

Helena Petrovna Blavatsky
Elementals and Elementaries



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Overview

From *Encyclopedic Theosophical Glossary*.

Elemental (s) | Used by medieval European mystics, such as the Fire-philosophers, Rosicrucians, and Cabbalists, to signify those classes of ethereal beings evolved in and born of the four elements or kingdoms of nature. Ordinarily they are spoken of as existing in four classes corresponding to the four popular elements air, fire, water, and earth; but theosophy describes these kingdoms of nature as seven or even ten in number: four of the material or quasi-material range, and three (or six) of highly ethereal and even quasi-spiritual substance. They are often described as nature spirits or sprites.

More strictly, the word is confined to those beings who are beginning their evolutionary growth, who have developed in their constitution but one of the four elements — that one from which they were born — and who are therefore in the *elemental* state of growth. It is a generalising term for all beings evolutionally below the minerals. Nevertheless, by extension of meaning, the mineral, vegetable, and animal kingdoms are often referred to as families of elemental beings, though in more advanced stages. An elemental, therefore, is a being who has entered our, or any other, universe on its lowest plane or world.

There are three kingdoms of the elementals below the mineral kingdom, each of which has seven (or ten) subdivisions, and every entity high or low has passed through this stage at some time in its career.

There are four commonly recognised great classes of these unevolved beings, called by the medieval European mystics gnomes, undines, sylphs, and salamanders — elementals respectively of earth, water, air, and fire. These elementals are not only the inhabitants of and born from the respective elements, but really are the elements themselves. They are from one viewpoint simply nature forces, tools of the higher intelligences, and actually perform all the physical work of the world.

From another point of view they may be looked upon as life-atoms in different stages of evolutionary growth; and being in various degrees of evolution they are variously spiritual, ethereal, astral, or material, running through vast ranges on all these planes. Thus they exist everywhere: in the air we breathe, the food we eat, and all the tissues of physical nature. Through their agency we perform all our bodily or mental activities.

The three kingdoms of elementals actually build and form every new planet or world, beginning in serial order with the lowest of the three kingdoms, preparing the globe for the advent of the mineral kingdom, to be followed in turn by the vegetable and higher kingdoms in regular succession. The elementals are not only the matters of nature, but when acting together and used by higher intelligences become the forces or energies of nature, such as electricity, magnetism, light, vitality, etc. Unconsciously, human and other beings use them in the carrying on of all their bodily



functions. For example, our bodies cohere through the automatic aid of the elementals of earth; and the elementals of fire give us our bodily heat.

The four kingdoms of elementals, existing in the four elements, are also known under the general designation of fairies and fays in the myths, fables, traditions, and poetry of all nations, ancient and modern. Their names are legion: peris, devs, jinn, sylvans, satyrs, fauns, elves, dwarfs, trolls, nixies, kobolds, brownies, banshees, leprechauns, pixies, moss-people, good people, good neighbours, wild women, men of peace, white ladies, and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe in every age.

These elementals are the principal nature forces used by the disembodied human dead, very real but *never visible* “shells” mistaken for spirits at séances, and are the producers of all the phenomena except the purely subjective. They may be described as centres of force having instinctive desires but no consciousness as we understand it. Hence their acts may be what we humans call good or bad, indifferently. They have astral forms which partake, to a distinguishing degree, of the element to which they belong and also of the universally encompassing ether. They are a combination of sublimated matter and a purely rudimental mind. Some remain throughout several cycles relatively unchanging, so far as radical change goes, but still have no separate individuality, and usually acting collectively, so to speak. Others, of certain elements and species, change under a fixed law which Cabbalists explain. The most solid of their bodies are ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial that they cannot be perfectly recognised by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the human elementaries or astral shells.

More than this, they can so condense the ether as to make for themselves tangible bodies which, by their Protean powers, they can cause to assume such likeness as the elementals themselves are at the time impressed to assume, this being caused by their taking automatically as their models the portraits they find stamped in the memory of a person or persons present at a séance. It is not necessary that the sitter should be thinking at the moment of the one represented: the image may have faded many years before. The mind receives indelible impressions even from chance acquaintances. As a few seconds' exposure of the sensitised photographic plate is all that is requisite to preserve indefinitely the image of the sitter, so is it in incomparably greater degree with the mind. Unable to invent anything or to produce anything of itself, the elemental automatically reflects stamped impressions in the memory of human beings to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritualistic circles. The elemental will bring to light long-forgotten remembrances of the past: forms, images, even familiar sentences, long since faded from memory, but vividly preserved on the astral tablets of the imperishable book of life. The elementals are very imitative, having neither developed will nor intelligence of their own which they self-consciously use, and hence tend automatically to copy forms in all the higher kingdoms. They have therefore



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many shapes or bodies, some of the more advanced taking even a quasi-human form.

Some of the elementals are said to be friendly, others unfriendly, to humanity not because of any deliberate intent on their part, but simply because mankind happens to be in such evolutionary position that it is affected one way or the other by them. Also, as different people contain in their constitution a preponderance of one of the elements over the other, they are more sensitive to the elementals of their predominating element.



Elementals

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[As seen from the above references, this very lengthy article was published in three installments quite a long time after the passing of H.P.B. 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 H.P.B. 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 H.P.B. 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 installment there are some five pages, more or less, of what might be considered as new material. It is in this first installment that a clue can be found by means of which the approximate date when H.P.B. 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 (*Old Diary Leaves*, II, pp. 89-90) that H.P.B. 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, 1879. Much later, namely in August, 1882, we find Master K. H. writing to A.P. Sinnett (*Mahatma Letters*, p. 130): “. . . 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, H.P.B. wrote from Adyar to A.P. Sinnett (*The Letters of H.P. Blavatsky to A.P. Sinnett*, p. 64) as follows: “. . . And now the outcome of it is, [185] 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 installment 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.B. 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 H.P.B. in her task. (*The Word*, New York, Vol. XV, April, 1912, pp. 19 & 21). 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, 1885, that H.P.B., 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 installment 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* (published in Vol. III, No. 133, July 21, 1883, pp. 329, 333-34) 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 [186] consulting a certain letter which H.P.B. 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, 1884, and the pertinent passage reads as follows:

“. . . . One chapter at any rate, ‘on the Gods and Pitris, the Devas and the Daïmonia, 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. Esot. 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." (*The Letters of H.P. Blavatsky to A.P. Sinnett*, pp. 88-89.)

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.B. 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 H.P.B. 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 H.P.B. inserted from *Isis Unveiled* in collating this article. — Boris de Zirkoff.]

[The collation opens with lengthy passages from *Isis Unveiled*, I, 284, 285-86, including a long quotation from Bulwer-Lytton's *Zanoni*. Then comes the following text:] 187

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 Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindū 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 Hindū 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.

What the Gods and Daimonia, or Daimons, 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, xix-xx, xxi, xxii, on Xenocrates, Heraclitus and Plato's *Epinomis*, the latter on the three classes of Daimons, the following explanation is given:]

Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons 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 Daimon was given by the [188] 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, xxxix, 345, and 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 Larvae and Umbrae, 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, 139-40, and I, xxxviii, respectively. It is as follows:]

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans 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 Brâhmans 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 Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary [189] 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.

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, djins, 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.

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, [190] as well as spiritually, far superior to our modern pigmies. In *Mânava-Dharma-Śâstra* they are called the Lunar Ancestors. The Hindû — least of all the proud Brâhman — 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, “Nachapunarâvarti,” “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 Chhâyâs 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.”¹

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, Aether) 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 [191] classes — the Pitris Agni-dagdha (“Fire-givers”), and the Pitris Anagni-dagdha (“non-Fire-givers”),² *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 Sephiroth, and others, see *Vâyû Purâna* and *Harivamśa*, also *Rig Veda*); three of which classes are Arûpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni (fire) or Sapta-jîva (“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

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

² In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmins, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were “Sons of God” and offended Brahmâ 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.



second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.³ But when these came to [192] 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” (Sansk. *Comment.*) 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 [193] 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 Prâkritic 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

³ We find an echo of this in the *Codex Nazaraeus*. 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)



opposite sexes but of cosmical polarity). “Why were these primordial worlds destroyed? Because,” answers the *Zohar*, “the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed.”

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 Daimons 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 Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers [194] and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudalai-Mâdan, 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-Shâttan, 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*.” Shûlai-Mâdan, 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. Shûlai 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-Mâdan, 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-Mâdan, 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 piśâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, 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 [195] 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.



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

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the “elemental” and “elementary” beings. Modern archaeologists 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.

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

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 Kabalists 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 [196] 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 Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (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.

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 centered on earth than in heaven; the stay in Kâma Loka of the *reliquiae* 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.

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 Kabalists 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, 310, and I, 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 [197] and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity.

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

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 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 installment of the essay is largely made up of excerpts from *Isis Unveiled*. Their sequence is: Vol. I, 311; I, xxix-xxx; I, 311-12, 312-13; I, 284-85; I, 313-14; I, 318-19, 321; I, 356-57; I, 332-33; I, 342-43; I, 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. 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.

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 [198] 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 Bhūtan and Sikkim belongs to the old religion of the Bhons, 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.



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 installment of the essay brings together rather long passages from *Isis Unveiled*, I, 343-44; I, 325-26; I, 328-29; I, 315-18; I, 319-20; I, 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 principle, 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, 186:]

[199] 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.

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 orang-outang 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 orang-outang 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 orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; [200] 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 re-



quirements of savages, and the faculties actually exercised by them, are very little above those of the animals.”

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 untutored 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 Kabalists 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*⁴ believe that thought is conceived “to affect the matter of another universe simultaneously with this” [p. 159]; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on [201] 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”?⁵

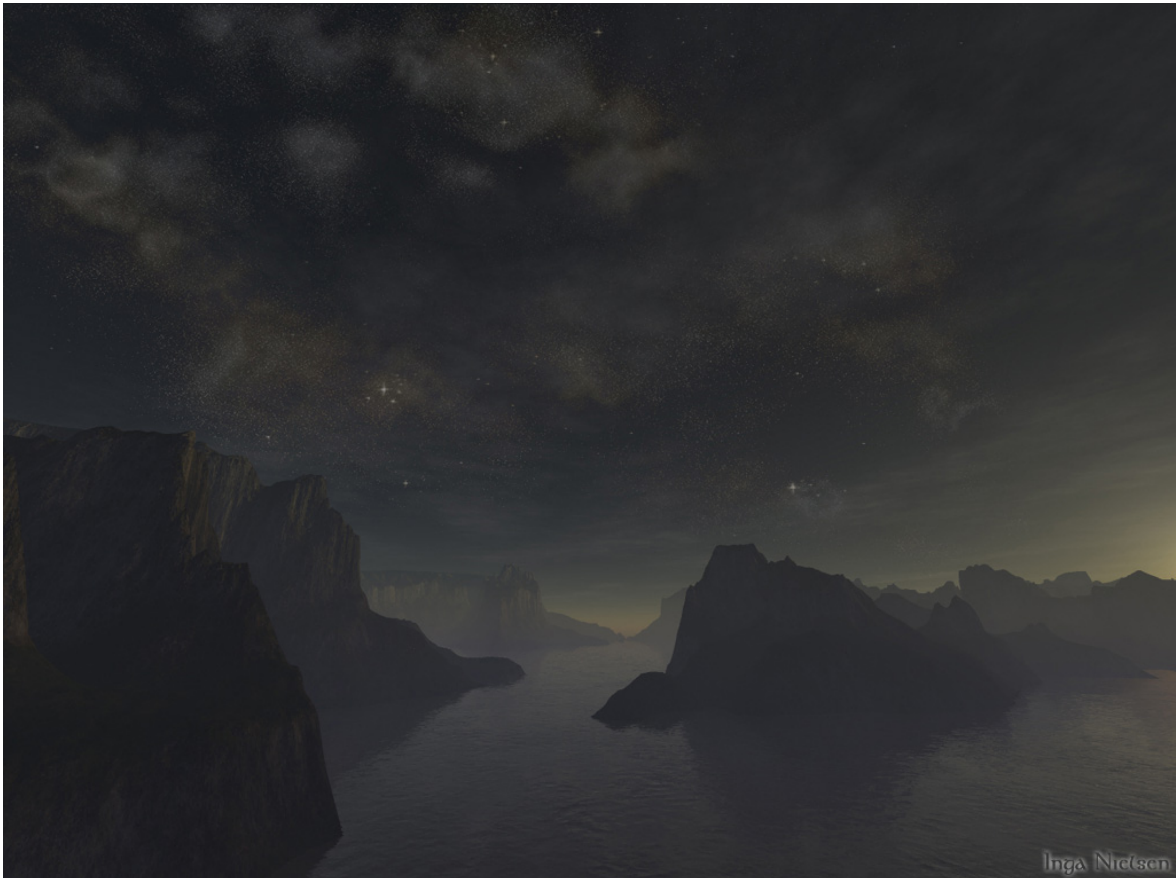
The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timaeus* 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.

⁴ [Balfour Stewart and Peter Guthrie Tait. *Vide* Bio-Bibliogr. Index. — *Comp.*]

⁵ [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. — *Comp.*]



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?⁶



⁶ 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.B.'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 H.P.B. 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 H.P.B. simply did not proceed any further with this compilation. — Boris de Zirkoff.]



Elementals and Elementaries

From *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX pp. 104-9.

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 lodgment 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 lodgment.” 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, [105] 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 lodgment 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 lodgment 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. [106]

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? [107]

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 Bhut 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” — bhuts — 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.

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 [108] 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 sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people you know, do not impart to their 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 Bhuts and Pisachas and Ghandarvas.

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” (upadhi) 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 [109] 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.



Elementals — Karma

From *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX pp. 109-17.

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 Ghandarvas, Bhuts, Pisachas, Devas, and so on. [110] 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?

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, [111] the elemental 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 [112] 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!

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? [113]

Sage. — It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. 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 today are not the men to get this knowledge. They are only pigmy forerunners 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. [114]



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 [115] 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. It is recorded in the Lodge — photographed, you may say, by the doers of the acts them-



selves — 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 [116] 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.

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 [117] 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

From *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX pp. 117-28.

Student. You spoke of mantrams by which we could control elementals on guard over hidden treasure. What is a mantram? [118]

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 [119] are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.



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

Sage. — Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the colour of his money.” There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the 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 [120] 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 *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?



Sage. — You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages, — especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student. Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a [121] person speaking English, and by the use of English words?

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

Student. Is there no way in which we might, as it were imitate those adepts in this?

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

Student. I thank you for your instruction.

Sage. — May the Brahmamantram guide you to the everlasting truth. — OM.

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*, [122] 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 any one 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 [123] 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.

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 under foot. 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.

Student. In our last conversation you touched upon the guarding of buried treasure by elementals. I should like [124] 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 [125] 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 rela-



tions, 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 [126] 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?

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. [127]

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.

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.

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 [128] 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 genera-



tions, 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!



Thoughts on the Elementals

First published in: *Lucifer*, Vol. VI, No. 33, May 1890, pp. 177-88; republished in: *Blavatsky Collected Writings*, 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.B. 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 *Purâna* 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 *Prakrita* and the *Vaikrita* or *Padma*, the primary and the secondary), all-evolved from the body of Brahmâ. The *Urdhvasrotas* only,⁷ of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

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

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* is only natural; it is their policy. In free Spiritu-

⁷ The *Urdhvasrota*, the Gods, so called because the bare sight of aliment stands to them, in place of eating; "for there is satisfaction from the mere beholding of ambrosia," says the commentator of the *Vishnu-Purana*.



alism, 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 skeptic 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. [189] Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists 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.

A queer book that of the old *Comte de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath. 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 any one cares to hear it — that one may search for months and never find the demarcation 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*⁸ 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.*”⁹

There is only one answer to be made to those who, taking [190] 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.

⁸ 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.

⁹ 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.



I would have persuaded him [the author of *Comte de Cabalis*] to have changed the whole form of his work," he writes, "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.

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. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in "Angels," for many have seen them

" 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."

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 [191] 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 analyzed 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 *ralleries* and *gasconades* of that "satire," full of preeminently 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.

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 *Gabalís* 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 *Duggas* and *Jadoos* of Bhutan and India, one with the *Voodoos* and *Nagals* of New Orleans and Mexico,¹⁰ *with an additional clause to it, however, in the statutes of the latter*, and this is to have carnal commerce with male and [192] Female Jinns, Elementals or Demons, call them by whatever names you will.¹¹

“*I am making known nothing to you but the Principles of the Ancient Cabal*,” explains de *Gabalís* 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*.”

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 endeavored 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 [193] 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

¹⁰ 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 the *Dugga* 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.

¹¹ 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*.



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 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 author-esses 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-[194] 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,¹² 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 Kabalists — and all those poetical, spiritual “Lillies” of the “Harris Community,” the astral “Napo-leons,” and other departed Don Juans from the “Summerland,” the “*spiritual* affinities from beyond the grave” of the modern world of mediums.

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 (see *Light*, Jan. 1, 1887) 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!

¹² “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.



Karma, we are notified, is a tomfoolery. “Without Karma reincarnation cannot stand,” and, since his *astral* informant “has inquired in [195] 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 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.”¹³

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 honorable 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?”

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 [196] 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 charac-

¹³ 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.



ter of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.”

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. [197] 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 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 mediaeval 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.

“Monstrum horrendum, informe, ingens cui lumen ademptum . . . ”¹⁴ is the fittest epithet to be applied to most [198] of the “Lillies” and “Joes” of the Spirit World. But we do not 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

¹⁴ [Virgil, *Aeneid*, III, 658: “A monster awful, shapeless, huge, bereft of light,” said of Polyphemus. — Boris de Zirkoff.]



and Kabalists 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, 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 skeptic 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., etc. When we say with regard [199] 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 skepticism. 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."

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 inter-



ference 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*” (*Exodus*, xxxiii, 20), shows him at [200] the same time so human and so petty a God as to concern himself with the breeches¹⁵ of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

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*” — *Exodus*, vii, 1) 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 Dhyān 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*.” And if God is the latter, then God is not a “Being” but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyān 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 intuitively remarks.

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 [201] Hindus minister to their *Houen*,¹⁶ *Bhūts*, and *Pisachas* — the Pagan, however, only to keep them quiet from *post-mortem* mischief.

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

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

¹⁵ “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 linendraper and a tailor!!

¹⁶ 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 *Bhuts* are from the Pitris in India.



with the Protestant Spiritualists, whether consciously or otherwise — put a mask on theirs by claiming for it the title of a monotheistic Church.

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.¹⁷ 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,¹⁸ as may be seen on reference to Beal’s *Catena of Chinese Buddhism*. Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the [202] 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.¹⁹

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?” (*1 Corinth.*, vi, 3), 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. (See “The ‘Elixir of Life’” in *Five Years of Theosophy*.)²⁰ The story of Nahusa gives a glimpse of the truth as known to the Initiates. [203]

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

¹⁷ See *The Secret Doctrine*, Vol. I, Book I, Part III: “Gods, Monads and Atoms,” pp. 610 *et seq.*

¹⁸ See Chinese, Burmese, and Siamese Mythologies

¹⁹ See again “Gods, Monads, and Atoms.”

²⁰ [The remarkable Essay on “The Elixir of Life” appeared originally in *The Theosophist*,” Vol. III, March and 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.]



all these have been or will be men, and the former will again be reborn on higher 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 Hindoos *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 punarāvartī*” — “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.

This which seems one stream (to the ignorant) is of a *dual nature* — one giving life and wisdom, the other being [204] lethal. He *who can separate the former from the latter, as Kalahansa 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 Brahmanical 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 Dhyân Chohans (disembodied men from [205] 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*.

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, Dhyân-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.B.

