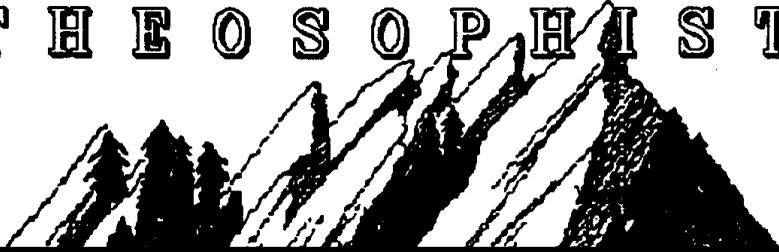


# THE HIGH COUNTRY THEOSOPHIST



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Liesel F. Deutsch - Theosophist and worker in the cause of Universal Brotherhood, was born in Frankfurt Germany April 10, 1922 She died on March 25, 1999 in Syracuse NY.



Her parents seeing the way things were going as the Nazis came to power left Germany in 1931 for Strassbourg France, emigrated to America in 1933, and finally settled in Newark NJ.

Liesel attended New Jersey College for Women, class of 1943 (now Douglas College, a part of Rutgers) and earned a BA in language education 1946, qualified as a high school teacher of French.

Entering the working world after ten years raising her children, she found that she preferred working with people in a helping capacity to life as a high school language teacher.

After exploring several different "helping" fields, she



settled in a position as an employment counselor for NJ State Employment Service where she worked for about 25 years until retirement.

During the 1960s, she was active with C.O.R.E. (Congress of Racial Equality) and participated in Lunch counter "Sit-ins" and "Freedom Bus Rides" confronting Racism in the south. Here follows some background material excerpts from a C.O.R.E. Website on Internet.

#### Lunch Counter Sit-ins

In spite of the events in Little Rock, Montgomery or Supreme Court decisions, segregation still pervaded American society by 1960.

While protests and boycotts achieved moderate successes in desegregating aspects of education and transportation, other facilities such as restaurants, theaters, libraries, amusement parks and churches either barred or limited access to African Americans, or maintained separate, invariably inferior, facilities for black patrons.

Nowhere was the contradiction of accepting money with one hand while withholding service with the other so glaring as the lunch counters of five-and-ten cent stores and department stores. ...

In 1960, young people on college campuses became part of the movement's leadership and tried

their own methods for promoting change. Black students held sit-ins, requesting service at 'whites-only' lunch counters in Greensboro, North Carolina. Within ten days the sit-ins spread to 15 southern cities. ...

Under attack and arrest, the students remained true to their training in nonviolence. Local black communities supported the jailed students by boycotting downtown stores.

National boycotts were organized by the NAACP and CORE, and a boycott by black customers in Nashville was 98% effective. The mayor of Nashville admitted that discrimination at lunch counters was morally wrong, and three weeks later black customers were served for the first time at formerly all white lunch counters.

Adapted From: National Civil Rights Museum. *Student Sit-Ins*. <http://www.mecca.org/~crihts/student.html>

#### Freedom Bus Rides

In 1955, the Interstate Commerce Commission banned racial segregation on interstate carriers. But in 1961 interstate travelers were still segregated on buses and in bus terminals.

CORE decided to test President Kennedy's commitment to civil rights enforcement. With CORE director

James Farmer in the lead, blacks and whites rode through the South on Greyhound and Trailways buses.

Outside Anniston, Alabama the Freedom Riders' bus was firebombed. Another bus, arriving in Birmingham, was attacked by a mob.

The Freedom Rides were about to end in Birmingham until a group of students, mostly from the Nashville sit-ins, took over for the original Freedom Riders. The FBI provided no protection.

This second wave of riders was attacked in Montgomery and, when they arrived in Jackson, Mississippi, the Riders were jailed.

During the summer of 1961, Freedom Riders poured into Jackson; over 300 were arrested. In late September 1961, the Interstate Commerce Commission issued regulations banning all segregated seating in interstate vehicles and terminals.

In the late 60's or early 70's she was introduced to theosophy (probably by Bill Nicholson), and was avidly and actively involved for the rest of her life.

It was at the 1988 T.S.A. Convention that John Crocker, in a talk entitled "T.S. 2001", proposed that theosophical lodges and study centers consider adopting a "sister" branch or lodge in another country in order to establish a Global Theosophical Network.

Following this seed idea, HCT editor Dick Slusser sent letters to Ghana, Kenya and Nigeria in Africa and to the European Federation soliciting "sister lodge" candidates and placed announcements in *The Theosophical Network* and *Eclectic Theosophist*.

It was some time in 1992 that Liesel, responded to the notice in *The Eclectic Theosophist* and volunteered her services as a contact person for the HCT Outreach project -- an offer that was gratefully accepted.

In a 1995 posting to Internet, Liesel tells of her involvement with the HCT Outreach project:

Now about building bridges. Dick & I go back to somewhere between 2 & 3 years. During that time, I've also established very positive connections with co-editor, Marty, & her mother Jinny. It all came about when somehow (don't remember how) I found out about Dick & Jinny's "Project Outreach", contacting & helping TS groups in the 3rd world. I was a little skeptical about it, because Dick's ties are to Point Loma (I think, but it may be Pasadena, because I really don't know too much of what's the difference between the 2).

I'm 3rd world minded, having had a taste of what it's like during 2 vacations in Johannesburg, & I was looking for something Theosophical to do from my house, so I asked Dick for an address .

Dick was a little skeptical, because he didn't know how I'd work out, since I believed

strongly in CWL & AB, but he told me that any Theosophist was welcome to join the project, and somehow I landed up with 2 addresses.

Well, it's now 2-3 years later. I have some cordial relationships, not only with my Theosophical friends of a different persuasion in Colorado, but I also have TS friends in Zambia & in Russia.

Even if pride goeth before a fall, I must tell you proudly, that there's now a little 1 1/2 year old girl, Liesel, in Zambia. Her Daddy sent me a snapshot. She's beautiful.

And to end this tale, I'm about to build another bridge through Dick. Next week, when my incipient study center meets, we'll entertain a ULT visitor from Buffalo NY (about 2 hours away from Syracuse, where I live), a young woman, a new friend interested in joining Project Outreach. I'll be so glad to see another Theosophist. It's been several years.

There are lots of new agers, & people interested in esoteric things in Syacuse, but no Theosophists.

I don't think Dick & I ever talked about our different theosophical beliefs .. we're just working together. He thinks I'm doing a good job, & I think his Newsletter & his Project Outreach are super. It's a mutual admiration society, from one Theosophical believer to the other. Let's build some more bridges, shall we?

Her fluency in French and German proved

to be a tremendous asset as she arranged for a French speaking woman in Luxembourg to personally deliver books purchased in the U.S. to an outreach recipient in Kaluga Russia, thus bypassing the unreliable postal service there.

Responding to a letter from the correspondent in Kaluga, Russia that his family hadn't enough to eat Liesel wrote:

Want to let you know that I mailed off 4 small cartons of foodstuffs to you on June 12. I split it into 4, hoping that you'll at least receive 2 of them ... all 4, if we're lucky. Each carton contains 2 packets of powdered milk. A packet makes 1 quart which is about 1 liter. In 1 carton there are also 100 tea bags. It's the kind we drink here. I think you prefer black tea, so this may not be strong enough for you, but its tea, in case you have trouble getting it.

This is what the cartons contain:

- 1.) Milk, tea, split peas, black beans, bulghar, red beans.
- 2) Milk, rice, powdered vegetable broth, powdered lemonade, beans.
- 3) Milk, flour, soy flour.
- 4) Milk, sugar, unsweetened cocoa, dried lima beans, lentils, powdered bouillon.

As I remember, I took 2 different flavors of bouillon, but didn't mark it down. I think the other powder was onion soup.

I'm going to send this letter off twice.

Much Love,

To a theosophical lodge of school teachers in Zambia central Africa, she sent not only books and tapes, but the outpourings of her heart

-- from items she had hand crocheted to vegetable garden seeds and practical advice.

In a 1995 letter to her Zambian correspondent, the lodge secretary, she wrote:

Dear Zambians,

I haven't written for a while, but I've been doing things to try to help you. One day I put an appeal for good used clothing on the computer network for you. Maybe someone will send you a package. If they do, please let me know.

I've gotten a few clothes for you from friends in the house, & more promised. I haven't been able to send your Christmas package out to you, because I've successfully been fighting off another cold for the past few weeks.

On Monday, I'll finally be able to take it to the Post Office. It contains some clothes you can resell, also beans & rice, a little candy, hot chocolate & raisins for the kids, a few children's books, & a teddy bear for Liesel.

I hope it gets there ok. John Hansen in Wheaton has been promising me some books, & I finally now threatened him with complaining to our President, so maybe he's sending some for me to include in your next package. Anyway, the one I'm sending off Monday isn't a huge package but it's heavy because it has a lot in it.

I asked Serge King via computer, what you could do about your malaria. But he doesn't always answer. Having been in Africa, he

knows how to do something for it, but I don't know whether you could do it too. He's a shaman you know, & he can do things other people can't do.

I intend to keep after him. If I get a useful answer, I'll pass on the information. Meantime, I hope you will now keep well for a while.

I hope you'll succeed with selling your authorities on having a "Friends of The Library." An active Friends group can help a lot.

Mostly we raise money, but sometimes we do service projects. The money is raised by different events, such as raffles, bake sales, handicraft sales, individual membership drives, business membership drives, used book sales.

In the past few years we've gotten enough money together to pave the library's parking lot, carpet the 2d floor reading room, get more shelves for the children's room and buy computer software.

Our libraries are more & more supposed to help out people who can't afford to buy computers. The kids learn how to use them in school. So for us, computer software, to make the computer more versatile, is very important.

I bet that all sounds very strange to you. In my apartment house of almost 90 people, I'm the only one who knows anything about computers. The others all say they're too old to learn it, and I'm having fun with it ... I know just enough about how to work the computer for what I want to do.

I'm corresponding with a Theosophist in Great Britain. Our messages are exchanged daily. One can't really imagine that kind of speed. I'm also beginning a friendship with the President of a Lodge in New Zealand, way at the other end of the world.... Here I go again. Every time I start talking about computers, I won't stop.

I see that you are starving over there, so I'm really going to concentrate more on trying to send you used clothing than Theosophical books.

If all you can buy from your earnings is food for your family, you're going to be hard put to keep the money from your vegetable garden aside for the ladies' business venture.

Some of the things described in the newspaper articles you sent me, about what people are doing to each other over there, is as crass & vicious as what people are doing to each other over here, only the methods are different. Our tools are more modern, like shotguns & etc. It's absolutely nauseating.

That one article about making those women take off their clothes & searching them for stolen goods...

The Nazis tried to do that to my mother-in-law as she was about to board a boat for the US from Nazi Germany. My father-in-law yelled at them & they let her go.

He was taking his life into his hands, because they could just as soon have shot him.

That was 60 years ago.

So now the blacks in Africa have learned from the whites in Europe. They could have learned something less destructive. I think all we can do is meditate peace & harmony into the midst of that, & if enough of us keep on doing it, it'll help. I think, if we can, we should also raise our voices in protest, if it helps.

In Nazi Germany protesting didn't help, because they'd just as soon drag you off to a concentration camp, if you didn't go along with them. There are so many people in the world near hunger. It's pitiful. There are also some people & organizations which are trying their best to do something about it, like the American Peace Corps which isn't nearly large enough.

The UN has some agencies which try to help. Like they've helped village women to establish co-ops, by means of which they can purchase needed equipment & supplies as a group. I don't understand why your paper reports that people in the countryside are starving, & Edward told me your land was so fertile. Is it not fertile, or don't the people know how to make the best of it?

The full story of the acts of kindness of this benefactress will never be known but she made a difference and left the world a better place for the people she touched.

The High Country Theosophist salutes you Liesel Deutsch.

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.* Does *The Secret Doctrine* tell us what happened to the Barhishads after they had shot out their Chhayas to become the Lingasariras of men?

*Answer.* Yes. But first consideration should be given to the meaning of the term Barhishad, as it provides a basis for understanding this and the subsequent questions. The word is composed of two parts: *barhishad* which has two meanings:

(1) kusa grass, i.e., a bed or layer of sacred grass strewn over the ground to serve as a sacred surface on which to present the oblations and as a seat for the gods and sacrifices;

(2) having fire or light, blazing, shining; *sad*, to sit down, especially at a sacrifice. So that the term, in connection with the Pitris, may be rendered, “the Pitris who are seated by the fire.” Hence, esoterically, the Pitris who are *unable* to pass on “the fire of mind.”

H.P.B. has pointed out how the Brahmans interpreted the term to suit their own purposes, but this need not be discussed here as it has no direct bearing upon the question. The explanation of the term serves the purpose of providing the proper status of the Barhishads, namely that they are not on the same level of evolutionary advancement as are the Manasaputras.

*The, Secret Doctrine* cites a commentary from the Book of Dzyan which gives the clue to what happened to the Barhishads after they had fulfilled their commission. However, H.P.B. did not elaborate upon the commentary. An interpretation will be attempted, phrase by phrase.

“Having projected their shadows and made men of one element (ether), the progenitors re-ascend to Maha-loka, whence they descend periodically, when the world is renewed, to give birth to new men.

“The subtle bodies remain without understanding (Manas) until the advent of the Suras (Gods) now called Asuras (not Gods),” (*S.D.* II, 92 or. ed., III, 101 6 vol. ed., II, 96 3rd ed.)

“Having projected their shadows”: this has reference to the Lunar Pitris, here termed “progenitors”—technically the Barhishad Pitris—who issued forth their Chhayas, or Shadows, which, as the questioner phrases it, became the Linga-sariras of the First Root Race—because the First Race was devoid of a sthula-sarira, the physical vehicle “Made men of one element,” i.e. Akasa—which H.P.B. often renders Aether (here spelled “ether”).

In corroboration *The Mahatma Letters* may be cited: “after death . . . his linga sharira will be drawn into Akasa” (p. 72). “The progenitors re-ascend to Maha-loka”: after performing their projection the Barhishads return to Maha-loka or Maharloka: “whence they descend periodically, when the world is renewed.” The world may well be described as “renewed,” when the globe, is made ready for the Fourth Round, during the dormancy interval between Rounds (termed “obscuration” by Mr. Sinnett). In explanation: from the Apastattva condition of the Third Round, the globe evolved to the Prithivittva of the Fourth

Round, “to give birth to new men.” On entering Globe D from Globe C, the human Life-Wave may well be described as “new men.” Observe the word “descend”. Upon entering Globe D, for the purpose of performing their projection, this entrance may well be regarded as a descent, inasmuch as Globe D is situated on the lowest plane—the seventh cosmic plane. In the second sentence of the citation the Suras are the Manasaputras—the Solar Progenitors (Pitar or Pitris)—as explained by H.P.B. in this manner:

“*Not-gods*,” for the Brahmans, perhaps, but the highest *Breaths*, for the occultist; since those Progenitors (*Pitar*), the formless and the intellectual, refuse to build man, but endow him with mind, the four corporeal classes creating only his body.” (S.D., *ibid.*)

“The four corporeal classes” are again the Barhishad Pitris. But the questioner wanted to know where the Lunar Pitris went. The answer is: to Maharloka. This calls for an explanation. Maharloka is one of the seven Lokas, which are enumerated in descending scale as: Satyaloka, Taparloka, Janarloka, Maharloka, Svarloka, Bhuvarloka, Bhurloka. *One* of the clues as to the significance of Maharloka may be given by citing a passage from *The Secret Doctrine*:

“The Seven *Dvipas* apportioned to Priyavrata’s septenary progeny refer to several localities: first of all to our planetary chain. *Jambu-dvipa* alone representing our globe, the six others are the (to us) invisible companion globes of this earth.---(II, 320; III, 320 6 vol. ed.; II, 334, 3rd ed.)

If *Dvipas* may be used to designate the seven globes of the Earth’s planetary chain, so may lokas—especially as Globe D is often equated to

Bhurloka. This passage may also be quoted:

“... to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their subdivisions, islands, and continents, some of which were called by the names of the celestial lokas, and by those of other globes. Hence the confusion.---(S.D. II, 322; III, 322 6 vol. ed.; II, 336, 3rd ed.)

*Question.* Similarly, what happens to the Manasaputras after they have lit the spark of Mind in men or after they have incarnated in men?

*Answer.* First of all, it is not a case of “either . . . or” in regard to the Manasaputras; for, quoting the Stanza:

“The Sons of Wisdom, the Sons of Night, ready for re-birth, came down, they saw the vile forms of the First Third, ‘We can choose,’ said the Lords, ‘we have wisdom.’ Some entered the Chhaya. Some projected the Spark. Some deferred till the Fourth.” (Stanza VII, sloka 24)

“The Sons of Wisdom”—an alternate rendition for the Manasaputras. As to “the Sons of Night”: this has reference to the fact that the Sons of Wisdom pertain to a preceding Manvantara; whereas the Sons of Day would refer to *this* Manvantara. “The First Third”: i.e., the first sub-race of the Third Root-Race. Note the words “came down”: for the Sons of Wisdom left their Superior Spheres and descended to Globe D.

Next, consideration should be given to the status of the Manasaputras, and likewise the significance of the term, which is a Sanskrit compound, literally meaning “Sons of Mind.” In the

following citation both the terms Fire Dhyanis (i.e., the Dhyan-Chohans who awakened the “fire of Mind”) and the Agnishivattas (i.e., the Solar Pitris) are equivalents for the Manasaputras:

“Now, with regard to the seven classes of Pitris, each of which is again divided into seven, a word to students . . . That class of the ‘Fire Dhyanis,’ which we identify on undeniable grounds with the Agnishvattas, is called in our school the ‘Heart’ of the Dhyan Chohan Body; and it is said to have incarnated in the third race of men and made them perfect.

The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection so to say, a copy on the terrestrial plane of the model or prototype *above*.” (S.D. II, 91-2; III, 100 6-vol. ed.; II, 96 3rd ed.)

Notice the words: “the mysterious relation existing between” the Manasaputras and men. Since the Manasaputras are the Heart of the Dhyan Chohan Body, after performing their work of enlightenment each group according to the manner and the cyclical period specified in the sloka cited above -- these Superior Beings ascended to their appropriate “stations” on the hierarchical Ladder of Life.

These “stations” are represented by the three Classes of Dhyan-Chohans which are at present performing their evolutionary cycles on the superior globes of the Earth Planetary Chain.

*Question.* Who or what becomes the Ini-

tiate (a) and the Adept (b)? The Barhishad (c), the Manasaputra (d) or the Monad (c)? Or all three or maybe four?

*Answer.* Because a different response is required for each category enumerated, each one will be considered separately, beginning with the Initiate -- bearing in mind that the key to the response is provided in this statement of *The Secret Doctrine*: “A Dhyan-Chohan has to become one” (I, 221):

“As from the highest Archangel (Dhyan Chohan) down to the last conscious ‘Builder’ (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres.” (S.D. I, 277; I, 320 6-vol. ed.; I, 297 3rd ed.)

(a) The initiate is a person who enters the initiation chamber and becomes an Initiate. It is the personality that achieves this status. The initiate has made the decision to mount the hierarchical Ladder of Life by direct and rapid means, instead of following the normal manner required in the Circle of Necessity.

In other words, as stated in *The Mahatma Letters to A. P. Sinnett*: instead of permitting the dismemberments of the principles, that as a rule take place after the physical death of average humanity” (p. 130) the Initiate remains in his “Ego throughout the whole series of births and lives.” (*Ibid.*) When accepted by a Guru the initiate becomes a Chela, and if successful, an Initiate.

(b) For ease of describing the category,

the Adept will here be equated to a Mahatma. Again, it is “the Personality -- plus the Reincarnating Ego” (to describe it technically) which becomes the Mahatma. In support of this statement here is a citation from a Mahatma, and it likewise serves as a basis for the responses to (c) and (d):

“Unless I make the same efforts as I do now, to secure for myself another such furlough from Nature’s Law, Koothoomi will vanish and may become a Mr. Smith or an innocent Babu, when his leave expires. There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary conscious ‘Ego-Spirits.’ “ (*Op. cit.*, p. 130)

Thus at the conclusion of the present Manvantara the Mahatma becomes a Barhishad.

(c) A Lunar Pitri (or Barhishad) represents one who has completed the Seven-Round cycle on the Moon Chain of globes and has graduated from the Human Kingdom. In other words, the Barhishad was a monadic Pilgrim stationed on the Ladder of Life representing the Human Kingdom on the Lunar Chain. Therefore the Barhishad is not at present on Globe D pursuing the Circle of Necessity (or the Seven-Round Cycle), which is the requirement in order that a human being may graduate from the Human Kingdom.

(d) A fuller designation of a Manansaputra is: the monadic pilgrim passing through or manifesting in the arc of evolution called the Agnishvatta -- a term literally signifying “sweetened by Fire” -- hence having graduated from the Circle of Necessity by the evolutionary pro-

cess of having become sweetened because of the Fire of Mind. This is a state superior to that of Barhishad Pitri -- because, as explained previously, a Barhishad signifies one who “sits by the fire.” Thus the Manasaputra has been identified with the Heart of the Dhyān-Chohanic Body -- is equivalent to a celestial being who was in the Dhyān-Chohanic Kingdoms, either on the Lunar Chain or on a previous Chain. The Barhishad becomes a Manasaputra.

(e) With regard to the query: “Who or what becomes the Monad?” an entirely different category is brought forward for consideration. First it should be borne in mind that in *The Secret Doctrine* two different terms are embodied in the word “Monad”, namely (1) the Monad *per se*, or that which is termed the Monadic Essence; (2) the Monadic Pilgrim, which is the duad, Atma-Buddhi.

In explanation of (1):

“Metaphysically speaking, it is of course an absurdity to talk of the ‘development’ of a Monad, or to say that it becomes ‘Man.’ . . . It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through.

*It is not of this world or plane, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells.”* (*S.D.* I, 174; I, 227-8 6-vol. ed.; I, 198 3rd ed.)

In explanation of (2), and this citation also gives the origin of the Monad and that which becomes the Monad:

“‘Pilgrim’ is the appellation given to our *Monad* (the two in one) during its cycle of incar-

nations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole -- the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English.” (S.D. I, 16-17; I, 82 6-vol. ed.; I, 45 3rd ed.)

The Monad (i.e. the Monadic Pilgrim) after graduating from the Manasaputric status will continue to mount the hierarchical progression on the ‘Intelligence Arc’ of evolution -- after graduating from the “Arc of Form,” represented by the Ladder of Life. The Pilgrim has pursued its journey through all the kingdoms of the hierarchical Ladder of Life, mounting a rung on the ladder during each Manvantara.

The Pilgrim mounts the Ladder of Life by assuming the forms, or vestures, pertaining to the ten Classes or Kingdoms. Thus the Monad, insofar as the Human Kingdom is concerned, is at present “manifesting in that form of Prakriti called the Human Kingdom” (as the S.D. phrases it). Its objective is to graduate from the human arc of the Circle of Necessity and become a Terrene Pitri.

From *The Canadian Theosophist* Vol. 48, No. 3 July, 1967

## **Mantrika-sakti** **The Occult properties of Sound**

Three key properties of language that a *Student* of Theosophy should consider when studying esoteric material are; Sound, Pronunciation and Tone.

We commonly look upon various scriptures as written allegory. Indicated emphasis: (i.e., underlines, **boldings**, *Italics*, CAPITALIZATIONS, etc.), alert the *Student* to “teachings” hidden in levels of meaning as character, events and objects.

Sound, pronunciation and tonal pitch in the Sanskrit language are also teachings and are inherently more powerful than the equivalent concepts expressed in English.

The yogi can stabilize his concentration through the use of mantra. The *intonation* he applies to words\letters\vowels he uses vibrate through him and thereby offer him an access window to his Higher Consciousness. The vibrations slow the rapid firing of idle thoughts; and it is the space between thoughts where the realization of the Self becomes possible.

The process of teaching ways of producing these vibrations is known as Mantrika-sakti shakti.

“Mantrika-sakti; The force or powers of letters, speech or music. The mantra shaktra (sastraa) has for its subject-matter this force in all its manifestations. ... The influence of melody is one of its ordinary manifestations. The power of the ineffable name is the crown of this sakti.”  
SD I\293

These letters\vowels from the Vedas and other Sanskrit scriptures are vehicles themselves and when chanted, the vibrations of the

material empowers the Higher Self to awakening toward Divine Knowledge.

“In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is the cause and an effect of a preceding cause and a combination of these very often produces the magical effect. The vowels, especially, contain a most occult and formidable potencies. The mantras (esoterically magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.” SD I\94

Further HPB states:

“Thus this “language” is that of *incantations* or of Mantras, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and Immortals.*” SD I\494

What about mentally chanting these mantras? Some might think: “There is no sound produced.” Yet, if sound is a product of the AKASA RECORD then it must permeate through all planes of consciousness. So there is sound produced and it is heard by our Higher Selves.

For example, take the word “Om,” when I change the intonations even at the mental level two things have happened; (1) my experience of meditation has become more dynamic and (2) I have more ability to keep those pesky

thoughts from rapidly coming up.

So all in all it is important for the serious *Student* of Theosophy and especially one who meditates to consider this aspect: Mantrika-sakti.

Rick Archer

From *B.C.W. IX* 117-21, we find:  
*Student.*-- ... What is a mantram?

*Sage.*-A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

*Student.*-Are the words taken at haphazard?

*Sage.*-Only by those who, knowing nothing of mantrams, yet use them.

*Student.*-May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

*Sage.*-The “common people” in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe.

The aborigines, however in any country will be possessed of them.

*Student.*-You do not now infer that they are used by Europeans for the controlling of elementals.

*Sage.*-No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases.

There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

*Student.*-Do these men know the rules governing the matter? Are they able to convey it to another?

*Sage.*-Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

*Student.*-Under what head should we put this unconscious exercise of power?

*Sage.*-Under the head of natural magic, that materialistic science can never crush out.

It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes."

And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea.

And so with expressions of greater length, such as many slang sentences; thus, "I want to see the colour of his money."

There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the law of habit then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantram quality; this is observed in great social or other disturbances.

The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished.

To the occultist of powerful sight this is seen to be a “ringing” of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. “Peace with honour” was one; “a scientific frontier” was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was “Empress of India.” King Henry of England also tried it without himself knowing why, when he added to his titles, “Defender of the Faith.” With these hints numerous illustrations will occur to you.

[A powerful example was witnessed by myself as a teenager in 1939: I had occasion to tune in to a short-wave radio broadcast from radio Berlin and heard a live broadcast of the voice of Adolph Hitler. Although I understood no German, the raw emotional tone quality of his speech was hypnotic and the hysterical *Seig Heil* response of the crowd was terrifying. ed. - HCT]

*Student.*-These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon

the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

*Sage.*-You are right. We have only spoken of natural, unconsciously used mantrams.

The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages, -especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer’s predecessors.

It is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

*Student.* -Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words ?

*Sage.*-He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

*Student.*-Is there no way in which we

might, as it were, imitate those adepts in this?

*Sage.*-Yes, you should study simple forms of mantram quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

*Student.*-I thank you for your instruction.

*Sage.*-May the Brahmamantram guide you to the everlasting truthful.

*Student.*-A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether.

Of course he would not take elementals into account at all, as their existence is impossible for him.

*Sage.*-This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses.

The man you speak of is one of that al-

ways numerous class who adopt, as fixed and unalterable, general laws laid down from time to time by well-known *savants*, forgetting that the latter constantly change and advance from point to point.

*Student.*-Do you think, then, that the scientific world will one day admit much that is known to Occultists?

*Sage.*---Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven.

He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth, -too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance.

It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part.

But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the "revealed word of God" has become the utterances of our scientific leaders.

MAN'S ORIGIN AND EVOLUTION  
BY ADAM WARCUP  
[Continued from April HCT]

Basic Principles:

Each kingdom graduates into the next higher kingdom after the period of seven cyclic rounds of evolution has been completed:

SD I 178-9

“On the descending arc -- whence *he starts after the completion of the seventh round of animal life* on his own individual seven rounds -- he has to enter every sphere not as a *lower animal* as you understand it but as a *lower man*, since during the cycle which preceded his round as a man he performed it as the highest type of animal.”

ML 13/76

The above passage illustrates that animals must also go through seven rounds and that man in his previous manvantara was the highest of the animals. This point is amplified by the following passage.

“It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race of the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle *Manas* should receive its complete development before the *fifth* Round ... Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be

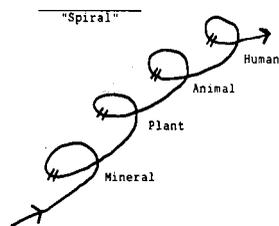
fully developed, that of *Manas* will be only proportionately so.”

SD II 167

This passage states that man will perfect only one of his principles in each round and therefore in each of the rounds one principle will receive the full attention while the others will be partially developed at the same time. So here in the Fourth Round the fourth principle is the principle to be concerned with. It can be reasoned that being only half way through the Fourth Round then the principles are only half developed. This is particularly the case as far as the fifth principle is concerned as indicated in above passage.

We have developed lower mind with such capabilities as thinking, remembering, reasoning and so forth. However, there is much more to mind than that.

Imagine a giant helix. The point is that as you follow the helix from the mineral -- after one revolution you will become a plant. Following the arrows further one can see it is a continuous process from the mineral, to plant, to animal, to human. Life is One. This process can be seen as a series of waves. It appears that humans are very different from animals and that animals are very different from plants,



but we are really only looking at a cross section of the evolving life at any one time.

We are seven interconnected, interdependent waves of evolving life.

It is very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms and after an incalculable series of transformations flowering into a human being. Your ancestry does not go back through a series of animals, plants and minerals. It is not like that.

So what is it like?

ML 15/95

“The Ocean of Matter does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary state of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. ... The “Monadic Essence” begins to imperceptibly differentiate towards individual consciousness in the Vegetable kingdom.

What we see is a gradual focusing process. You can use the analogy of a magnifying glass. When you hold a magnifying glass up to the sun onto a piece of paper, you can gradually bring the magnifying glass to focus and burn the paper. But if you move the lens either above or below that focal point then the focus widens out and becomes more diffuse. So, by analogy as we move up the scale of

evolution, it is as if you are gradually bringing that light into a burning focus and will reach the point where you have achieved individuality; separate existence as a monad. Up until that point there is no such separate existence.

What we call “the human monad” exists as a unit of consciousness only in the human kingdom. This may seem surprising in light of the concept of oneness. The S.D. states in Vol. I 178-9:

“Now the Monadic, or rather cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; ...The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary state of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. ... The ‘monadic Essence’ begins to imperceptibly differentiate towards individual consciousness in the Vegetable kingdom.”

The monadic essence i.e., the life wave in the kingdoms below the human is undifferentiated. The individual forms within the kingdoms (plants, trees, flowers etc. ) are indi-

vidual expressions of the underlying undifferentiated essence. In addition the essence carries with it the experience gathered in the lower kingdoms. It is the sum total of the accumulated experience in the lower kingdoms that brings the monadic essence to the focus of individuality in the human kingdom.

The same is true with the animal kingdom. Now the animal forms have a very complex psychic makeup and contain elements of feeling, thoughts, motivation and memory but this psycho-physical form is still contained within the animal essence.

At the dawn of human era, the animal life wave graduates to the human kingdom and the monadic essence begins to break up into its individualized droplets. This monadic essence will manifest at its own spiritual level as an individual entity. Our lower principles are part of that animal kingdom that has the potential to become that individual entity but we are a long ways off from it. We must draw this potential out into a unit of Self Consciousness through our use of manas.

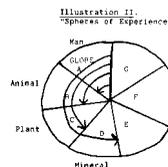
The Dhyanis have brought this unit of Self Consciousness and have left behind the need to express themselves in physical or psychological forms. They have no need for our thoughts and feelings and exist as separate spiritual entities.

An important point in SD I 178-9 is that when HPB refers to monads she refers to only the human life wave. She felt this so self evi-

dent that often the word human was left off leading confusion to some students.

It is important to note that we are not independent from all the other kingdoms. In fact we are the other kingdoms. Our bodies consist of minerals from the mineral kingdom and our feelings and psychic nature is much like the animal kingdom. This planet is our home and we collectively have built this place. We have evolved it out of primordial substance.

In the diagram of “Spheres of Experience,” each state of evolution within a round corresponds to a globe of a septenary change i.e. first stage to globe A, second to globe B and so on up to the seventh to globe G.



“Now the life impulse reaches “A” or rather that which is destined to become “A” and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust disseminated through space and a series of three evolutions invisible to the eye of flesh occur in succession, viz., three kingdoms of elementals or nature forces are evolved: in other words the animal soul of the future globe is formed; or as a Kabbalist will express it, the gnomes, the salamanders, and the undines are created. ...

The three evolutions completed; palpable globes begin to form. The mineral kingdom

fourth in the whole series, but first in this stage leads the way. Its deposits are at first vaporous soft and plastic, only becoming hard and concrete in the seventh ring.

When this ring is completed it projects its essence to globe B - which is already passing through the preliminary stages of formation and mineral evolution begins on that globe B. At that time the mineral essence moves to globe C and germs of the animal kingdom enter A.

When the animal has seven rings there, its life principle goes to globe B, and the essences of vegetable and mineral move on.

Then comes man on A, an ethereal foreshadowing of the compact being he is destined to become on our earth. ... Man comes on globe "A" after the other kingdoms have gone on.

*ML 15/94-95*

This passage refers to the building of the planetary chain in its initial etherial\subjective aspects down to our physical realities on Globe D. A globe is a sphere of experience of nature. A ring is used as a generic term which applies irrespective of the kingdom. It is called a race when specifically referring to the Human kingdom.

## **A Golden Mind**

John Greschner writes:

What is the purpose of the mind?

The purpose of the mind is to function as a living mirror, to reflect passively and project actively imagery symbol. To facilitate information and control the functions of the mental and physical body.

What is the benefit of the mind?

Understanding and knowledge; creativity as a Buddhi vehicle and mirror, and an as an active catalyst in the expansion and evolution of personal consciousness.

What is meant by Krishna's statement in the Bhagavad Gita: "I am the mind and I am the consciousness of all Beings?"

Mind is consciousness in motion. On a deeper level, Krishna is Higher Mind or mind in union; that is Atma Buddhi Manas. The color of both Krishna and Higher Mind is a dark blue.

What is the Grace of Mind?

The grace of mind is understanding and witnessing the dance in symbolic form. ... The grace of the Higher Mind or Buddhi Manas is in its pristine still moment, the reflection of pure Truth. It is "Sat" as in light existence, "Chit" as consciousness light and "Ananda" as pure ecstasy. Its pure grace is flowing non-stop. It is Ananda-maya-kosa or the bliss sheath of pure Buddhi. This is the highest grace of the mind as beyond it, is non-mind; in the sense that there is only Atma-Buddhi and beyond that is Atman. The grace of the mind is understanding and experiencing sat-chit-ananda in the still mind and in the mind of motion as the Dance of Shiva. One is the stillness of Truth and the other is the Dance of Truth.

Satchidananda,

John Greschner

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

### By hard copy

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

### Unacceptable

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

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

(3) To examine contemporary ethical,

## OBJECTIVES

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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