hand, consider a man who comes among you, or who has been among you: he is quiet, unobtrusive, kindly, perhaps through the years you watch him; you see that he does no harm, that he is studious, that he is gentle, that he is forgiving; that he lives the life as far as you know; that he is faithful to duty, and that he carries out all the rules and regulations of the station of life in which his karma puts him. You hear him speak. You may or may not be impressed by what he says, but you are impressed at least with the feeling that he is an honest

man. Then when the time comes, you suddenly realize that things are in safe hands; that there is strength in this man, strength of judgment, strength of will, that there are wisdom, knowledge, spiritual power. In other words, you are keenly conscious that the insignia of reality and of authority are in the man himself. Which of the two would you then choose to follow: the man who comes bringing a paper, or the man whom you know?

Remember also that the Servants of the Lodge come quietly and go quietly. They work quietly and they live quietly. Whatever they do, however public it may be, on however grand a scale, on however small or apparently insignificant a scale, it may be, in which they work, whatever they do carries a mark of power and ability.

I am writing in this way with great deliberation, because the time is coming in the future when you may have to make your choice -and mark you, I don't say that you will have to. It may be that events will follow some other path. But in emphasizing my words thus, I want to awaken intuition in your minds. I want to acquaint you with how things are conducted in the Esoteric Life, as far as I can do so.

Did H.P.B. bring anything except herself? No; she herself was her own proof. If H. P. B. had appeared in the world with a formally witnessed and attested document certifying her status as a Messenger of the Lodge, would she in any wise have been greater than she was? Would her position as a Messenger from the Lodge thereby have been

'proved'? The answer is an obvious No. H. P. B. proved what she was by what was in her.

There is in the exterior world, and outside the Great Lodge, this succession of Teachers, following each other in serial order -called in Sanskrit the Guruparamparya, i.e. the Guruparampara -each one authorized to teach, each one capable of teaching, and each one therefore teaching. But will the succession continue, or will it be -even if temporarily -broken? If the call of your hearts is strong enough, and if the appeal of your minds is sincere enough, the line of succession will continue, and will endure, if these conditions prevail, throughout the ages of the future.

Should it [not] happen, then make the call anew. If the call is strong enough and sincere enough, it will be answered. No Teacher has ever passed on what Mystics and Occultists call the Living Word and Knowledge -in other words, the authority in the line of succession of teachings and Teachers, which line of succession always prevails in every truly occult School -by merely formal documents. The Successor is his own proof; and once you know the real man, nothing that is written against him or for him thereafter will cause you to change your mind. The man himself carries in himself the proofs of his high authority and lofty mission. It is a matter solely of merit and of spiritual standing of one called forth by the heart-cry of those who are hungry for truth and spiritual leadership.

From *Fountain Source of Occultism*, pp. 682-88

A passage in *The Mahatma Letters* carries the implicit warning that we should not confine our expectation of the arrival of Maitreya to the Theosophical Society: [Ed. HCT]

There is more to this movement than you have yet had an inkling of, and the work that is secretly going on in all parts of the world Even in the T.S. there is a division, managed by a Greek Brother about which not a person in the Society has a suspicion. ... *M.L.* 47, p. 267

### **One reader wrote:**

“ ... I have come to realize that this planet earth is teaming with real saints, sages, sadguru’s, bodhisattvas etc., of varying degrees of unfoldment, and all of their works are to uplift humanity, even tho they and their works seem to be separate from each other. In fact, they are connected and they assist each other toward the same ultimate goal, that is, the awakening of humanity to its True Self. I am curious to see how this will play out on our planet.

In Truth, all over this planet the sciences are being used by many and referred to as miracles. You say the book, *Extraordinary Times Extraordinary Beings* is full of stories equivalent of shaktipata and its experiences, but that you don’t think it was intended or directed to the awakening of the kundalini. Why not? The awakening of the Kundalini is directly related to the opening of Buddhi. As you well know, the higher teachings can only be experienced and learned thru an opened Buddhi; otherwise the Truth is just some more lower mind learning. You must realize by now that all the stuff you do is already the work of the masters or any other being whose teaching is unity and oneness.

This is why it is vitally important that you continue to work on your own development.

Your effectiveness to teach Theosophy, and to allow others to actually experience what you are teaching is directly linked to your development and your unfoldment.”

“Question: How can Theosophy claim that this Maitreya is a “new cult?” When is something just taught by Theosophy itself? Is this akin to stealing Theosophical Thunder? Remember Theosophy is much bigger than that. It embraces the “All” as part and parcel of the Ancient Wisdom itself.

This must include all the Siddhas of the 5th Round. Theosophists must expand their visions and levels of understanding. In Truth, they need Shaktipata. It is then, that the teachings won’t simply be mere teachings but be Alive.”

“This is important as it is an entirely new and higher level of teaching and understanding of the Truth. The Truth is not a simple conceptualization and dead lower mind learning;, the Truth is Alive. When the Buddhi is opened, it illuminates the Truth in an irrefutable manner.

Why do you think that the astral phenomena only happened in the 1880’s? This stuff is always going on, and in “all” times; it is simply not reported. Nothing has changed, yet, due to the expansion of Consciousness itself, everything is new. It will always be new. The Living Truth is always fresh and new. Those who know will know. Most are still asleep, but they are beginning to wake up and that is where we come in. Wake the people up and get them into the stream.”

We see the momentous events of the last several decades as being a manifestation of this same energy. Some of the more momentous events blazing across our sky like a shooting star have been: the removal of the Berlin Wall,

collapse of Soviet Communism, rise of Nelson Mandela from a prisoner in South Africa to its president and we are convinced that there is more to come.

We believe that Benjamin Creme's Maitreya Movement, the establishment of Master/HPB Association and others not yet known, all represent the workings of the Masters on the inner planes. This is our opinion and we respect those who will disagree. Time will tell where the truth lies.

In *The Key to Theosophy* HPB herself talks of the future when asked: "What do you expect for Theosophy in the future?" She answers: "If you speak of Theosophy, it will exist throughout the infinitudes of the future, because Theosophy is synonymous with EVERLASTING TRUTH, but the Theosophical Society's future will depend almost entirely upon the degree of selflessness, earnestness, devotion but not the least, on the amount of knowledge and wisdom possessed by its members. I do not speak of the technical knowledge of the esoteric wisdom but on unbiased and clear judgement. This latter is most important or the society will drift off on some sandbank of thought or another, and there remain a stranded carcass to molder and die.

If the society succeeds into the twentieth century [read: 21st century, 2nd millennium Ed] it will gradually permeate the great mass of thinking. It will rend asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all man. ...

The development of the psychic powers and faculties of which are already visible in America, will proceed healthily and normally. Man's mental and psychic growth will proceed in

harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

But I must tell you that during the last quarter of every hundred years an attempt is made by the "Masters," to help on the spiritual progress of Humanity in a marked and definite way. Toward the close of each century you will invariably find an outpouring and upheaval of spirituality. People will appear as their agents and their occult teachings will be given out.

The general condition of man's minds and hearts will have to be improved and purified of prejudices and dogmatic illusions. Accessible literature will be at hand and the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth.

Think how much could be accomplished if given this opportunity. Measure it by comparison by what the Theosophical Society has achieved. ... Consider all this and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, the earth would be a heaven.

Condensed from Blavatsky, *The Key to Theosophy* pages 304-307

The questions remains: How do we recognize these people who are the Master's agents and have occult teachings to be given out?

## **A True Guru**

Today the Guru market is booming, because more and more people have a thirst for spirituality. But despite the growing interest in Gurus, opposition to Gurus is also on the rise. Because of the behavior of false Gurus some people become very upset whenever they hear the word.

Sheik Nasrudin lived in a time that was ripe for Gurus. There was no Guru in his town, so the townspeople went to him and said, Nasrudin, we would like you to become our Guru and Nasrudin accepted their offer. "My first instruction is this," he said. "Tomorrow we will all get together and go fishing." If a person assumes the role of Guru without being a true Guru, what can he do but take you fishing?

There are imitations among people in every field, so it should not be surprising that there are also imitations among Gurus. This does not mean that every Guru is false. Nonetheless, it is very good to be mistrustful of Gurus, because in this way we exercise our discrimination and learn how to choose a real Guru. A great being said that by being in the company of thieves one can learn how to tell the difference between a thief and an honest man. In the same way, by observing a false Guru we can learn the qualities of a real one.

A Guru is not someone who pops up from somewhere and dispenses teachings. A Guru is not someone who goes into a forest and contemplates, has a vision, and then comes back into the world to give people knowledge. A Guru is not someone who has adopted a variety of techniques from here and there and claims that one can attain the Truth by pursuing all of them. A Guru is not someone who says, I have a lot of knowledge and you are all ignorant, so come and receive my teachings. ...

## **QUALIFICATIONS OF A GURU**

A genuine Guru has full knowledge of the Truth embodied in the scriptures, and his teaching is the same as the teaching of the ancient sages. If a Guru is to guide seekers who are living in the world, he must be familiar with all their Joys and all their problems.

A Guru must also have had the direct experience of God. A true Guru has seen God just as one sees any object in the outer world. By meditating on the supreme Truth, he has experienced that Truth within himself and has merged his individuality into it. As a result, he no longer sees the world as a material phenomenon, but as the light of pure Consciousness. He sees that light sparkling and scintillating in men and women, in children, in animals and trees, and in himself. To him, both matter and consciousness are only different grades of Consciousness, for he sees nothing but

Consciousness everywhere.

Not only is a true Guru enlightened; he can also give the experience of enlightenment to others. Because he has become one with Consciousness, the power of Consciousness has taken up residence in him, simply for the bestowal of grace.

It is said that just as many lights are kindled by a single flame, the Guru's Shakti can kindle the inner Shakti of many disciples. The force of the divine Self, pulsating within every human being, is constantly flowing out of the body. But the Guru has stored this energy inside himself and can transmit it to others. Rays of Consciousness emanate from every part of him, and anyone who comes in contact with him can receive his Shakti!

The Guru also has the power to control the intensity of the awakened Shakti. If the energy is working too strongly in a disciple, the Guru can reduce the level of its intensity. If it is not working strongly enough, he can increase it. He can sustain the process he initiated in the disciple, remove all the disciple inner blocks, and make joy arise within him. He can guarantee that the awakened Shakti will ultimately lead the disciple to the highest state. The Guru has realized the potency of the mantra, and he can also make the disciple realize its potency. The Guru is not interested in collecting money

from his disciples, but only in increasing their good qualities.

He does not need anything from anyone, because he has everything he wants within himself. His eyes are not attracted by beautiful forms, nor is his tongue infatuated with delicious flavors, nor do his ears long to hear sweet sounds. He is completely free from the pull of the senses; because he is constantly drinking the ecstasy of the inner Self, his senses have turned within and take delight only in that inner ecstasy.

Unlike the mind of an ordinary person, the mind of the Guru is always steady. Just as a flame does not flicker where there is no wind, the Guru's mind never moves from the Self. The Guru is as deep and serene as the ocean. In his heart there is only compassion and love for all beings; there is no desire, anger, pride, or jealousy. For him, all religions, all actions, all countries, and all beings are equal.

He is established in his own teachings, and even though he has completed his sadhana, he himself always practices the teachings he imparts to others. He never breaks his own discipline. Although he lives in a state beyond such concepts as virtue and sin, the Guru observes righteous conduct, and simply by being in his company a disciple begins to observe good conduct. What can a disciple gain by following someone who

is not disciplined and pure? A disciple can benefit only from one who teaches the perfect path, whose company uplifts him, and through whom he experiences revolutionary changes within himself.

*Why do false Gurus exist?*

It is our own fault. We choose our Gurus just as we choose our politicians. The false Guru market is growing because the false disciple market is growing. Because of his blind selfishness, a false Guru drowns people, and because of his blind selfishness and wrong understanding, a false disciple gets trapped. A true disciple would never be trapped by a false Guru.

False disciples want a Guru from whom they can attain something cheaply and easily. They want a Guru who can give them instant samadhi. They do not want a Guru who follows discipline and self control; they want one who will participate in their own licentious lives. They want a Guru who is just like they are, who will practice therapy with them, who will dance with them, who will drink with them, and who will encourage them to take drugs. But one who behaves in this way can never be a true Guru. Gold is gold. It will never turn itself into brass.

Many people think that by following a Guru they will be allowing their lives to

fall under someone else's control.

A Guru doesn't make a person weak and keep him under his control. Instead, he frees him from dependency. The job of a Guru is not to bind a disciple, but to give him the freedom of the Self. People think that if they accept the authority of a Guru, they will lose their individual freedom and become slaves. But when they fall sick, they don't think that they are compromising their individual freedom by going to a doctor. When their financial situation is bad, they don't think that they are compromising their freedom by getting a bank loan. If their craving for taste becomes strong, they don't mind eating all kinds of delicious foods, and if their eyes want satisfaction, they don't mind watching all kinds of movies. They don't consider these things to be dependence, but when it comes to turning to a Guru or God, they immediately raise the question of loss of freedom. I don't understand this kind of thinking. The Guru's outlook is not something imposed on you from outside. If you go to an optician, he doesn't give you the prescription of his own glasses. He gives you a prescription that is right for you. In the same way, the Guru's outlook is the viewpoint of the Self. He gives you the eye to see the Self.

Throughout history there have been many leaders who brought their followers to destruction. I am sure those followers felt that they had chosen the right teacher

for them.

If they were destroyed, there was some defect in their way of choosing.

This is why a person who is choosing a Guru should be very alert and intelligent. He has to ask himself a few questions: Who made this Guru a Guru?

Is he doing business as a Guru, or does he really follow spiritual discipline? What is the purpose of his teachings?

By being with him have I learned my own value and the value of others? Have I acquired the knowledge of universal brotherhood? Do his teachings plunge me into deeper confusion and increase my bondage, or do they take me higher? A seeker should reflect on all of these things.

One needs the right eye in order to recognize a true Guru. There is a beautiful Indian saying about Gurus: Before you drink water, strain it very well; before you accept a Guru, check him carefully. Accept a Guru only after you know him very well. Do not accept someone as a Guru just because you have been told that he is a Guru. Never have blind faith.

Muktanada. Swami. *Where Are You Going?* pages 140-5

## **The Teacher by His Holiness The Dalai Lama**

Infinite numbers of Buddhas have appeared in the past and we have not had the fortune of meeting them. Buddha Shakyamuni came to care for the sentient beings of this degenerate time. He appeared in this world 2,500 years ago and has since shown many sentient beings the path to freedom from cyclic existence. We, however, did not have the fortune to meet him and come under his guidance and so are left with untamed, ordinary minds. There have been many great masters in India and in Tibet who achieved the completely enlightened state. There have been many other great masters who have achieved high realizations, while others just managed to enter the path.

The teachings have been present for many centuries now, but what is important about the presence of the Dharma is not its continuity over time, but whether or not it is present in your own mind, whether it is alive in your actions. If we are satisfied with the mere fact that the teaching of the Buddha still exists in the world, then there is the danger of its deteriorating because there will be no one able to speak from the experience of practice. After the passing away of the thirteenth Dalai Lama in 1933, the Tibetans isolated themselves. Despite the great transformation taking place in other parts of the world, Tibetans shut themselves in and left themselves open to invasion by the Chinese. Buddhism is now vulnerable to degeneration since the dispersal of the Tibetans, so it is very important to really put effort into the practice of the Dharma at this time. At such critical moments, it is the

spiritual master who protects us and sustains us. It is the guru who introduces us to the vast and profound teachings set forth by the Buddha himself in a manner suited to our understanding.

Although all the Buddhas are actively engaged in working for the benefit of other sentient beings, whether or not we will be able to enjoy such benefits depends upon how we relate to our spiritual master. The spiritual master is the only door to enlightenment because he is the living teacher to whom we can relate directly. Meeting with a spiritual master is not enough if we do not follow the advice given about practice and how to lead our lives. If we have encountered these teachings, it means that we are free from most of the major obstacles to the practice of Dharma, so it is important to make the remaining part of our lives meaningful by engaging in spiritual practice. If we take the initiative now, the likelihood is that we will be able to progress along the path.

The practice of any path should be based on comprehensive and authentic instructions. We must consider carefully what kind of practice we would like to undertake and what kind of teachings we want to base our practice on. The great Tibetan scholar Sakya Pandita (1182-1251) used to say that people take great care over worldly matters like buying a horse. Thus, when you are choosing to practice the Dharma it is important to be even more selective about the practice and the teacher, because the goal is Buddhahood, not transportation. Whether or not the teacher is authentic does not depend upon on the ability to quote from Buddhist texts. You should

analyze his or her words and actions. Through constant close analysis you will be able to develop deep admiration for that person.

The Tibetan master Po-to-wa (1031-1106) said that the starting point of the entire path is learning to take the advice of a spiritual master, and that the slightest experience of realization and the slightest diminishment in delusion all come as a consequence of the teachings of your spiritual master. If we cannot manage our affairs without the guidance of a good lawyer, there is no question of the importance of a spiritual master if we are to follow the unfamiliar path to Buddhahood.

There are cases of people with great intelligence who seem to be very clever, but the moment they direct their attention towards the Dharma their minds become numb. This indicates that they have not accumulated sufficient positive potential. There are also cases of people who are very intelligent and have great knowledge of the Dharma, but this knowledge does not affect their minds. They do not put what they know into practice. In this context, the spiritual master is very important. High realization especially can only be gained through the gradual guidance of a spiritual master who has authentic experience. The teacher becomes a role model and source of inspiration for our practice. It is possible to develop strong conviction by reading texts related to the practice of compassion, but when we meet a living person who has practiced this, who can teach us the practice of compassion from his or her own experience, it inspires us more powerfully.

Tsong-kha-pa says that unless the mind of the teacher is tamed, there is no hope of his taming others. Teachers should be restrained in their demeanor, their minds should be protected from distractions by the power of concentration. They should be equipped with the faculty of wisdom, penetrating the appearance of phenomena. If one possesses higher training in ethical discipline, one's mind is said to be tamed. In the Pratimoksha Sutra, the sutra dealing with monastic vows, the mind is compared to a wild horse and the practice of ethics is compared to the reins by which this wild horse is tamed. So when the untamed mind departs from the path and indulges in negative actions, this wild horse should be tamed by force of the rein of ethics, restraining the body and mind from negative actions.

A qualified teacher must also be skilled in the higher training of concentration evidenced by the constant application of mindfulness and introspection. Those who have recently escaped from Tibet have gained great experience in the application of mindfulness and introspection,' because under Chinese rule even the slightest physical expression of dissent angers the regime. They have to be constantly mindful and alert to whether they are transgressing some rule. A teacher must also be completely pacified by the higher training in the wisdom of understanding the illusion-like nature of phenomena.

Tsong-kha-pa says that having only tamed one's mind is not sufficient one should have knowledge of the teachings as well. The lama Drom-ton-pa (1005-1064) used to say

that when a great teacher speaks on one specific topic, he or she should be able to relate it to the entire canon of the Mahayana path. He or she should be able to turn their understanding of an entire reaching into an instruction which is beneficial and easy to apply. Just as the teachings say, the Buddhas cannot wash away the negative actions of others, nor can they remove the sufferings of others, nor can they transfer their realizations to us. It is only by showing the right path for us to act upon that the Buddhas can liberate sentient beings.

The very purpose of teaching others is to help them understand. Therefore, it is important to have an appealing style of speaking, to do what is necessary to get the point across. The motive for teaching should be pure-never done out of a wish for fame or material gain. If money is the motive, then the teaching becomes merely a worldly activity. Before the Chinese came in 1951, there were people in Lhasa who either read texts or sang songs in order to collect money. It still happens in Tibet. Tourists gather around and take pictures. I think this is quite sad because the Dharma is being used as an instrument for begging, not for spiritual advancement.

Po-to-wa said that although he had given many teachings he had never mentally accepted even the slightest compliment, because he was teaching out of his compassion for other sentient beings. He regarded it as his responsibility to teach because his primary purpose was to help others. There is no point in making others feel indebted or in accepting their thanks, because what you are actually doing is fulfilling your own pledge. When you

eat your own food, there is no point in thanking yourself, because eating is something you have to do.

Tsong-kha-pa says that the spiritual masters you seek as guides on the path of enlightenment are like the foundation or root of your achievement of enlightenment. Therefore those seeking a spiritual master should be familiar with the necessary qualifications and determine whether the teacher has those qualifications. In the world, without a proper leader we cannot improve our society or lead our nations properly. Similarly, unless the spiritual master is properly qualified, despite your strong faith, following him or her could be harmful if you are led in the wrong direction. Therefore, before actually taking someone as a spiritual master it is important to examine him or her, ask others about him, examine yourself. When you find that a person is suitable to be a spiritual master, only then should you start regarding him as your spiritual master. Likewise, before the spiritual master accepts someone as a disciple, it is very important that he completely fulfill the qualifications of a spiritual master first.

Just because a lama has some attendants or servants does not qualify him as a spiritual master. There is a difference between being a spiritual master and being a tulku, or the reincarnation of a particular master who has been returning for generations. There are some who are both, some who are tulkus but not lamas, some are lamas but not tulkus. Within the Tibetan community tulkus occupy a high position. If they do not also have the qualities of a spiritual master, then theirs is

merely social status. Within Tibetan society, and even in the West where many lamas have gone to teach, when someone is called a tulku, people immediately look up to him. But others, who are really serious practitioners do not command much respect simply because they do not have the label tulku. The greatest Buddhist philosopher of India, Nagarjuna, is regarded as a master by all later practitioners, although he had a simple name and we have no record of his having had an entourage or private secretary. Our Tibetan lamas have long and grand sounding names, some of which are difficult to pronounce. In fact, there is no need to have a title other than that of bhikshu (monk), which was given by the Buddha himself. These are some of the great mistakes of Tibetan society. We Tibetans do not pay attention to the yellow monastic robes actually given by the Buddha himself, but instead pay more attention to garments which are given as a mark of rank to make the person look grand. Later Indian masters wore some kind of reddish hat and in Tibet their followers became more attentive to that red hat than to what was truly important.

The importance of finding a trustworthy teacher cannot be overemphasized and I think Tibet's own political situation shows the folly of not being skeptical of a leader. Under the guise of being sponsors and benefactors, the Chinese established a close relationship with Tibet. We did not realize that China did so in order to portray Tibet as a province of their own country and would eventually use that argument to justify invasion. If we do not manage our affairs both spiritually and socially, in a responsible manner, we will inevitably come to regret it later.

The great monk Geshe Sang-pu-wa (twelfth century) had many spiritual masters. Once, when he was traveling from eastern Tibet, he met a lay disciple giving teachings. Geshe Sang-pu-wa went to listen. When his attendants asked why he needed to go to take teachings from a layman, Geshe Sang-pu-wa replied that he had heard two points which were very helpful. Because Geshe Sang-pu-wa was able to develop admiration and faith in many people, it was not a problem for him to have many teachers. People like us, whose minds are not yet tamed, are likely to see faults in our spiritual master and are prone to lose faith easily. So long as we see faults in the spiritual master and so long as we are prone to lose faith as a result of seeing superficial or projected faults, it is better to have fewer spiritual masters, but to relate to them well. If you do not have this problem, you are free to have as many spiritual masters as possible.

When you see the spiritual master as the embodiment of all the Buddhas and take refuge, that faith is based on admiration. When you cultivate faith by perceiving the guru as the foundation and the root of your development, that is faith based on conviction. When you develop faith in the spiritual master by following his words, that is called aspiring faith. Generally speaking, faith is said to be the root or foundation of all virtuous thoughts. When you are able to see your spiritual master as equal to the Buddha himself you will be able to stop yourself from seeing faults in him and you will only perceive his great qualities. But faith must be based on tried and tested experience. Therefore, you should constantly and deliberately try to prevent the kind of

perceptions that lead you to see faults in the spiritual master, which actually might be your own projections, and try to see great qualities within the spiritual master. It is said that although your spiritual master may not be a true Buddha in reality, if you view the spiritual master as an actual Buddha, then you will obtain inspiration as if from an actual Buddha. On the other hand, even though your spiritual master might be a perfect Buddha in reality, if you are not able to view him in that way, you will receive the inspiration of an ordinary human being.

At this time, in this age of degeneration, gurus work on behalf of all the Buddhas and Bodhisattvas in order to liberate all sentient beings from the cycle of suffering. It is prophesied in many tantras that in the degenerate age, the Buddha will appear in the world in the form of gurus. And in the degenerate age, their compassion must work in a more forceful manner, which can be confusing to those who expect compassion to take a certain form. If we are not receptive to the Buddha's reaching and compassion, then there is no way that any teacher can help us much. But faith and conviction will open us to the power of the Buddhas, whose strong compassion is directed towards all sentient beings without exception. That includes you and me.

One teaching says, "While I was wandering in the cycle of existence, you [the Buddha] searched for me and illuminated my ignorance. You have shown me the light and released me from bondage." We can find the Buddha who is working for us by a process of elimination. Ask yourself who, among those close to you, is leading you out of the cycle of

suffering caused by ignorance, attachment and hatred. Is it one of your parents? Your friends? Your husband or wife? Your friends do not, your relatives do not, your parents do not. So if there is a Buddha working for you, he must be the person in your life leading you to enlightenment, your teacher. That is how one can view the teacher as the perfect Buddha. There have been cases in the past where, due to a mental obstruction practitioners saw the actual Buddha in ordinary form. Asanga (fourth century C.E.) had a vision of the Buddha of the future, Maitreya as a maggot-ridden dog, and Sangpu-wa saw a female Buddha as an old leper woman. If we were to meet the great masters of the past who achieved enlightenment within one lifetime, they would look just like ordinary Indian beggars who wander around naked with lines painted on their foreheads.

When I speak of the importance of devotion to the teacher and of perceiving, him or her as the Buddha, please do not misconstrue it to mean that I am implying that I am a Buddha. This is not the case, I know I am not a Buddha. Whether I am exalted or condemned, I will still be the ordinary Buddhist monk that I am. I am a monk and I find it very comfortable. People call me the Bodhisattva of Compassion, Avalokiteshvara, but that does not make me Avalokiteshvara. The Chinese call me a wolf wearing a yellow robe, but that does not make me less of a human being or more of a wolf I just remain an ordinary monk.

What should you do if following the instructions of your master causes you to act immorally or if his teachings contradict the

Buddhist teachings? You should adhere to what is virtuous and leave what is not in conformity with the Dharma. In India there was once a teacher with many disciples who asked them to go out and steal. The teacher was a member of the brahmin caste and was very poor. He told them that when brahmins become poor they have a right to steal. As favorites of the god Brahma, the creator of the world, it would not be non-virtuous for a brahmin to steal. The disciples were about to go on their thieving expedition, when the brahmin noticed that one student stood in silence with his head bowed. The brahmin asked him *why* he was not moving. The student said, "What you have advised us to do now goes against the Dharma, so I do not think I can do it." This pleased the brahmin *who* said, "I tested your knowledge. Although you have all been my pupils and are loyal to me, the difference between you is in your judgment. This boy is very loyal to me, but when I advised something wrong, he was able to recognize that it went against the Dharma and would not do it. That is correct. I am your teacher but you must examine my advice, and whenever it goes against the Dharma, you should not follow it."

From *The Way to Freedom* by His Holiness The Dalai Lama. Harper San Francisco, 1994

## Book Review

### ***Extraordinary Times Extraordinary Beings* Experiences of an American Diplomat with Maitreya and the Masters of Wisdom**

Wayne S. Peterson  
Emergence Press  
\$15.00

As Peterson's tale opens he is ill with a potentially fatal appendicitis at the age of four. In an astral visitation of the Virgin Mary, the holy Madonna leaves him with the promise that he will see "The Christ" when he is "older."

As he grew up he nurtured a desire to find his calling in the foreign diplomatic service. His opportunity presented itself at his graduation time from the University of Wisconsin when he was accepted as a candidate for the U.S. Peacecorps.

The book is a utopian autobiography of present day experiences. It teases the reader by telling him of the author's experiences with an expectation of what is to follow. The book is full of stories of out of body experiences, and encounters with other people. All much too strange to be happening now. Oh! we tell stories after stories of these events happening in the late 1800's but we don't hear of them now!

His experience of meditation would be akin to what we would call shaktipata (awakening of kundalini), but one may wonder if it was intended for that purpose. The author had the gamut of electrical shocks, telepathic messages, deep meditation and out of body experiences, until he thought he would die on

the spot!

Peterson's Peacecorps career began with an assignment working with the poor in the rural Brazilian jungle frontier where with initiative, determination and dogged hard work he succeeded in overcoming pessimism and resistance of Brazilian officialdom.

.One hundred seventy pages later he asserts Benjamin Creme's connection with H.P. Blavatsky, Theosophy, The Ancient Wisdom, The Masters, J. Krishnamurti, Alice Bailey, Helena Roerich and Agni yoga.

Alice Bailey furthered the cause by writing again about this teacher to be in her 1948 publication *Reappearance of the Christ*. Later, the point was followed by Helena Roerich with the Agni Yoga Society between 1924-1939. (page 176-7 )

Some additional facts gleaned from Peterson's book:

In January of 1959: British artist and esotericist Benjamin Creme was contacted telepathically by Maitreya himself. Creme is the main spokesperson for the Maitreya of today. In July of 1977, Maitreya emerged from the center of the Himalayas and traveled by plane from Pakistan to London. He now resides in London.

Through Creme, Maitreya prophesied many of the past major events such as: the decline of the Soviet Union, release of Nelson Mandela, growing power of the people's voice, ending of apartheid, collapse of the Japanese and Asia market and soon to come the collapse of the U.S. market. When this latter comes Maitreya will go on international T.V.

proclaiming his new vision for the world. This special day will be called the “Day of Declaration.”

Maitreya and other Masters of Wisdom are emerging into public consciousness and will continue to do so for another 2000 years.

Maitreya himself has said:

“I am indeed among you, in a new way: your brother and sisters know me, have seen me and call me friend and brother.”

“My plan is to reveal myself stage by stage, and to draw together around me those enlightened souls through whom I may work. This process has begun, and soon, in my center, my presence will become known.”

*Ibid* page 39

“Maitreya’s first intention is to feed all the starving, establish proper housing, medical care and education as basic human rights, and then lead the nation through a host of creative solutions to remedy the current environmental crisis. Maitreya has not come to start a new religion. He is a teacher, guide and counselor for all humanity - regardless of religious affiliation. He will show us how to apply the Principle of Love in all relationships whether economic, political, educational, cultural or social spheres.

He will lead us to the recognition of our own divinity and our True Identity as souls. Out of this great spiritual understanding and creative power will come a new livingness, harmony and joy. We will learn the Principle of Sharing and a profound understanding of the Oneness of all life.”

The book proved to be one that both HCT editors found too fascinating to put down! This is reading that HCT readers wanting to be AWAKE cannot afford to overlook.

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*I belong to everyone.*

*I do not want you to accept  
or reject me.*

*It is your inner experience  
which counts.*

*Every individual will find  
his contribution to society.*

*The Master is within you.*

*If you follow the disciplines of life  
the teacher teaches you,*

*The Master reveals himself within you.*

*Do not be attached to the human form.*

*The living truth  
is a matter of experience.*

*Maitreya*

*The emergence quarterly  
no. 32, Autumn 2000.*

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Correction:

In the article ‘The Age of the Earth’ by David Pratt, HCT Oct., 2000, some of the paragraphs on page 5, giving the theosophical and scientific dates of the geologic periods, were unfortunately mangled during preparation of the article for publication. The correct version can be found on David Pratt’s website (Exploring Theosophy):

<http://ourworld.compuserve.com/homepages/dp5>.

## SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A.  
BARBORKA

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

Can You explain the Commentary which is given on page 625 of Volume II (of the third edition) of *The Secret Doctrine*:

“When the first ‘Seven’ appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second ‘Seven,’ who, guiding the *Jivas* of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third ‘Seven’ evolved their *Chhayas* . . . . The fifth ‘Seven’ imprisoned their *Essence* . . . Thus man became a Saptaparna.” (S.D. I. 590 or. ed.)

Bearing in mind that there is more than one interpretation of the Commentaries and the slokas the following is offered.

The first ‘Seven’ has reference Dhyani-Chohans who are “borne in’ by the influx ‘ahead’ of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system (*The Mahatma Letters*, p. 86 3rd ed.)

The first sentence of the Commentary

gives the clue towards understanding what is mentioned in *The Secret Doctrine* as the “spiritual plasm” which is supplied by the Dhyani Chohans, referred to in this passage:

“Complete the physical plasm mentioned in the last footnote, the ‘Germinal Cell’ of man with all its material potentialities, with the ‘spiritual plasma’ so to say, or the fluid that contains the five lower Principles of the six-principled Dhyani -- and you have the secret, if you are spiritual enough to understand it.” (S.D. I, 224; I, 244 3rd ed.; I, 27 6 Vol. ed.)

The footnote referred to by H.P.B. is one in which an explanation is given of the transmission of the germinal cells from parents to their offspring and the “immortal portion of our bodies.” “The five lower principles of the six-principled Dhyani” are (in descending scale) Buddhi, Manas, Kama, Prana, Linga-sarira. Compare also this passage in *The Secret Doctrine*, bearing in mind that Jiva here signifies the Monad:

“The functions of *Jiva* on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five.” (*ibid.*)

Here the third and fourth principles signify Kama and Manas; but it is only “instinctual mind” that is active in the Animal Kingdom, not the ratiocinative faculty, and certainly none of the higher intellectual nor spiritual faculties which function in the

Human Kingdom. “The fruition of all the five” principles signify the above enumerated five principles. The manner in which the Dhyani-Chohans supply the spiritual plasm was described symbolically in the opening sentence of the Commentary. Moreover,

... it is our Dhyani Chohan essence the *causality* of the *primal cause* which creates *physical* man-which is the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations.” (S.D. II, 120; II, 127 3rd ed.; III, 129 6-vol. ed.)

Referring now to the second sentence, the three opening words of which were: “First came three.” This has reference to the three classes of the Elemental Kingdoms which precede the Mineral Kingdom and function in the building of the globes of the Earth planetary system. The three Elemental Kingdoms represent the initial stages of the hierarchical Ladder of Life; the fourth added to them is the Mineral Kingdom.

The third sentence of the Commentary mentions the “second Seven”, in connection with which the following may be quoted;

“... in the exoteric accounts, the *Asuras* are the first beings created from the ‘body of night,’ while the *Pitris* issue from that of *Twilight*.” (S.D. II, 163; II, 173 3rd ed.; III, 173 6 vol. ed.)

Thus the *Asuras* represent the Second Seven, whereas the third Seven are the *Pitris* who are definitely referred to in the fourth

sentence as evolving their *Chhayas*. However, before considering this latter theme, attention is directed to the phrase that it is the Second Seven who guide “the *Jivas* of the plants.” The significance of this passage is important, because the word *Jivas* as used in the Commentaries means “*Monads*.” The concept is here presented that it is the *Monads* who are passing through the tidal wave of spiritual evolution in the plant kingdom’s arc of its evolutionary circuit. That is to say, the *Monads* are manifesting in that form of *Prakriti* called the Plant Kingdom. (Cf. S.D. I, 178; I, 201 3rd ed.; I, 231 6 vol. ed.) Of further interest is the statement that the Second Seven “produced the intermediate natures between plant and moving living animal.”

Referring again to the *Asuras*: the suggestion is made that they are referred to as the Second Seven because it is they who assisted mankind in the Second Race-to quote another Commentary:

“In the beginning (in the Second Race) some (of the *Lords*) only breathed of their essence into *Manushya* (men); and some took in man their abode.” (S.D. II, 103; II, 108 3rd ed.; III, III 6 vol. ed.)

“The third Seven evolved their *Chhayas*.” There is no doubt that the *Lunar Pitris* are here designated, for it is they who evolved their *Chhayas*. They are termed the *Will-Born Lords* in Stanza IV, sloka 14:

-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*.” And *The Secret Doctrine* explains:

“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. In another Commentary it is said that the ‘Ancestors’ *breathed* out the first man, as Brahma is explained to have breathed out the *Suras* (Gods), when they became *Asuras*’ (from *Asu*, breath). In a third it is said that they, the newly created men, ‘were the shadows of the Shadows.’ “(S.D. II, 86; II, 90 3rd ed.; III, 95 6 vol. ed.)

The Sanskrit word *Chhayas* means shadows. As the “fourth Seven” is not quoted in the Commentary, the significance of the sentence: “The fifth ‘Seven’ imprisoned their Essence” is explained in Stanza VII, sloka 24-the “Sons of Wisdom” here signifying the *Manasaputras*:

“The Sons of Wisdom, the Sons of Night (*issued from the body of Brahma when it became Night*), ready for rebirth, came down. They saw the (*intellectually*) vile forms of the first third (*still senseless Race*). ‘We can choose,’ said the Lords, ‘we have wisdom.’ Some entered the *Chhayas*. Some projected a spark. Some deferred till the Fourth (*Race*). From their own essence they filled (*intensified.*) the *Kama* (*the vehicle of desire*).” (S.D. II, 161; II, 170 3rd ed.; III, 168 6 vol. ed.)

The concluding sentence (of the Commentary): “Thus man became a *Saptaparna*” signifies that because of the awakening of the Mind-principle, *Manas*, man may begin to function self-consciously and by self-directed efforts may ultimately evolve as a seven-principled being. Regarding *Saptaparna*, H.P.B. wrote:

“Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends.” (S.D. II, 590; II, 3rd ed.; IV, 162 6 vol. ed.)

In Sanskrit, *sapta* means seven; *parna*, leaf.

From *The Canadian Theosophist*. Vol. 51, No. 4 Sept., 1970

## Man’s Origin and Evolution

by Adam Warcup

When you think you evoke out of some seeming nothingness this mental image which floats around in your consciousness. This is subjective as for the most part nobody else can see it, but we must remember that “thoughts are things.” They have coherence and tenacity. Yes, they are part of our psychic terrestrial world; the Inner Man doesn’t think lower mind thoughts but higher mind thoughts. They are formless thoughts. Because the Inner man has no brain in which to subjectively hold these things to, to think is to act. It produces objective change. It alters the world in which you find yourself. This is exactly analogous to the creative process. After all, the Inner Man is a *dhyani chohan*. They project into objectivity the passive content of the Universal Mind. We, also, in terms of this Inner Man can do just that. To think is to project in objectivity for others to see and participate in. In fact, the whole creativity of our world is carried out that way. This Inner Man participates in the creating world.

We don’t see the physical world, what we see is the inner essence of the world. It is your perception as filtered through the mind. It is very difficult to see the world as the Inner Man does, it is as difficult as it is to swim. You have

to learn how to float in that environment and not sink by being carried away by the gorgeous feeling of the whole thing. You can not lose sight of who you are. It is worth remembering that this Inner World is radically different from the outer world.

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

(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 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 functions 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.”

ML 24/180

This particular passage was written from the Mahatman's to Sinnett. It was written as a dialog called the famous contradictions. It is a reply to Sinnett's complains about what he perceived as contradiction in their letters to him.

“(1) An adept-the highest as the lowest-is one *only during the exercise of his occult*

*powers.*” This is a definition of what the adept is. It is not the physical man, is not the personality, is not the appearance, but it is the inner man exercising his occult faculties..

“(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. ...” Notice that it is the inner man who is the adept.”

In this statement it is said that it is possible to paralyse the *outer* man. Those who can free the inner man from the *outer* man is said to be an adept. This is done only while exercising these powers. How we do this is contained in the four steps:

(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.”

These will be discussed in the next issue.

I would like to diverge from Adam's talk here as this series's discussion fits in with the topic of the February HCT. How do we recognize a True Guru, Master or Adept? How do we know when they are truly exercising their occult powers? These are not the most important questions to ask however. The most important point made, is that WE have this Guru, Master, Adept as the *Inner Man* within ourself. We have access to him. We do not need to look for him in some other physical form. We may need help from someone, someone to point the way, who has already been freed this *inner* man. This “someone” may or may not be in physical form.

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3.5 or 5.25 inch (DOS format),  
WordPerfect, MS Word  
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### By hard copy

Laser printer preferable,  
NLQ Dot matrix OK  
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### Unacceptable

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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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