

*Insights to the invisible  
world of Elemental Forces*



## *Abstract and train of thoughts*<sup>1</sup>

### **Elementals are the spirits of the Four Elements of the terrestrial world.**

Our Earth is densely populated by “Viewless Races.” They are the evolutionary forces of nature below the mineral kingdom. 7

The Christian Fathers applied the sacred name Daimonia of the Greeks (the divine Egos of man) to their “devils,” a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned. 9

#### **Who or what were the Gods, or Daimonia, of the Greeks and Romans?**

Daimonium was ascribed by the ancients to all kinds of spirits, whether good or bad, human or otherwise, but the term was often synonymous with gods or angels. 10

Eminent men were also called gods by the ancients. 10

#### **The Indian Daimonia and Deities are thirty-three millions.**

The two most important Elemental classes, as well as the least understood by the Orientalists, are the Devas (Shinning Ones) and the Pitris (Ancestors). 10

Deva Yonis such as gnomes, sylphs, fairies, djinns, etc., belong to the three lower kingdoms of Elementals and pertain to the Mysteries on account of their dangerous nature. 11

The Pitris or Lunar Ancestors are not the forefathers of the present living men but those of the first human race. 11

Pitris are Devas, Lunar and Solar. It is the Lunar Pitris who gave images of their astral body (chhayas) as models of the first race in the Fourth Round, while the Solar Pitris informed and endowed man with intellect — a Great Sacrifice! 11

#### **Pitris versus Elementals.**

The Pitris have naught to do with juggling, tricks, and other phenomena, nor are the “spirits of the departed” concerned in them. 14

The very names of the lower Daimons or Elemental Spirits indicate their professions. 14

#### **Elementals have nothing to do with Elementaries.**

Elementaries is a term for the disembodied souls of the depraved. 15

There are three main classes of Elementaries: 15

Class 1. Of the spiritually dead. 15

Class 2. Of the spiritually poor but materially rich. 16

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<sup>1</sup> Frontispiece by James Browne.

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Class 3. Of those whose bodies perished by violence.	16
The main difference between the body of a “psychic embryo” and an Elemental proper is that the embryo, the future man, contains within himself a portion of each of the four great kingdoms, i.e., fire, air, earth and water; while the Elemental has only a portion of one of such kingdoms.	16
In the course of this article we will adopt the term Elemental to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form.	17
Dugpas are the “Brothers of Shadow,” possessed by earth-bound Elementaries.	17
<b>A highly developed Intellectual Soul (Manas) is quite compatible with the absence of Spiritual Soul (Buddhi).</b>	
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Occultism is an all-inclusive term; motive alone differentiates it to White and Black.	46
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Adepts in America and Europe are hidden from public gaze.	50

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Man, being a copy of the Universe, has in himself a portion of the Supreme Being.	51
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Signs of resistance to dark entities.	57

### **The world we live in is illusion, an evanescent dream.**

The Elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated — whether it be that of colour, sound, form, number, or whatever else.	59
Why in India gods are said to have no shadows?	60
A new element evolves with every Root-Race and, as we are two-thirds through the Fifth Root Race, the fifth element of the Seventh is now in the course of its evolution.	60
The psychic, spiritual, and divine prototypes of the elements are of a nature that cannot be described in words.	60

### **Madame Blavatsky amuses Mr. Judge by commanding and controlling elemental forces.**

The general division of Elementals into fiery, airy, earthy, and watery will not cover all the classes.	61
Ireland, for instance, is packed full of a singular class of Elementals.	61

### **Holy spirits will not visit seance rooms, nor will they intermarry with living men and women.**

All those Angels that were not recognized as the attendants upon the Jewish Jehovah were proclaimed "Devils" by the Church Fathers.	63
And the theologically-liberated Spiritualist will acknowledge no other "Spirits" save those of the dead.	64
One may search for months and never find the demarcation in the "Comte de Gabalis" between the spirits of the séance-rooms and the Sylphs and Undines of the French satire.	64
Theosophists believe in spirits no less than Spiritualists do, but as dissimilar in their variety as are the feathered tribes in the air.	65

Countless generations of buffoons, appointed to amuse Majesties and Highnesses, had the inestimable privilege of speaking truth at the Courts, yet those truths have always been laughed at. 66

**A strict rule, common to both Right and Left Paths, is the renunciation of carnal commerce with male or female Elementals.**

A fine piece of advice on practical sorcery by Compte de Gabalis. 67

Certain mediums boast of Spirit husbands and wives. 67

Consultation and deliberation with “spirits” spells the end of wisdom. 68

**The only character of Truth, is its capability of enduring the test of universal experience, and emerging unchanged out of every possible form of fair discussion.**

The truthfulness of Spiritualists is always tempered by enthusiasm. Spiritualism is a philosophy of yesterday. But the philosophy of the East comes to us from an immense antiquity. 70

Theosophists share only the product of corroborated experience, hoary with age; Spiritualists hold to their own views, that are based on their unflinching enthusiasm and emotionalism. 70

Holy spirits will not visit promiscuous séance rooms, nor will they intermarry with living men and women. 70

**Polytheism versus Monotheism.**

Monotheism, proclaiming in one place God, whom “no man shall see and live,” shows him at the same time so petty a god as to concern himself with the breeches of his chosen people. 72

Polytheism is based upon a fact of nature. Spirits mistaken for gods, have been seen in every age by men — hence the universal belief in many and various gods, who are the personified powers of nature. 72

Man is made up of a spiritual and of a fleshly body; Angels are pure spirits but are created and finite in all respects, whereas God is infinite and uncreated. 72

Therefore the masses are well justified in believing in a plurality of gods. 73

While Pagans are sincere in calling their religion Polytheism, the Churches put a mask on theirs by claiming for it the title of a monotheistic Church. 73

Christian angel-worship is plainly idolatrous. 73

The Devas are the embodied powers of states of matter. Every Deva has a direct connection with its bodily fabric, in invisible atoms and visible molecules, and also physical and chemical particles. 73

Although gods are superior to man in some respects, it must not be concluded that the latent potencies of the human spirit are inferior to those of the Devas. Their angelic faculties are more expanded than those of ordinary men; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. 74

There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in future manvantaras. 74

**The heart and soul of true Spiritualism have been entirely missed by the modern Spiritualists.**

The Sorcerer, who always performs his rites on the day of the new moon, when the benign influence of the Pitris is at its lowest ebb, crystallizes some of the satanic energy

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of his predecessors in evil; while the Brahman pursues a corresponding benevolent course with the energy bequeathed him by his Pitris.	75
Esoterically-speaking, that which is invoked from the Moon is Lunar Wisdom. Pitris are not merely our lunar ancestors.	75
The only difference between the spirits of other Societies and ours lies in their names, and in dogmatic assertions with regard to their natures.	76
In those whom the Spiritualists call the “Spirits of the Dead,” and in whom the Roman Church sees the Devils of the Host of Satan, we see neither. We call them, Dhyani-Chohans, Devas, Pitris, Elementals — imperfect at times, but never wholly imperfect.	76

**Materialism, Spiritualism, Monism.**

**Suggested reading for students.**

She being dead, yet speaketh.	78
On elementals and elementaries.	81
On spirit, spirits, and spiritualism.	81



## Elementals are the spirits of the Four Elements of the terrestrial world.

**Our Earth is densely populated by “Viewless Races.” They are the evolutionary forces of nature below the mineral kingdom.**

[In the article “Nature-Worship,” published in *The Theosophist*, Vol. I (4), January 1880, p. 106, the author, who signs himself “H.H.D. – B.A.,” traces “the birth and growth of the idea among the Aryans of India, as viewed from Rig-Vedic poetry, etc., and a further Transition to Science, as observed historically.” H.P. Blavatsky comments on the article as follows:]

We have not been willing to interrupt the rhythmic flow of our correspondent’s language with any commentaries of our own, but must add a word of supplement. The outward phase of the idea of nature-worship he has succinctly and eloquently traced. But he, in common with most modern scholars, completely ignores one chief factor. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements, beings with probable though as yet ill-defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission; but fact is fact, science or no science. The realization of this inner world of the *Elementals* dates back to the beginning of our race, and has been embalmed in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship, yet, unless our materialistic friends admit that the range of these phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the universality of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, etc., be deemed empty voids, uninhabited by their own beings — the “viewless races,” as the great Bulwer-Lytton called them?

Is this partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the natures of beings to their environment, dares say that these elementals do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secret things of this and other worlds? Why may not the spirits of the kingdoms of earth, air, fire and water be non-existent to us — and we to them — only because neither has the organs to see or feel the other? . . . <sup>1</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (EDITOR’S NOTES TO “NATURE-WORSHIP”) II pp. 259-60

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ELEMENTALS ARE THE SPIRITS OF THE FOUR ELEMENTS

The following excerpts were first published in: *Lucifer*, Vol. XII (72), August 1893, pp. 537-48; Vol. XIII (73-74), September & October 1893, pp. 30-39 & 111-21, respectively. Excerpt below republished in *Blavatsky Collected Writings*, (ELEMENTALS) VI pp. 184-201.

[As seen from the above references, this very lengthy article was published in three instalments quite a long time after the passing of H.P. Blavatsky. It was prefaced by an editorial comment to the effect that this material was intended to form a portion of a revised edition of *Isis Unveiled*, and that passages from that work have been utilized by Blavatsky in writing this article. No date was even approximately suggested as to when it may have been written.

At the conclusion of the article, the Editors of *Lucifer* stated that, with the last paragraph, it “comes to an abrupt termination — whether it was ever finished or whether some of the MS was lost, it is impossible to say.”

However, most careful and detailed analysis of this material discloses the fact that it is merely a compilation made by Blavatsky from various portions of *Isis Unveiled*. At least 23 pages out of approximately 32 pages of text are direct quotations from *Isis*, with only occasional and very minor alterations. These quotations are strung together with short passages which appear to be specially written for that purpose. In the first instalment there are some five pages, more or less, of what might be considered as new material. It is in this first instalment that a clue can be found by means of which the approximate date when Blavatsky gathered this material together can be roughly ascertained. In order to do so, we must briefly review certain facts concerning the planned revision of *Isis Unveiled*.

It appears from remarks made by Col. H.S. Olcott<sup>1</sup> that Blavatsky began writing a “new book on Theosophy” as early as May 1879, in other words very soon after her arrival in India. There seems to have been no continuity of effort at first, many new activities occupying her time. Col. Olcott says that a Preface was written and finished on June 4<sup>th</sup>, 1879. Much later, namely in August 1882, we find Master K.H. writing to A.P. Sinnett:<sup>2</sup> “. . . it [*Isis Unveiled*] really ought to be re-written for the sake of the family honour.” Still later, approximately in January 1884, but a short time before leaving for Europe, Blavatsky wrote from Adyar to A.P. Sinnett<sup>3</sup> as follows: “And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of *Isis Unveiled*, calling it *The Secret Doctrine* and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations . . .”

In January 1884, there appeared for the first time in the *Journal of The Theosophical Society* (Supplement to *The Theosophist*), Vol. I (No. 1), the Publisher’s Announcement of *The Secret Doctrine* — A New Version of *Isis Unveiled*, as it was called. It was intended to issue the first instalment of 77 pages in March 1884. Various circumstances prevented this plan from being carried out; it was postponed many times, and finally abandoned in its original form.

H.P. Blavatsky was still at work re-writing *Isis Unveiled* while in Paris, in the spring and early summer of 1884. At that time William Quan Judge was actively helping her, having stayed in Paris on his way to India, as directed by his Teacher, to assist Blavatsky in her task.<sup>4</sup> She must have worked on it until the end of 1884.

According to Col. Olcott’s *Diaries*, preserved in the Archives at Adyar, it was on January 9<sup>th</sup>, 1885, that Blavatsky, then back from Europe, was given by Master M. the plan for her *Secret Doctrine*; she then began working on different lines, the attempt to re-write *Isis Unveiled* having been entirely abandoned.

As will be seen below, in the course of the first instalment of the article on “Elementals,” there occurs a footnote which states that

“. . . of late, some narrow-minded critics — unable to understand the high philosophy of the above doctrine [regarding the Moon and the fate of human souls after death], the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as psychological sciences — chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than our ‘moon in the shape of a dust-bin to collect the sins of men.’”

“Of late” has reference to a Letter addressed by Dr. George Wyld of London to the Spiritualistic Journal *Light*<sup>5</sup> wherein, writing in a sneering and undignified manner regarding the Masters and the teachings of Theosophy, he calls the moon a “dust-bin.”

If we had nothing else available to date the article on “Elementals,” we could at least be sure that it had been written or rather collated after July 1883, and probably within a period of time short enough to warrant the expression “of late.” However, by consulting a certain letter which Blavatsky wrote to A.P. Sinnett from Paris, we are in a position to determine with greater probability that this article was finished sometime early in the year 1884. This letter is dated April 25<sup>th</sup>, 1884, and the pertinent passage reads as follows:

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<sup>1</sup> *Old Diary Leaves*, II, pp. 89-90

<sup>2</sup> *Mahatma Letters*, p. 130

<sup>3</sup> *The Letters of H.P. Blavatsky to A.P. Sinnett*, p. 64

<sup>4</sup> *The Word*, New York, Vol. XV, April 1912, pp. 19, 21

<sup>5</sup> Published in Vol. III (133), July 21<sup>st</sup>, 1883, pp. 329, 333-34



“ . . . One chapter at any rate, ‘on the Gods and Pitris, the Devas and the Daimonia, Elementaries and Elementals, and other like spooks’ is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not ‘look like a mere reprint of Isis’ is nowhere in the face of the announcement (which please see in *The Theosophist* last page). Since it promises only ‘to bring the matter contained in Isis’ within the reach of all; and to explain and show that the ‘later revelations,’ i.e., *Esoteric Buddhism* for one, and other things in *The Theosophist* are not contradictory to the outlines of the doctrine given — however *hazy* the latter is in that *Isis*; and to give in *The Secret Doctrine* all that is *important* in Isis grouping together the materials relating to any given subject instead of leaving them scattered throughout the 2 vol. as they are now — then it follows that I [am] bound to give *whole pages* from *Isis* only amplifying and giving additional information. And unless I do give numerous reprints from *Isis*, it will become *Osiris* or *Horus* — never what it was originally promised in the ‘Publisher’s Notice’ which — please read.”<sup>1</sup>

It is true of course that the article mentions in one place *The Secret Doctrine* in terms which appear to infer a completed work. That work did not appear in print until the fall of 1888. It is most likely, however, that H.P. Blavatsky merely meant her *forthcoming* work which, even at the time, was already partly delineated in her mind. There exist a number of other similar instances when Blavatsky used the title of her future monumental work long before the latter had acquired its final shape even in MSS. form.

In accordance with the facts outlined above, we publish in the following pages merely those portions of the article on “Elementals” which appear to be *new text* written at the time. Close scrutiny has not disclosed any place in *Isis Unveiled* where it originated. We list also in their proper sequence the passages which Blavatsky inserted from *Isis Unveiled* in collating this article. — *Boris de Zirkoff*.]

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[The collation opens with lengthy passages from *Isis Unveiled*, I, pp. 284, 285-86, including a long quotation from Bulwer-Lytton’s *Zanoni*. Then comes the following text:]

**The Christian Fathers applied the sacred name Daimonia of the Greeks (the divine Egos of man) to their “devils,” a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.**

We have underlined the few lines than *which nothing can be more graphically descriptive*. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the “Gods,” or Daimōns, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindu Āryans.

## Who or what were the Gods, or Daimonia, of the Greeks and Romans?

The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths — they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindu Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia — the divine Egos of man — to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

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<sup>1</sup> *The Letters of H.P. Blavatsky to A.P. Sinnett*, pp. 88-89

What the Gods and Daimonia, or Daimōns, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

[After brief passages from *Isis Unveiled*, I pp. xix-xx, xxi, xxii, on Xenocrates, Heraclitus and Plato's *Epinomis*, the latter on the three classes of Daimōns, the following explanation is given:]

**Daimonium was ascribed by the ancients to all kinds of spirits, whether good or bad, human or otherwise, but the term was often synonymous with gods or angels.**

Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimōns of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimōn was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels.

[Brief passages from *Isis Unveiled*, I pp. xxxix, 345, 280, including two quotations from Apuleius, are strung together by the following statement:]

**Eminent men were also called gods by the ancients.**

Deified during life, even their “shells” were revered during a part of the Mysteries. Belief in Gods, in Larvæ and Umbræ, was a universal belief then, as it is fast becoming — *now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheist — only because they rejected the grotesque idea of a personal *extra-cosmic* God — such as Epicurus, for instance, believed in Gods and invisible beings.

[This portion of the essay is immediately followed by four and-a-half printed pages of *Lucifer* containing the main body of the material which appears to be specifically written for this essay, with only a couple of sentences borrowed from *Isis Unveiled*, I pp. 139-40, and I p. xxxviii, respectively. It is as follows:]

## The Indian Daimonia and Deities are thirty-three millions.

**The two most important Elemental classes, as well as the least understood by the Orientalists, are the Devas (Shinning Ones) and the Pitris (Ancestors).**

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brāhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists — their true nature having been all along wrapped in obscurity by the unwillingness of the Brāhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shinning Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active

part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

**Deva Yonis such as gnomes, sylphs, fairies, djinns, etc., belong to the three lower kingdoms of Elementals and pertain to the Mysteries on account of their dangerous nature.**

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic “Gods,” and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djinns, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

**The Pitris or Lunar Ancestors are not the forefathers of the present living men but those of the first human race.**

**Pitris are Devas, Lunar and Solar. It is the Lunar Pitris who gave images of their astral body (chhayas) as models of the first race in the Fourth Round, while the Solar Pitris informed and endowed man with intellect — a Great Sacrifice!**

We have found a very erroneous opinion gaining ground not only among Spiritualists — who see the spirits of the disembodied fellow creatures everywhere — but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by Louis Jaccoliot in his *Le Spiritisme dans le Monde*, and Govinda Swami or, as he spells it, “the fakir Kovindasami’s” phenomena. The Pitris are not the ancestors of the present living men but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mānava-Dharma-Śāstra* they are called the Lunar Ancestors. The Hindu — least of all the proud Brāhman — has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, →

Nacha punarāvarti,

“I shall not come back,” and by this very declaration is placed beyond the reaching of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhāyās as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds “lead and represent the human element.”<sup>1</sup>

## Pitris versus Elementals.

[For an expansion and in-depth analysis of the subject matter, consult “Proposition 3 - Sons of the Fire-Mist,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

A brief examination of the part they play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the “Sons of Fire,” the primeval Seven of our System, emanate from the primordial Flame, the “Seven Builders” of our Planetary Chain are the “Mind-born Sons” of the latter, and — *their instructors likewise*. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes — the Pitris Agni-dagdha (“Fire-givers”), and the Pitris Anagni-dagdha (“non-Fire-givers”),<sup>2</sup> *i.e.*, as explained *exoterically* — Pitris who sacrificed to the Gods and those who refused to do so at the “fire-sacrifice.” But the Esoteric and true meaning is the following. The first or primordial Pitris, the “Seven Sons of Fire” or of the Flame, are distinguished or divided into seven classes (like the Seven Sēphirōth, and others, see *Vāyu Purāna* and *Harivamśa*, also *Rig Veda*); three of which classes are Arūpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni (fire) or Sapta-jīva (“seven lives,” now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the proto-typical form of which was not in their minds*, as this is the first requisite. They could only give birth to “mind-born” beings, their “Sons,” the second class of Pitris (or Prajāpati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arūpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Ākāśa) to produce beings

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<sup>1</sup> Let the student consult *The Secret Doctrine* on this matter, and he will there find full explanations.

<sup>2</sup> In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brāhmins, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were “Sons of God” and offended Brāhmā by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools*, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers — *Pitris*. This is the *exoteric* version.

that became objective and having a form.<sup>1</sup> But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. “The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed.”<sup>2</sup> Then only, could perfect Being — intellectually and physically — be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which* all is, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the “Self-Existent” — a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age — the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prakritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr’actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. “There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form” (of perfect contraries not only in opposite sexes but of cosmical polarity). “Why were these primordial worlds destroyed? Because,” answers the *Zohar*, “the man represented by the ten Sephīrōth was not as yet. The human form con-

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<sup>1</sup> We find an echo of this in the *Codex Nazaræus*. Bahak-Zivo, the “father of Genii” (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the “Spirit” (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos — the spirit of matter and concupiscence — who consents to *help* his mother, that the “Spiritus” conceives and brings forth “Seven Figures,” and again “Seven” and once more “Seven” (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates our planet. (See *Isis Unveiled*, Vol. I, pp. 299-301)

<sup>2</sup> Sanskrit Commentary

tains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed.”

**The Pitris have naught to do with juggling, tricks, and other phenomena, nor are the “spirits of the departed” concerned in them.**

**The very names of the lower Daimons or Elemental Spirits indicate their professions.**

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the “spirits of the departed” concerned in them. We have but to consult the lists of the principal Daimōns or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mādan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mādan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudalai-Mādan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti-Shāttan, the little juggling imps. Shudalai, they say, is a half-fire, half-water demon, for he received from Śiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people “to see that which *they do not see.*” Shūlai-Mādan, is another mischievous spook. He is the *furnace-demon*, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shūlai likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mādan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthu-Mādan, is the “wrestling” demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every “physical manifestation” has its own class of Elemental Spirits to superintend it. Besides these there are in India the piśāchas, Daimōns of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimōns, celestial seraphs, singers; and Asuras and Nāgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i.e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego.

## Elementals have nothing to do with Elementaries.

### Elementaries is a term for the disembodied souls of the depraved.

[Passages from *Isis Unveiled*, I p. 432, and II p. 285, including quotations from Proclus and Plutarch, are followed by this explanation:]

The ancient Egyptians, who derived their knowledge from the Āryans of India, pushed their researches far into the kingdoms of the “elemental” and “elementary” beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship of the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

### There are three main classes of Elementaries:

[To a passage from *Isis Unveiled*, I p.310, on the subject of Larvæ, or the lower principles of all disembodied beings, H.P. Blavatsky adds the following explanation, after having stated that they are to be divided into three general groups:]

#### Class 1. Of the spiritually dead.<sup>1</sup>

These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabbalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called “astral bodies”), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the “shells” which remain the longest period in the Kāma Loka; all saturated with terrestrial effluvia, their Kāma Rūpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

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<sup>1</sup> [See “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

### **Class 2. Of the spiritually poor but materially rich.**

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kāma Loka of the *reliquiæ* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

### **Class 3. Of those whose bodies perished by violence.**

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabbalists what we have called psychic embryos, the “privation” of the form of the child that *is to be*.

[After two fairly long extracts from *Isis Unveiled*, I p. 310, and I pp. 310-11, strung together with the following explanation with regard to the concept of World-Soul:]

Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedāntin and Buddhist philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity.

[The first instalment of the essay is brought to a close by the following statement:]

**The main difference between the body of a “psychic embryo”<sup>1</sup> and an Elemental proper is that the embryo, the future man, contains within himself a portion of each of the four great kingdoms, i.e., fire, air, earth and water; while the Elemental has only a portion of one of such kingdoms.**

The essential difference between the body of such an embryo and an Elemental proper is that the embryo — the future man — contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in

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<sup>1</sup> [Cf. the following excerpt from *Isis Unveiled*, I pp. 310-11:

If modern science teaches that *human* thought “affects the matter of another universe simultaneously with this,” how can he who believes in an Intelligent First Cause, deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal ether — the world-soul? And, if so, then it must follow that once there the divine thought manifests itself objectively, energy faithfully reproducing the outlines of that whose “privation” was first born in the divine mind. Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are “elementals” — properly speaking, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate *objectively* with men.]



man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

[The second instalment of the essay is largely made up of excerpts from *Isis Unveiled*. Their sequence is: Vol. I p. 311; I pp. xxix-xxx; I pp. 311-12, 312-13; I pp. 284-85; I pp. 313-14; I pp. 318-19, 321; I pp. 356-57; I pp. 332-33; I pp. 342-43; I pp. 158-59. The only brief passages which appear to be original are as follows:]

**In the course of this article we will adopt the term Elemental to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form.**

In the course of this article we will adopt the term “Elemental” to designate only these nature-spirits, attaching it to no other spirit or monad<sup>1</sup> that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are “centres of force” having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

**Dugpas are the “Brothers of Shadow,” possessed by earth-bound Elementaries.**

In the East, they are known as the “Brothers of the Shadow,” living men possessed by the earth-bound elementaries; at times — their *masters*, but ever in the long run falling victims to these terrible beings. In Sikkim and Tibet they are called Dug-pas (red-caps), in contra-distinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhūtān and Sikkim belongs to the old religion of the Bōns, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, “devil-dancers,” and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population.

## **A highly developed Intellectual Soul (Manas) is quite compatible with the absence of Spiritual Soul (Buddhi).**

If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd.

[The third instalment of the essay brings together rather long passages from *Isis Unveiled*, I pp. 343-44; I pp. 325-26; I pp. 328-29; I pp. 315-18; I pp. 319-20; I pp. 320-21, practically without a break, only this passage being original:]

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth princi-

<sup>1</sup> [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as monas (*pl.* monases), i.e., the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

ple, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within.

[Then follows the concluding material of the essay in which merely a couple of sentences are identical with *Isis Unveiled*, I p. 186:]

**Jean-Martin Charcot, having denied for years the existence of Mesmerism, finally began preaching it in public lectures under the assumed name of Hypnotism.**

When the possible nature of the manifesting intelligences, which science believes to be a “psychic force,” and spiritualists the identical “spirits of the dead,” is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done; deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures — only under the assumed name, Hypnotism.



Une leçon clinique à la Salpêtrière (1887) André Brouillet, L'Université Paris Descartes<sup>1</sup>

<sup>1</sup> Professor Jean-Martin Charcot demonstrating hypnosis on a “hysterical” patient, Blanche Wittmann, supported by Joseph Babinski, at the hospital of la Salpêtrière in Paris.

**Thought is neither less material nor less objective than the elusive germs of infectious diseases — current and continuously emerging — the causes of which are such a puzzle for modern science. Since the mind of a living person can psychologize another mind at will, so can the thought of a person already dead.**

First published in *The Theosophist*, Vol. III (4), January 1882, p. 100. Excerpt below republished in *Blavatsky Collected Writings*, (FOOTNOTES TO “LAKSHMIBAI”) III pp. 424-26.

[This purports to be an authentic story of a *bhūta*. The narrator’s aunt became ill and rapidly grew worse until little hope of her recovery remained. On the day prior to her death she told her sister that she felt she would live only a day or two, and expressed her desire to be removed before her death to some other place, because, she said, “everyone who had died in the room became a *bhūt*,” and she wanted to avoid such a terrible fate. On the next day she died in that room, no one having remembered the wish she had expressed. Six months later a sister-in-law of the narrator was seized with violent trembling and her body became burning hot. Conjecturing that an evil spirit had taken possession of her, her mother-in-law questioned her to ascertain who that spirit was; the ghost introduced itself as Lakshmibai, the aunt who had died. The narrative concludes with the *query* whether the soul of Lakshmibai remained earthbound by her anxiety to be removed from the sick room which she believed to be a place where an escaping soul was apt to become a *bhūta*. H.P. Blavatsky makes the following comments:]

[*Bhūta* is] A *ghost*, an earthbound *spirit* or “Elementary.” We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning “spirits,” the Hindus fear and detest them, giving them the epithet of “devils” instead of “departed angels,” and considering such a return in each case as a *curse* to be avoided and removed as soon as possible.

The ghost’s assertions *through her medium*, prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows, who *personated* Lakshmibai, and the correct answers were no test at all.

[“The ghost replied that she had to suffer in consequence of the idea of her not being removed from the sick room, forcibly striking her and preying on her mind at the time of death.”]

This again may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman’s last thought, the *idée fixe*<sup>1</sup> — that idea that had so long worried her dying mind, namely that she *was* going to become a *bhūta* unless removed — that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a *thought*, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will — in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains

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<sup>1</sup> The intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist.

undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.

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**The ancients taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal has only five instead of seven principles in him.**

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals, have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the "spirits" of the departed human beings that are at work even in the "materialization" of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orangutan or some African anthropoid ape disembodied, *i.e.*, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orangutan of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orangutans; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

**Apes have as much intelligence as some men. Why, then, should these men who are no way superior to the apes, have Immortal Spirits and the apes none?**

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untu-

tored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality — *i.e.*, having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabbalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the “life-principle”) of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of *The Unseen Universe*<sup>1</sup> believe that thought is conceived “to affect the matter of another universe simultaneously with this”; why, then, should not the gross, brutish thought of an orangutan, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a “future state”?<sup>2</sup>

The Kabbalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?<sup>3</sup>



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<sup>1</sup> [Balfour Stewart and Peter Guthrie Tait. See Bio-Bibliographical Index. — *Boris de Zirkoff*.]

<sup>2</sup> [From the words “physical man is but . . .” to the end of the paragraph, this text can be found in *Isis Unveiled*, Vol. I, p. 186. — *Boris de Zirkoff*.]

<sup>3</sup> The article here comes to an abrupt termination — whether it was ever finished or whether some of the MS. was lost, it is impossible to say. — Editors, *Lucifer*.

[The above Editorial footnote is appended at the end of this material. It is curious that the Editors of *Lucifer* who were very familiar with H.P. Blavatsky’s writings, would have been unaware of the fact that this material was no “article” at all, but a compilation of passages from *Isis Unveiled* strung together with some new matter, very likely put together by Blavatsky at a time when she was still planning to re-write *Isis Unveiled*. There seems to be no valid reason to suppose that any MS. was lost in this connection; it is more likely to imagine that Blavatsky simply did not proceed any further with this compilation. — *Boris de Zirkoff*.]

## Conversations between student and sage about Elementals and Elementaries.

First published in *The Path*, New York, Vol. III (1-6), April, May, June, July, August, September 1888, pp. 17-21, 54-58, 94-96, 125-29, 160-63, and 187-92, respectively. Republished in *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX pp. 99-128.

### On Kali Yuga, the Present Age.

**Student** I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

**SAGE** The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga — to use a Sanskrit word — in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words “present age” must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called “an age,” and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the “Golden Age,” the “Iron Age,” and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

**Student** What is the Sanskrit name for this age, and what is its meaning?

**SAGE** The Sanskrit is “Kali,” which added to Yuga gives us “Kali-Yuga.” The meaning of it is “Dark Age.” Its approach was known to the ancients, its characteristics are described in the Indian poem the *Mahabharata*. As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

**Student** What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

**SAGE** As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A.D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary, the rich wonder why the poor do not go to the poor-house, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

**Student** Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

**SAGE** It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they inter-blend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

**Student** Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

**SAGE** Yes.

**Student** Has the age in which one lives any effect on the student; and what is it?

**SAGE** It has effect on everyone, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold hack the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well

understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

**Student** Was that why Jesus said, “Father, forgive them, *for they know not what they do*”?

**SAGE** That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

**Student** What mitigation is there about this age? Is there nothing at all to relieve the picture?

**SAGE** There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga*’s reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

**Student** Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

**SAGE** Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.



**Student** Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

**SAGE** That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

**Student** I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

**SAGE** The real Occult Teachers have no hostile attitude towards these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

**Student** Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

**SAGE** The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

**Student** Accept my thanks for your instruction.

**SAGE** May you reach the terrace of enlightenment.

## Elementals versus Elementaries.

**Student** If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by “a glass fish, so transparent as to be invisible, swimming through the air of the room,” and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgement in the human system (of which they then share the government with the ego), and are very hard to get out.

**SAGE** Correct, in general, except as to their “effecting a lodgement.” Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That “elementals . . . may effect a lodgement in the human system, of which they then share the government, and are very hard to get out” is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and “find lodgement in the human system.” In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the “human system” are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or colour, so that all new arrivals find a homogeneous colour or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-coloured, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and coloured, and in that sense may be called one elemental in just the same way that

we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

**Student** If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

**SAGE** They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that “if” need not be solved now.

**Student** What determines their movements besides thought — *e.g.* when they are floating about the room?

**SAGE** Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

**Student** When so floating, can they be seen by anyone, or only by those persons who are clairvoyant?

**SAGE** Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

**Student** Can they be photographed, as the rising air from the hot stove can?

**SAGE** Not to my knowledge yet. It is not impossible, however.

**Student** Are they the lights, seen floating about a dark séance room by clairvoyant people?

**SAGE** In the majority of cases those lights are produced by them.

**Student** Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

**SAGE** It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you “exactly what is their relation to light,” then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not — once you knew the secret — prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

**Student** I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

**SAGE** This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

**Student** I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

**SAGE** Quite generally this happens. It is called Bhūt worship by the Hindus.

**Student** Why are visitors at a séance often extremely and unaccountably tired next day?

**SAGE** Among other reasons, because mediums absorb the vitality for the use of the “spooks,” and often vile vampire Elementaries are present.

**Student** What are some of the dangers at séances?

**SAGE** The scenes visible — in the Astral — at séances are horrible, inasmuch as these “spirits” — bhūts — precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad Elementaries — half dead human beings — there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.<sup>1</sup>

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleepwalking human body. They will through habit exhibit the advancement they got while in the flesh. Some people you know, do not impart to their

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<sup>1</sup> [An English medical doctor wrote to *The Theosophist* [Vol. I, No. 8, May 1880, pp. 207-8] asking advice about a patient who was “being *made a medium* against his wish, through having attended a few *séances* for the purpose of witnessing ‘materialization’” and, finally, “went out of control.” H.P. Blavatsky’s response entitled “A Case of Obsession” is now part of her *Collected Writings*, II pp. 395-400. In the last page she advises treatment for:

“ . . . a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, (who) absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it.”]

bodily molecules the habit of their minds to as great [an] extent as others. We thus see why the utterances of these so-called “spirits” are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhūts and Piśāchas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

**Student** What is the relation between sexual force and phenomena?

**SAGE** It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the “carrier” (upādhi) for the finer.

**Student** Why do so many mediums cheat, even when they can produce real phenomena?

**SAGE** It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who “have paid” for a sitting and wish “for the worth of their money.”

**Student** When a clairvoyant, as a man did here a year ago, tells me that, “he sees a strong band of spirits about me,” and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

**SAGE** Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained — as they all are here — could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer’s eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they

are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

**Student** Accept my thanks for your instruction

**SAGE** May you reach the terrace of enlightenment.

### On Elementals and Karma.

**Student** Permit me to ask you again, are elementals beings?

**SAGE** It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhūts, Piśāchas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

**Student** Do you refer to their being able to act in the fourth dimension of space?<sup>1</sup>

**SAGE** Yes, in a measure. Take the tying in an endless cord of many knots — a thing often done at Spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand “matter,” it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

**Student** Are they not all of one class?

**SAGE** No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to our plane do not act in another. You must remember, too, that these “planes” of which we are speaking interpenetrate each other.

**Student** Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

**SAGE** Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

**Student** Is there not some connection between the Karma of man and elementals?

**SAGE** A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental

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<sup>1</sup> [Consult “The last three Root-Races” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

**Student** How then about the doing of phenomena by adepts?

**SAGE** The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done — such as procuring money, transferring objects, influencing minds, and so on.

**Student** Accept my thanks for your instruction.

**SAGE** May you reach the terrace of enlightenment!

### Elementals' constitution and function.

**Student** Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

**SAGE** Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

**Student** Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

**SAGE** It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known someday. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colourless in themselves — except some classes — and merely assume the tint, so to speak, of the person using them.

**Student** Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

**SAGE** The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy fore-runners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such



forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

### **How the secrets of the Elemental plane are preserved and protected?**

**Student** Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

**SAGE** As to whether they check elementals or not need not be inquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that inquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

**Student** Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

**SAGE** The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known,

but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

**Student** Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

**SAGE** A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between labourers and users of labour, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism.<sup>1</sup> It is recorded in the Lodge — photographed, you may say, by the doers of the acts themselves — that an enormous number of persons daily seek the aid of mediums and their “spooks” merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the “spirits” promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city — the Karma being favourable — a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honour involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

**Student** Do some sorts of elementals have guard over hidden treasure?

**SAGE** Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

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<sup>1</sup> [Look up Appendix on “Materialism, Spiritualism, Monism,” page 77. — ED. PHIL.]

**Student** What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

**SAGE** Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

**Student** This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

**SAGE** They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appal the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

**Student** Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

**SAGE** The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

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

**SAGE** May you reach the terrace of enlightenment!

### Mantrams are spoken words.

**Student** You spoke of mantrams by which we could control elementals on guard over hidden treasure. 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.

### On the mantramic power of ordinary words.

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 mantramic 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.

#### 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 *Ākāśa* 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.

**Mantrams can reach the mind of those in need of spiritual help.**

**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 mantramic 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 truth. — OM.

**The difference between genuine and veneered scientists.**

**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 always 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.

**Student** I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn anyone who admitted the facts within the experience of every mesmeriser, while now, under the term “hypnotism,” they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

**SAGE** They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

**The duty of truth seekers is to remain silent.**

**Student** What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

**SAGE** You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled underfoot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavour to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force

them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

**Student** But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

**SAGE** Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.

### **On the laws governing the hiding or loss of treasure.**

**Student** In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

**SAGE** The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his colour and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after a while the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a



daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

**Student** But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

**SAGE** In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver — or metals — have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

**Student** Can you make any application of all this in the realm of ethics?

**Every time we harshly criticise another we attract certain Elementals from that person.**

**SAGE** There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavour to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as the photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts and desires.

**Student** Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

**SAGE** They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

**Even the animal kingdom is affected by us through the astral light.**

**Student** Is there not also some effect upon animals, and through them upon us, and *vice versa*?

**SAGE** Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental

world, without conscience of course; but under the laws of action and reaction, we receive back from it exactly that which we give.

**Why some persons are able to find hidden metals with ease?**

**Student** Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease — or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

**SAGE** That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

**Student** What determines this? Is it due to a desiring of gold and silver, or is it congenital?

**SAGE** It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

**Student** I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

**SAGE** No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

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

**SAGE** May you be guided to the path which leads to light!

[Additional material inadvertently omitted from the First Edition of Volume IX. — *Boris de Zirkoff*.] First published in *The Path*, New York, Vol. III, October 1888, pp. 219-22; Vol. IX, October, November, December 1894, and January, February 1895, pp. 214-16, 244-47, 280-83, 310-12, and 390-91 respectively. Excerpt below republished in *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM – ADDITIONAL MATERIAL) IX pp. 400-400S.

**Student** What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

**SAGE** You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

1

First, then, Elementals have no form.

**Student** You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

**SAGE** Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

**Student** How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

**SAGE** The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

**Student** Is this how we may accept as true the story of Luther's seeing the devil?

**SAGE** Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

**Student** That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

**SAGE** In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and

took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

**Student** But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

**SAGE** These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.<sup>1</sup>

**Student** In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

**SAGE** Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

**Student** In what way should I figure to myself the essence of an elemental and its real mode of existence?

2

**SAGE** You should think of them as centres of energy only, that act always in accordance with the laws of the plane of nature to which they belong.

**Student** Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

**SAGE** Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

**Student** What next?

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<sup>1</sup> See *Isis Unveiled*, Vol. I, pp. 390 et. seq., 397-400.

3

**SAGE** That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

**Student** Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

**SAGE** Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

**Student** Do they perceive these objects obstructive for us, through which they thus float?

**SAGE** No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of colour or sound, but not by way of density or obstruction.

**Student** Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air?

**SAGE** That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

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

**SAGE** Strive to deserve further enlightenment!

**Occultism is an all-inclusive term; motive alone differentiates it to White and Black.**

**Student** What is Occultism?

**SAGE** It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe — is the microcosm — he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

**Student** What does Occultism teach in regard to man, broadly speaking?

**SAGE** That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe.

He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

**Student** Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

**SAGE** I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term “human” to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

**Student** Please explain a little more particularly what you mean by our having centres or foci in us.

**SAGE** Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the “vril” described by Bulwer Lytton in his *Coming Race*.

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is a telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way — for men are each moment telepathically communicating with each other — to do it

in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

**Student** Is there any object had in view by Nature which man should also hold before him?

**SAGE** Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

**Student** Is Occultism of truth or of falsehood, is it selfish or unselfish; or is it part one and part the other?

**SAGE** Occultism is colourless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be any time. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.<sup>1</sup>

### **Find your real Self and follow His behests.**

**Student** Where should I look for the help I need in the right life, the right study?

**SAGE** Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahātma are not different from each other. Unless you find your Self, how can you understand Nature?

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<sup>1</sup> [Consult "Woe for the living Dead" in our Constitution of Man Series. — ED. PHIL.]



**Student** What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

**SAGE** Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

**When not blinded by vanity, intuition is the Voice of Truth.**

**Student** How is one to know when he gets real occult information from the Self within?

**SAGE** Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

**Student** Tell me some ways by which intuition is to be developed.

**SAGE** First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the

works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

### **Adepts in America and Europe are hidden from public gaze.**

**Student** Are there any Adepts in America or Europe?

**SAGE** Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

### **What is the difference between the six-pointed and five-pointed stars?<sup>1</sup>**

**Student** What is the meaning of the five-pointed star?

**SAGE** It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

**Student** Is there a four-pointed star symbol?

**SAGE** Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

**Student** Has the mere figure of a five-pointed star any power in itself?

**SAGE** It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

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<sup>1</sup> [Cf. "The Six-pointed and Five-pointed Stars," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

**A sword used in the astral plane can damage the Elementals.**

**Student** Why is the sword so much spoken of in practical Occultism by certain writers?

**SAGE** Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

**Man, being a copy of the Universe, has in himself a portion of the Supreme Being.**

**Student** Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

**SAGE** Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbour, disappear from the mind, leaving it more pure and free to act.

**But the unmastered mind hinders inner vision.**

**Student** What would you point out as a principal foe to the mind's grasping of truth?

**SAGE** The principal foe of a secondary nature is what was once called *phantasy*; that is, the reappearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind

becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

**The Sun represents to the world what the Higher Self is to the man. The Sun should be thought of by the mind, not only be looked at with the eye.**

**Student** Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

**SAGE** It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the centre of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real centre is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-centre of the world with its six companions, as the Higher Self is the centre for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

**Student** Will you refer to some minor one?

**SAGE** Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

**How the mind's finger flies until it seizes the thought from another, and makes it its own.**

**Student** Does the mind actually do anything when it takes up a thought and seeks for more light?

**SAGE** It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on

true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

**Student** Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

**SAGE** It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

**Student** What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

**SAGE** Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven," devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

**Student** Is the uneducated man, then, in a worse condition?

**SAGE** Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

**Adepts consciously connect their minds with those of the dominant thinkers of the day to find out what is being worked out in thought, and to review it all.**

**Student** Does this bear at all upon the work of the Adepts of all good Lodges?

**SAGE** It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly, and then touch his cogitating mind with a picture of what he seeks. He then has a “flash” of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature’s truths, as in the case of H.P. Blavatsky This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

**Student** How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

**SAGE** They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

**Some binding rules in White Magic:**

**Student** Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

**SAGE** There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

**Student** It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

**SAGE** No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punish-

ment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni*, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

**Thou shalt not steal.**

**Student** What one of those rules in any way corresponds to "Thou shalt not steal"?

**SAGE** That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature." This is better than "Thou shalt not steal," for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers — all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

**Thou shalt not bear false witness.**

**Student** Is there any rule corresponding to “Thou shalt not bear false witness”?

**SAGE** Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another’s mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

**Warnings to mental intruders.**

**Student** How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

**SAGE** That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

**Student** What do you mean by a warning coming with the picture?

**SAGE** In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

**Student** What kind of thought or knowledge is excepted from these rules?

**SAGE** General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.



### There are four major classes of Elementals.

**Student** At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

**SAGE** They are not all unconscious.

- First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements.
- Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man.
- Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow.
- Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated — they are the lost souls of Kāma Loka as distinguished from the “animated corpses” devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

**Student** Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

**SAGE** Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

### Signs of resistance to dark entities.

**Student** Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

**SAGE** No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

**Student** If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred — if identification due to solitude is possible — was in fact the person who, by reason of inner power and op-

position to the evil entity, became the cause for its bursting or temporary defeat?

**SAGE** Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me, on this face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

**Student** Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

**SAGE** No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

**Student** Have not colours a good deal to do with this matter?

**SAGE** Yes; but just now we will not go into the question of colour except to say that the evil entities referred to often assume a garb of good colour, but are not able to hide the darkness that belongs to their nature.



## The world we live in is illusion, an evanescent dream.

First published in *The Path*, New York, Vol. III (Nos. 1 & 2), April & May 1888, pp. 2-8 & 42-48, respectively. The excerpt below has been republished in *Blavatsky Collected Writings*, (FOOTNOTES TO “THE TIDE OF LIFE”) IX pp. 240-41.

[Charles Johnston, the eminent Sanskritist and Orientalist (married to H.P. Blavatsky’s niece, Vera Vladimirovna de Zhelihovsky) writes an article analysing the inner meaning of the first chapter of *Genesis*. Blavatsky appends a number of footnotes to various statements by the writer.]<sup>1</sup>

**The Elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated — whether it be that of colour, sound, form, number, or whatever else.**<sup>2</sup>

[ . . . every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.]

Here is the key so much desired by enterprising — indeed all — students. It is by means of these correlations of colour, sound, form, number, and substance — that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of colour, form, sound, or whatever else.

[The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdoms and marking the evolution of the physical body, while the other curve descends from a super-physical spiritual race, called by some the “Progenitors” or “*Pitris*.” . . . This curve marks the downward evolution of man’s spiritual nature, the development of the soul.]

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<sup>1</sup> [Consult the comprehensive biographical sketch of Charles Johnston in the Bio-Bibliographical Index of the present Volume. — *Boris de Zirkoff*.]

<sup>2</sup> [Look up “The True Colours of Man” (2015), the fifth in our Major Works Series. — ED. PHIL.]

## Why in India gods are said to have no shadows?

There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution — the spiritual falling into the physical, or from mineral up to man, takes place only during the 1<sup>st</sup> of the two subsequent Rounds. At the beginning of the fourth “Round” in the middle of which begins the turning point upward — *i.e.*, from the physical up to the spiritual — man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3<sup>rd</sup> Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhāyā*) “in the image” of his progenitors, because he is the “astral body” or image of his *Pitri* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a “coat of skin” from the terrestrial elements and kingdom — mineral, vegetable, and animal.

**A new element evolves with every Root-Race and, as we are two-thirds through the Fifth Root Race, the fifth element of the Seventh is now in the course of its evolution.<sup>1</sup>**

**The psychic, spiritual, and divine prototypes of the elements are of a nature that cannot be described in words.**

[ . . . the real elements are purer and more spiritual than their representatives on the physical plane]

This is one reason for calling the objective phenomenal world an “illusion.” It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.



<sup>1</sup> Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 68

## Madame Blavatsky amuses Mr. Judge by commanding and controlling elemental forces.

First published in *The Path*, New York, Vol. IX, April 1894, pp. 17-21. Republished in *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM WITH H.P. BLAVATSKY) X pp. 271-72.

[The Introductory Note, and various comments throughout this article, which are enclosed in square brackets, are from the pen of William Quan Judge.]

“It’s a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call \* \* \* can’t see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can’t make it obey you until you know how to get the force directed. I’ll send him to you and let him make a bell.”

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P. Blavatsky On next seeing her she asked if \* \* \* had been over and sounded the bell, mentioning the exact day and time.]

### **The general division of Elementals into fiery, airy, earthy, and watery will not cover all the classes.**

“This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why, in storms you should see them, how they move about. Don’t you remember what you told me about that lady \* \* \* who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera.”

[It was the opera of Tristan and Isolde, by Wagner. — J.]

### **Ireland, for instance, is packed full of a singular class of Elementals.**

“In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That’s a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by

accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor? — not yet. Bulwer-Lytton wrote very wisely, for him, on this subject.”

[Riding over in Central Park, New York.]

“It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don’t confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette.”

[In W. 34<sup>th</sup> Street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism. — J.]

“It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish.”

[I pointed to a hard plaster wall-space free from objects.]

“Now ask what you like that can be answered by taps.”

What is my age? *Taps* the correct number.

How many in my house? *Taps* right.

How many months have I been in the city? *Taps* correct.

What number of minutes past the hour by my watch? *Taps* right.

How many keys on my ring? *Taps* correct.

“Oh bosh! Let it stop. You won’t get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don’t remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There’s something better than all that magic nonsense.”



## Holy spirits will not visit seance rooms, nor will they intermarry with living men and women.

First published in: *Lucifer*, Vol. VI (No. 33), May 1890, pp. 177-88. Republished in: *Blavatsky Collected Writings*, (THOUGHTS ON THE ELEMENTALS) XII pp. 187-205.

[At the time when this essay was published in the pages of *Lucifer*, Annie Besant prefaced it with the following remarks:

“H.P. Blavatsky being too ill to write her usual editorial, the following unpublished article, written by her more than two years ago, is selected to take its place.”

A number of years later, namely in June 1896, *Lucifer* published an essay under the title of “Spirits’ of Various Kinds,” which turns out to be identical with the one spoken of above, but with a few additional paragraphs, mainly towards its end.

We publish “Thoughts on the Elementals” as it appeared in May 1890, inserting the added material wherever it is found in the later reprint. — *Boris de Zirkoff*.]

Years have been devoted by the writer to the study of those invisible Beings — conscious, semi-conscious and entirely senseless — called by a number of names in every country under the sun, and known under the generic name of “Spirits.” The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is — endless. The great kyriology of their symbolic names — is a study. Open any account of creation in the first *Purāna* that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation — the *Prākṛita* and the *Vaikṛita* or *Padma*, the primary and the secondary), all-evolved from the body of Brahmā. The *Ūrdhvasrotas* only,<sup>1</sup> of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.<sup>2</sup>

**All those Angels that were not recognized as the attendants upon the Jewish Jehovah were proclaimed “Devils” by the Church Fathers.**

The same in the Egyptian, Chaldean, Greek, Phœnician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that

<sup>1</sup> The *Ūrdhvasrotas*, the Gods, so called because the bare sight of alimnt stands to them, in place of eating; “for there is satisfaction from the mere beholding of ambrosia,” says the commentator of the *Vishnu-Purāna*.

<sup>2</sup> [Consult “Proposition 3 – The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

were not recognized as the attendants upon the Jewish Jehovah — were proclaimed *Devils*.

**And the theologically-liberated Spiritualist will acknowledge no other “Spirits” save those of the dead.**

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground — still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris*<sup>1</sup> is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any “Spirits.” If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all — the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being — let us say in our solar system alone — that in all this boundless space in which the Spiritualist locates his “Summerland” — there are only *two orders of conscious beings* — men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant day. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabbalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

**One may search for months and never find the demarcation in the “Comte de Gabalis” between the spirits of the séance-rooms and the Sylphs and Undines of the French satire.**

A queer book that of the old *Comte de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath.<sup>2</sup> Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is — if anyone cares to hear it — that one may search for months and never find the demar-

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<sup>1</sup> [prejudiced, biased view]

<sup>2</sup> [*Comte de Gabalis* is a 17<sup>th</sup>-century French text by Abbé Nicolas-Pierre-Henri de Montfaucon de Villars (1635–1673). The titular “Comte de Gabalis” (Count of Cabala) is an occultist who explains the mysteries of the world to the author. It first appeared in Paris in 1670, anonymously. The original title, as published by Claude Barbin, was *Le comte de Gabalis, ou entretiens sur les sciences secrètes*, “The Count of Cabala, Or Dialogues on the Secret Sciences.”]



cation in it between the “Spirits” of the séance-rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy *Karma*<sup>1</sup> in the shape of assassination.

The way he introduces the *Comte de Gabalis* is worthy of attention.

I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner*, “Adore my son; adore the most great God of the Sages; and let *not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.*”<sup>2</sup>

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism. “*Servitissimo*” gives it himself in his own chaffing way in his introductory “Letter to my Lord” in the above-named work. He writes,

I would have persuaded him [the author of *Comte de Gabalis*] to have changed the whole form of his work for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously study . . . the which are certainly most dangerous to jest with.

*Verbum sat sapienti.*<sup>3</sup>

They are “dangerous,” most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fire produced by chance and accident.

**Theosophists believe in spirits no less than Spiritualists do, but as dissimilar in their variety as are the feathered tribes in the air.**

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in “Angels,” for many have seen them, →

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<sup>1</sup> The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

<sup>2</sup> Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, *Physio-Astro-Mystic*, wherein it is asserted that there are in existence on earth rational creatures besides man. Bath, Robert H. Fryer 1886.

<sup>3</sup> [A word is enough for a wise man.]

. . . by the sick one's pillow —  
Whose was the soft tone and the soundless tread?  
Where smitten hearts were drooping like the willow,  
They stood between the living and the dead.

**Countless generations of buffoons, appointed to amuse Majesties and Highnesses, had the inestimable privilege of speaking truth at the Courts, yet those truths have always been laughed at.**

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the “drolleries” of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts*, whatever the garb they are presented in to the profane. Since the first kings began reigning “by the grace of God,” countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their haunches and at their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at . . .

This is a digression; but such works as the *Comte de Gabalis* have to be quietly analysed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty *raileries* and *gasconades*<sup>1</sup> of that “satire,” full of pre-eminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

## **A strict rule, common to both Right and Left Paths, is the renunciation of carnal commerce with male or female Elementals.**

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results* — *good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts*, whether of the *Right* or the *Left* Path, are also identical in many things. Thus *Gabalis* says to the author:

The *Sages* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women.* (p. 27)

This is *sine qua non* with *practical* Occultists — Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Dugpas* and *Jadoos* of Bhutan and India, one with the *Voodoos* and *Nagals* of New Orleans and Mexico,<sup>2</sup> *with an additional clause*

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<sup>1</sup> [banter and boasting]

<sup>2</sup> We speak here of the well-known *ancient statutes* in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as

to it, however, in the statutes of the latter, and this is to have carnal commerce with male and Female Jinns, Elementals or Demons, call them by whatever names you will.<sup>1</sup>

### A fine piece of advice on practical sorcery by Comte de Gabalis.

“I am making known nothing to you but the Principles of the Ancient *Cabal*,” explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. “In respect of Eternity . . . they must finally resolve into nothing.” . . . “Our Fathers, the philosophers,” goes on the *soi-disant* Rosicrucian, “speaking to God Face to Face, complained to him of the Unhappiness of these People (the Elementals), and God, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with God, has been made Partaker of the Divinity: the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that he *Espouses one of our Daughters*.”

### Certain mediums boast of Spirit husbands and wives.

Having delivered himself of this fine piece of advice on practical sorcery, the “Sage” closes as follows:

“No, no! Our *Sages* have never erred so as to attribute the Fall of the first *Angels* to their Love of *women*, no more than they have put Men under the Power of the *Devil*. . . . There was nothing criminal in all that. They were *Sylphs* which endeavoured to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so Just to us that we are all resolved by common consent utterly to Renounce *Women*; and entirely to give ourselves to *Immortalizing* of the *Nymphs and Sylphs*.” (p. 33)

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, and it is not those of Holland who will deny the fact, with a recent event among their colleagues and coreligionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called “Spirits of the Dead,” watch. Let those who *ridicule* our warnings and doctrine and

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the Dugpa renounces to this day commerce with living women; and, as the New Orleans *Voodoo* does, when in the exercise of his powers. Every Kabbalist knows this.

<sup>1</sup> The Jewish Kabbalist of Poland and Galicia calls the female Spirit of *Nergal*, when bent on revenge, to his help and to infuse into him power. The Mussulman Sorcerer, a female *Jinni*; a Russian *Koldun*, a deceased Witch (*vjed'ma*). The Chinese maleficer has a female *Huen* in his house at his command. The above intercourse is said to give magic powers and a *Supernal Force*.

make merry over them — explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are “Spirits” capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of séance-rooms, all of which facts have been proven as well as the existence of those visitors themselves — *why should not those same Spirits perform matrimonial duties as well?* And who are these “Spirits” and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine \* \* \* , \* \* \* one of which authoresses we abstain from naming out of regard to the surviving relatives — were the actual “Spirits” of those two deceased ladies! That the latter felt a “Spiritual affinity” for an idiotic, old and slovenly Canadian medium and thus became *his happy wife*, as he boasts publicly, the result of which union is a herd of “spiritual” children *bred with this holy Spirit?* And *who* is the astral husband — the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (?!) intercourse. Let him think seriously over this, and then read the *Comte de Gabalis*, especially the Appendix to it, with its Latin portions; and then, perchance, he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,<sup>1</sup> and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the “Elementaries” of the Kabbalists — and all those poetical, spiritual “Lillies” of the “Harris Community,” the astral “Napoleons,” and other departed Don Juans from the “Summerland,” the “*spiritual* affinities from beyond the grave” of the modern world of mediums.

### **Consultation and deliberation with “spirits” spells the end of wisdom.**

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. “Platon” — (a presumptuous pseudonym to assume, by the by) a dissatisfied *ex-theosophist*, tells the Spiritualist<sup>2</sup> that not only is there no reincarnation — because the astral “spirit” of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tomfoolery. “Without Karma reincarnation cannot stand,” and, since his *astral* informant “has inquired in the realm of his present existence as to the theory of reincarnation, and he says he cannot get one fact or a trace of one as to the truth of it” this “astral” informant *has to be believed*. He *cannot* lie. For “a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various

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<sup>1</sup> “Sub-Mundanes; or The Elementaries of the Cabala”; with an illustrative Appendix from the work “Demoniality” or “Incubi and Succubi,” by the Rev. Father Sinistrari, of Amando. The answer given (*p.* 133) by an alleged devil, to St. Anthony respecting the corporeity of the Incubi and Succubi would do as well now, perhaps: “The blessed St. Anthony” having inquired who he was, the little dwarf of the woods answered. “I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi” or “Spirits of the Dead” might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

<sup>2</sup> See *Light*, January 1<sup>st</sup>, 1887.

theories and facts . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness.”<sup>1</sup>

Let us hope that the “astrals” of such eminent chemists as Messrs. Crookes and Butleroff — when disembodied will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post-mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt, for the present generation of Spiritualists, since the name assumed by the “astral control of a friend” was that of a truthful and honourable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good — goes for nought. And thus the “Spirit-husbands and -wives” must be also believed when they say they are this or that. Because, as “Platon” justly argues: “There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as the spirit says *they do*, the philosophy of Occultism in regard to reincarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?”

## **The only character of Truth, is its capability of enduring the test of universal experience, and emerging unchanged out of every possible form of fair discussion.**

This is high philosophy and logic. “The end of wisdom is consultation and deliberation” — with “Spirits,” Demosthenes might have added, had he known where to look for them — but all this still leaves the question, “who are those spirits” — an open one. For, “where doctors disagree,” there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation — just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. This is no disrespectful cut at “Platon,” whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, once gave a very wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy*. A person may be very truthful — he observed — that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschel, puts it, “The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.”

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<sup>1</sup> The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those “Spirits” are not even “lying” Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

**The truthfulness of Spiritualists is always tempered by enthusiasm. Spiritualism is a philosophy of yesterday. But the philosophy of the East comes to us from an immense antiquity.**

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i.e.*, that Theosophists are, to say the least, in the same box with Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschel, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity. And since — whether in the writings and traditions of the East, in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the medieval Theosophists and so on, *ad infinitum*; — since we find in all these, the same identical testimony as to the extremely various and often dangerous nature of all those Genii, Demons, Gods, Lares, and “Elementaries,” now all confused into one heap under the name of “Spirits,” we cannot fail to recognize in all this something “enduring the test of *universal experience*,” and “coming unchanged” out of every possible form of observation and experience.

**Theosophists share only the product of corroborated experience, hoary with age; Spiritualists hold to their own views, that are based on their unflinching enthusiasm and emotionalism.**

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the “Spirits” in America, one that is neither a Theosophist, nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?” Surely none — would be the correct answer. Those who do not shudder at this hideous revival of mediæval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy — which unveils the mysteries of the “Spirit World” and unmask the Spirits masquerading under eminent names — none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

**Holy spirits will not visit promiscuous séance rooms, nor will they intermarry with living men and women.**

“*Monstrum horrendum informe ingens cui lumen ademptum . . .*”<sup>1</sup> is the fittest epithet to be applied to most of the “Lillies” and “Joes” of the Spirit World. But we do not

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<sup>1</sup> [Virgil, *Æneid*, III, 658: “A monster awful, shapeless, huge, bereft of light,” said of Polyphemus. — *Boris de Zirkoff*.]

mean at all — following in this the example of Spiritualists, who are determined to believe in no other “Spirits” than those of the “dear departed” ones — to maintain that save *Nature Spirits* or Elementals, Shells, or Elementaries, and “Gods” and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits — who communicate with mortals. For it is not so. What the Occultists and Kabbalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men’s hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant,<sup>1</sup> among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of “Joes,” “Daisies,” and other spooks and “controls.” And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof — all these complete psychological phenomena of human temperament — have our modern physiologists found a key to them? Will the verdict remain “*non compos mentis*” or “victim to fraud and psychology”? etc. When we say with regard to unbelievers that they are “a handful” the statement is no underevaluation; for it is not those who shout the loudest against degrading superstitions, the “Occult craze” and so on, who are the strongest in their scepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the “Departure of the Fairies.” They are gone, says the poet:

. . . They are flown,  
Beautiful fictions of our fathers, wove  
In Superstition’s web when Time was young,  
And fondly loved and cherished — they are flown,  
Before the Wand of Science! . . .

We maintain that they have done nothing of the kind; and that on the contrary it is these “Fairies” — the beautiful, far more than the hideous — who are seriously threatening under their new masks and names to disarm Science and break its “Wand.”

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<sup>1</sup> [Singing in a whining way, from the Latin *cantāre*, to sing. Cant was at first a beggar’s whine, hence hypocrisy. Cf. W.W. Skeat’s *Etymological Dictionary of English*, 1835-1912. — ED. PHIL.]

## Polytheism versus Monotheism.

**Monotheism, proclaiming in one place God, whom “no man shall see and live,” shows him at the same time so petty a god as to concern himself with the breeches of his chosen people.**

**Polytheism is based upon a fact of nature. Spirits mistaken for gods, have been seen in every age by men — hence the universal belief in many and various gods, who are the personified powers of nature.<sup>1</sup>**

Belief in “Spirits” is legitimate, because it rests on the authority of experiment and observation; it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact of nature: Spirits mistaken for Gods, have been seen in every age by men — hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD — that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism — once man claims the right of divine interference on his behalf — is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom “*no man shall see and live,*”<sup>2</sup> shows him at the same time so human and so petty a God as to concern himself with the breeches<sup>3</sup> of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

**Man is made up of a spiritual and of a fleshly body; Angels are pure spirits but are created and finite in all respects, whereas God is infinite and uncreated.**

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra-Kosmic Beings*, in fact, is logical and reasonable, while belief in an *extra-Kosmic God* is an absurdity. And if Jehovah who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses (“*See, I have made thee a god to Pharaoh and Aaron. . . . thy prophet*”)<sup>4</sup> as the Egyptian monarch’s deity, why should not “Pagans” be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyāni Chohans. As Hare has it:

. . . man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is *infinite and uncreated*.

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<sup>1</sup> [Cf. “All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the ABSOLUTE all.” *Secret Doctrine*, I p. 350]

<sup>2</sup> *Exodus xxxiii*, 20

<sup>3</sup> “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.” (*Exodus xxviii*, 42). GOD, a linen draper and a tailor!!

<sup>4</sup> *Exodus vii*, 1



And if God is the latter, then God is not a “Being” but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyāni Chohans are the “Living Ones”; that Principle, the “Self-Existent,” the eternal, and all-pervading CAUSE of all causes, is only the abstract noumenon of the “River of Life,” whose ever rolling waves create angels and men alike, the former being simply “men of a superior kind,” as Young intuitionally remarks.

**Therefore the masses are well justified in believing in a plurality of gods.**

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,<sup>1</sup> *Bhūts*, and *Piśāchas* — the Pagan, however, only to keep them quiet from *post-mortem* mischief.

[The next three paragraphs were added at some later date:]

**While Pagans are sincere in calling their religion Polytheism, the Churches put a mask on theirs by claiming for it the title of a monotheistic Church.**

**Christian angel-worship is plainly idolatrous.**

On the other hand, we have demonstrated fully in the Proem to *The Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides — is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches — in company with the Protestant Spiritualists, whether consciously or otherwise — put a mask on theirs by claiming for it the title of a monotheistic Church.

**The Devas are the embodied powers of states of matter. Every Deva has a direct connection with its bodily fabric, in invisible atoms and visible molecules, and also physical and chemical particles.**

There is a philosophy in dealing with the question of spirits in Indian “idolatry” that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.<sup>2</sup> In the *Vedas* the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,<sup>3</sup> as may be seen on reference to Beal’s *Catena of Chinese Buddhism*. Each one of these

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<sup>1</sup> The *Houen* in China is “the *second* Soul, or human Vitality, the principle, which animates the ghost” as explained by missionaries from China; simply the *astral*. The *Houen*, however, is as distinct from the “Ancestor” as the *Bhūts* are from the *Pitris* in India.

<sup>2</sup> See *The Secret Doctrine*, Vol. I, Book I, Part III: “Gods, Monads and Atoms,” pp. 610 *et seq.*

<sup>3</sup> See Chinese, Burmese, and Siamese Mythologies.

thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores (33 x 10,000,000). The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules — physical and chemical particles.<sup>1</sup>

**Although gods are superior to man in some respects, it must not be concluded that the latent potencies of the human spirit are inferior to those of the Devas. Their angelic faculties are more expanded than those of ordinary men; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected.**

Although these Gods are said to be “superior to man in some respects,” it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolized in the *Mahābhārata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience “Know ye not that we shall judge angels?”<sup>2</sup> and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which “hath not flesh and bones,” but has still an external form.

[The following couple of sentences were added at some later date:]

An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path.<sup>3</sup> The story of Nahusa gives a glimpse of the truth as known to the Initiates.

**There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in future manvantaras.**

The order of Beings called the Devas — whose variety is so great that no description of it can be attempted here — is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher

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<sup>1</sup> See again “Gods, Monads, and Atoms.”

<sup>2</sup> *1 Corinthians* vi, 3

<sup>3</sup> See “The ‘Elixir of Life’” in *Five Years of Theosophy*.

[The remarkable Essay on “The Elixir of Life” appeared originally in *The Theosophist*, Vol. III, March & April, 1882, and was written under dictation by Godolphin Mitford who used on other occasions the pseudonym of Moorad Alee Beg or Mirza Murad Ali Beg. It has been reprinted several times in various publications, as well as a separate pamphlet. — *Boris de Zirkoff*.]

planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our “lunar ancestors,” and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindus *do* believe in, and even worship “Spirits.” This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not “the spirits” of the departed *ancestors* — the full significance of which name will be found in Vol. II of *The Secret Doctrine*, where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay “*nacha punarāvarti*” — “I shall not come back” — and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the “lunar” ancestors and their connection with the “moon” would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A “soma-drinker” attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This “concentration,” and the moon being a storehouse of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

## The heart and soul of true Spiritualism have been entirely missed by the modern Spiritualists.

**The Sorcerer, who always performs his rites on the day of the new moon, when the benign influence of the Pitris is at its lowest ebb, crystallizes some of the satanic energy of his predecessors in evil; while the Brahman pursues a corresponding benevolent course with the energy bequeathed him by his Pitris.**

**Esoterically-speaking, that which is invoked from the Moon is Lunar Wisdom. Pitris are not merely our lunar ancestors.**

This which seems one stream (to the ignorant) is of a *dual nature* — one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom — will have his reward*. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar wisdom* esoterically and not the “Lunar ancestor.” It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in *the Nabathean Agriculture*, who wrote down “the revelations of the Moon.” But there is *the other side* to this. If most of the Brāhmanical religious ceremonials are connected with the full moon so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from “the *dark*

side of the moon,” which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called “superstitions” of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread “degrading superstitions,” any more than has any other philosophical or scientific Society.

[The following paragraph was added at some later date:]

If some Theosophists — most of them indeed — openly confess their belief in Dhyāni Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and the hosts of other spirits — mundane, sub-mundane, and supra-mundane — they do no worse than the whole Christian world did, does, and will do. In this way they are far more honourable than those who hide that belief and keep it *sub rosa*.<sup>1</sup>

**The only difference between the spirits of other Societies and ours lies in their names, and in dogmatic assertions with regard to their natures.**

**In those whom the Spiritualists call the “Spirits of the Dead,” and in whom the Roman Church sees the Devils of the Host of Satan, we see neither. We call them, Dhyani-Chohans, Devas, Pitris, Elementals — imperfect at times, but never wholly imperfect.**

The only difference between the “Spirits” of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the “Spirits of the Dead,” and in whom the Roman Church sees the devils of the Host of Satan — we see neither. We call them, Dhyāni-Chohans, Devas, Pitris, Elementals high and low — and know them as the “Gods” of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H.P. BLAVATSKY

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<sup>1</sup> [“Under the rose,” denoting secrecy or confidentiality, similar to the Chatham House Rule, for the rose as a symbol of secrecy has an ancient history.]

## Materialism, Spiritualism, Monism.

From *Blavatsky Collected Writings*, (PSYCHOLOGY, THE SCIENCE OF THE SOUL) VIII, pp. 339-40.

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: “Every mental change is signaled by a molecular change in the brain substance.” To this:

- 1 Materialism says: the mental changes are caused by the molecular changes.
- 2 Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Force focussed through one of the principles.]
- 3 Monism:<sup>1</sup> there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial “self” and which — monists and materialists notwithstanding — does control and regulate the flow of its own mental states? No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or “phenomenal self” is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the *mānasic* self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the “brain-self” is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

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<sup>1</sup> Cf. “Monism is a word which admits of more than one interpretation. The ‘monism’ of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current ‘Single-Substance Theory’ of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mūlaprakriti are *one*; and that there is but One Reality behind the Māyā of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mūlaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena — subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the ‘Great Unknown,’ the one Parabrahman.” *Blavatsky Collected Writings*, (PSYCHOLOGY, THE SCIENCE OF THE SOUL) VIII, p. 334 *fn.*

## Suggested reading for students.



### **She being dead, yet speaketh.**

- “Blavatsky about to unveil Isis”
- “Blavatsky against Ecclesiastical Christianity”
- “Blavatsky against Spiritualism”
- “Blavatsky cuts down to size a carping critic of heterodoxy”
- “Blavatsky defends Isis Unveiled”
- “Blavatsky enlightens the sceptics of her Motherland”
- “Blavatsky expels a friend of Communists”
- “Blavatsky hated balls”
- “Blavatsky on a Case of Obsession”
- “Blavatsky on a Heavy Curse”
- “Blavatsky on an Intro- and retrospective dream”
- “Blavatsky on Animal Souls”
- “Blavatsky on Bulgarian Sun Worship”
- “Blavatsky on Christmas and the Christmas Tree”
- “Blavatsky on foeticide being a crime against nature”
- “Blavatsky on Hindu widow-burning”
- “Blavatsky on Jesuitry in Masonry”
- “Blavatsky on Marriage, Divorce, and Celibacy”
- “Blavatsky on Nebo of Birs-Nimrud”
- “Blavatsky on Occult Alphabets and Numerals”
- “Blavatsky on Occult Vibrations”
- “Blavatsky on Old Age”
- “Blavatsky on old doctrines vindicated by new prophets”
- “Blavatsky on Plato’s Timæus”
- “Blavatsky on Progress and Culture”
- “Blavatsky on Religious deformities”

- “Blavatsky on Ritualism in Church and Masonry”
- “Blavatsky on Shambhala, the Happy Land”
- “Blavatsky on Spinoza and Western Philosophers”
- “Blavatsky on Sunday devotion to pleasure”
- “Blavatsky on Teachings of Eliphas Levi”
- “Blavatsky on the Boogeymen of Science”
- “Blavatsky on the Book of Enoch”
- “Blavatsky on the doomed destiny of the Romanovs”
- “Blavatsky on the elucidation of long-standing enigmas”
- “Blavatsky on the Harmonics of Smell”
- “Blavatsky on the hidden Esotericism of the Bible”
- “Blavatsky on the history and tribulations of the Zohar”
- “Blavatsky on the introversion of mental vision”
- “Blavatsky on the Key to Spiritual Progress”
- “Blavatsky on the knighted Oxford Sanskritist who could speak no Sanskrit”
- “Blavatsky on the Letters of Lavater”
- “Blavatsky on the Luminous Circle”
- “Blavatsky on the modern negators of Ancient Science”
- “Blavatsky on the Monsoon”
- “Blavatsky on the New Year and false noses”
- “Blavatsky on the New Year’s Morrow”
- “Blavatsky on the Qabbalah by Isaac Myer”
- “Blavatsky on the quenchless Lamps of Alchemy”
- “Blavatsky on the Rationale of Fasts”
- “Blavatsky on the Roots of Zoroastrianism”
- “Blavatsky on the Secret Doctrine”
- “Blavatsky on the Teachings of Eliphas Levi”
- “Blavatsky on the Vishishtadvaita Philosophy”
- “Blavatsky on Theosophy and Asceticism”
- “Blavatsky on whether the Rishis exist today”
- “Blavatsky rebuts unspiritual conceptions about God”
- “Blavatsky's last words”
- “Blavatsky's open letter to her correspondents”

**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- “Gems from the East”
- “Inductive reasoning leads to fake deductions”
- “Madame Blavatsky enlightens the sceptics of her Motherland”
- “Madame Blavatsky on the philosophical mind of the Chinese”
- “Obituary to Mikhail Nikiforovich Katkov”
- “Obituary to Pundit Dayanand Saraswati”
- “Open Letter to the American Section of the Theosophical Society”
- “Open Letter to the Archbishop of Canterbury”
- “Open Letters to the American Convention”
- “Pages from Isis Unveiled”
- “Pages from the Caves and Jungles of Hindostan”
- “Pages from The Secret Doctrine 1 - abridged”
- “Pages from The Secret Doctrine 2 - full text”
- “Pantheistic Theosophy is irreconcilable with Roman Catholicism”
- “Rosicrucianism was an offshoot of Oriental Occultism”
- “Rosicrucians emerged as an antidote to the material side of alchemy”
- “The Hermetic Fire of the mind is the key to the Occult Sciences”
- “The real meaning of the first line of Genesis”
- “The Secret Doctrine (1888) Vol. 1 of 2 on Cosmogogenesis”
- “The Secret Doctrine (1888) Vol. 2 of 2 on Anthropogenesis”
- “Thoth is the equivalent of Hermes and Moses”
- “Unpopular Philosopher on Criticism and Authorities”
- “Unpopular Philosopher on the Eighth Wonder”
- “Unpopular Philosopher on the Morning Star”
- “We are more often victims of words rather than of facts”
- “Without the revival of Aryan philosophy, the West will fall to even grosser materialism”







### **On elementals and elementaries.**

- “A congenital preponderance of fire elementals makes a man impervious to fire,” in our Constitution of Man Series.
- “An abyss separates the teachings of Éliphas Lévi with those of Eastern Occultism,” under the title “Blavatsky on Teachings of Éliphas Lévi,” in our Buddhas and Initiates Series.
- “Kosmos is eternal noetic motion unmanifested, the Great Breath of the One Element,” in our Secret Doctrine’s Second Proposition Series.
- “On malevolent bewitchments and venomous magic,” in our Black versus White Magic Series.
- “Teraphim are the elemental spirits of ancient divination,” in our Black versus White Magic Series.
- “The Monads of Leibniz are the Jivas of Occultism, a Unity of mathematical points in boundless Space,” in our Secret Doctrine’s First Proposition Series.
- “The power of the magician is inversely related to his worldly interests,” in our Black versus White Magic Series.
- “Truth descends like dew from heaven into the pure heart,” in our Living the Life Series.

### **On spirit, spirits, and spiritualism.**

- “Spirit, Spirits, Spiritualism,” in our Confusing Words Series.
- “Spiritualism is a philosophy of yesterday,” in our Confusing Words Series.

Students may also consult with profit the metaphysical concepts, study notes, and learning aids set out our Constitution of Man Series. — ED. PHIL.

