

THE HIGH COUNTRY THEOSOPHIST



Vol.14 No.9

Boulder, Colorado

September, 1999

Contents

The Fall of A.P. Sinnett - Revisited

The Fall of A.P. Sinnett -
Revisited.....1

A Mahatma Letter
to Mrs. Laura C.
Holloway.....3

The Origin and Evolution of
Man.....7

Kaca's Song.....9

John Greschner
writes.....13

ELEMENTALS AND
ELEMENTARIES.....17

ELEMENTALS-KARMA.....21

Alfred Percy Sinnett was an important figure in the early days of the modern theosophical movement. Sinnett was chosen by Masters Koot Humi and Morya to serve as an amanuensis to embody a portion of heretofore esoteric teachings in his book *Esoteric Buddhism*.

We are to understand that, with few exceptions, the great majority of the letters from the Masters to Sinnett, beginning in October 1880, up to the crisis of mid-July 1884 were transmitted phenomenally through H.P. Blavatsky. The teachings given to Sinnett during the period 1880-82, formed the source material for *The Occult World* (1881) and *Esoteric Buddhism* (1883).

H.P.B.'s health had begun to deteriorate and, knowing this K.H. had searched for, and located an American widow -- Laura C. Holloway -- having excellent clairvoyant abilities, brought her to Europe for the purpose of testing her as a possible replacement for H.P.B. in her role as a transmission link between the Brotherhood and Sinnett.

In July 1884, Sinnett lost his contact with Mahatma K.H. and by hypnotizing Laura C. Holloway into trance mediumship, began to receive bogus messages from some



“spook,” masquerading as K.H.

Sinnett had been warned against such counterfeit messages, two years previously (August, 1882):

It may so happen that for purposes of our own, mediums and their spooks will be left undisturbed and free not only to personate the “Brothers” but even to *forge our handwriting*. Bear this in mind and be prepared for it in London. Unless the message or communication or whatever it may be is *preceded* by the triple words: “Kin-t-an, Na-lan-da, Dhara-ni” *know it is not me nor from me*. K.H. [MLC-96/ML-92]

From *The Early Days of Theosophy in Europe*, p 58, Sinnett relates:

“On the evening of the 6th July we had an interview with the Master K.H. through Mrs. Holloway. On this occasion he actually took possession of her and spoke to us in the first person.”

“Previously she had merely a consciousness and repeated whatever he said. I will remember the conversation, through finding its date in the Diary.” [Ibid., p. 61]

Here is the key point at which Sinnett began to receive bogus teachings from an equally bogus “K.H.” Sinnett received the following letter, transmitted through H.P.B., on July 18 -- *twelve days* after hypnotizing Laura C. Holloway into the passive trance of mediumship.

[ed. HCT]

In the letter from Master K.H to Sinnett, dated July 18, 1884, transmitted

through H.P.B., K.H. emphatically denies communicating through Laura Holloway. He says in part:

“She is an excellent but quite undeveloped clairvoyante. Had she not been imprudently meddled with, and had you followed the old woman’s and Mohini’s advice indeed, by this time I might have spoken with you thro’ her - and such *was* our intention.

“It is again your own fault, my good friend. You have proudly claimed the privilege of exercising your own, uncontrolled judgement in occult matters you could know nothing about - and the occult laws you believe you can defy and play with impunity have turned round upon you and have badly hurt you.

“It is all as it should be. If, throwing aside every preconceived idea, you could *TRY* and impress yourself with this profound truth that intellect is not all powerful by itself; that to become “a mover of mountains” it has first to receive life and light from its higher principle - Spirit, and then would fix your eyes upon everything occult, spiritually trying to develop the faculty according to the rules, then you would soon read the mystery right.

“You need not tell Mrs. H. that she has never seen correctly, for it is not so. Many a time she saw correctly - when left alone to herself, never has she left one single statement undisfigured.

“And now I have done. You have two roads lying before you; one leading thro’ a very dreary path toward knowledge and truth - the other ... but really I

must not influence your mind.

“If you are not prepared to break with us altogether then I would ask you - not only to be present at the meeting but also to speak - as it will otherwise produce a very unfavorable impression. This I ask you to do *for my sake* and also for your own. ... “ K.H.

[MLC-126/ML-62]

H.P.B. writes to Sinnett in this context.

“It is very strange that you should be ready to *deceive yourself* so willingly. ... And the words in the first line are words I am bound to repeat to you as a warning, and because I regard you, after all, as one of my best *personal* friends.”

“Now you *have and are* deceiving , in vulgar parlance, *bomboozling* yourself about the letter received by me yesterday from the Mahatma. ...”

“For me it is surpassingly strange that you should accept as His only that which dovetails with your own feelings, and reject all that contradicts your own notions of the fitness of things. ...”

“If you-the most devoted, the best of all Theosophists- are ready to fall a victim to your own preconceptions and believe in new gods of your own fancy dethroning the old ones-then, notwithstanding all and everything Theosophy has come too early in this country.”

[MLC-127/ML-133]

With the foregoing providing a context, the following letter of advice from master K.H. to Laura C. Holloway. is pro-

vided through the auspices of Blavatsky Archives Online.

<http://sites.netscape.net/dhcblainfo/index.htm>

This site reprints rare and hard-to-find source documents on the fascinating and controversial life of Madame H.P. Blavatsky, the modern founder of Theosophy.

Published by The Blavatsky Archives Online.

Online Edition copyright 1999.

A Mahatma Letter
to Mrs. Laura C. Holloway

[The following Mahatma letter was written by Master Koot Hoomi in the latter part of August, 1884 to Laura C. Holloway, an American newspaper journalist then visiting the Gebhard family in Elberfeld, Germany. At this time H.P. Blavatsky was also staying at the Gebhard residence.

Only portions of this letter have ever been published. See *Letters from the Masters of the Wisdom*, First Series (1973 printing) pp. 147-150 where the incomplete text is given as from two separate letters. A *complete* transcription of the entire letter is given below.—Daniel H. Caldwell.]

[Portions of text omitted from pp.147-150 are shown in **bold**. --- Dick Slusser ed. HCT].

[147]When you are older in your chela

life you will not be surprised if no notice is taken of your wishes, and even birthdays and other feasts and fasts. For you will have then learned to put a proper value on the carcass-sheath of the Self and all its relations. To the profane a birthday is but a twelve-month-stride toward the grave.

When each new year marks for you a step of evolution, all will be ready with their congratulations; there will be something real to felicitate you upon.

But, so far, you are not even one year old—and you would be treated as an adult! Try to learn to stand firm on your legs, child, before you venture walking. It is because you are so young and ignorant in the ways of occult life that you are so easily forgiven.

But you have to attend ours ways and put —— and her caprices and whims far in the background before the expiration of the *first year* of your life as a chela if you would see the dawn of the second year. Now, the [148] lake in the mountain heights of your being is one day a tossing waste of waters, as the gust of caprice or temper sweeps through your soul; the next a mirror as they subside and peace reigns in the “house of life.” One day you win a step forward; the next you fall two back.

Chelaship admits none of these transitions; its prime and constant qualification is a calm, even contemplative state of mind

(not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one’s own from within.

The mind can be made to work with electric swiftness in a high excitement; but the Buddhi—*never*. To its clear region, calm must ever reign.

It is foolish to be thinking of outward Upasika in this connection. She is not a “chela.” **You wish confirmation of what has been told you about the cause and effect of your transfer from London to Elberfeld. Take it. The fact is as explained.**

You cannot acquire psychic power until the causes of psychic debility are removed. Your trouble is, that you “cannot take in” the doctrine of shells.

You have scarcely learned the elements of self-control in psychism; your vivid creative imagination evokes illusive creatures, coined the instant before in the mint of your mind; unknown to yourself.

As yet you have not acquired the exact method of detecting the false from the true, since you have not yet comprehended the doctrine of shells.

Nevertheless it is not unreasonable emotionalism that can remove a *fact* from Nature. Your ex-friend is a *shell*, and one more dangerous for you than

ten other shells—for his feeling for you was intense and earthly. The little of the spirituality in it is now in Devachan—and there remains in Kama-Loka but the dross he tried so vainly to repress.

And now listen and remember:

Whether you *sit* for friends in America or London, or elsewhere as medium—though you now hate the word—or seeress, or revelator, since you have scarcely learned the elements of self-control, in psychism, you must suffer bad consequences. You draw to yourself the nearest and strongest influences—often evil—and absorb them, and are psychically stifled or narcotised by them. The airs become peopled with resuscitated phantoms.

They give you false tokens, misleading revelations, deceptive images. Your vivid creative fancy evokes illusive Gurus and chelas, and puts into their mouths words coined the instant before in the mint of your mind, unknown to yourself. The false appears as real, as the true, and you have no *exact method* of detection, since you are yet prone to force your communications to agree with your preconceptions. Mr. Sinnett against his own wish and unconsciously to himself has attracted about him a cloud of elementaries whose power is such over him as to make him miserably unhappy for the moment and shake his constance.

He is actually in danger of loosing all he has gained, and of cutting himself off from me forever. Worse than all—he has severed himself from his protecting shield, his sweet child, through whom I

could have acted (and have done so for a long time) to shelter him from the malignant influences about him. The pure boy is far away and no direct influence of mine can reach him. I cannot help him; he must help himself.

I shall rejoice if he conquers; for by this practical experience his intuitions will have become sharpened and help him to distinguish truth from falsehood.

At this moment he is enwrapped in a mist of maya, and whenever he approached you, you too were lost in it. I have denied—black on white communicating with him through you.

I have never done so, and this I repeat; but he clings to his unwholesome illusion and by implication makes me a *falsifier*.¹ Poor friend, of India, to have been told such a deal and—learnt so little! (You may copy this and send *her* this if you like.)

[149]How can you know the real from the unreal, the true from the false? Only by self-development. How get that? By first carefully guarding yourself against the causes of self-deception, and chief among them, the holding of intercourse with elementaries as before, whether to please friends (?), or gratify your own curiosity.

And then by spending a certain fixed hour or hours each day, all alone in self-contemplation, writing, reading, the purification of your motives, the study and correction of your faults, the planning of your work in the external life.

These hours should be sacredly reserved for this purpose, and no one, not even your most intimate friend or friends, should be with you then.

Little by little your sight will clear, you will find the mists pass away, your interior faculties strengthen, your attraction toward us gain force, and certainty replace doubts.

But beware of seeking or leaning too much upon direct authority. *Our* ways are not your ways. We rarely show any outward signs by which to be recognized or sensed.

Do you think H.S.O., and Mohini, and Mad. Gebhard have been counselling you entirely without prompting from us?

As for U[*pasika*], you love her more than you respect her advice. You do not realize that when speaking of, or as from us, she dares not mix up her own personal opinions with those she tells you are ours. None of us would [150] dare do so, for we have a code that is not to be transgressed.

Learn, child, *to catch a hint through whatever agency it may be given. You were told ere now never to touch Mohini; you have done so out of sheer malice and brought upon yourself the displeasure of one of our chiefs.*

“Sermons may be preached even through stones.” **You will not be unwatched and uncared for, but you have to attract not to repel us and our chelas.**

Mohini’s ideas about “judgement” etc., may sound unpleasant to the ears of Miss Arundale; but she has to accept things as *he* does if she would be taken notice of, at all.

Do not be too eager for “instructions” *any of you*. You will always get what you need as you shall deserve them, but no more than you deserve or are able to assimilate. ***Your book is a good test in this direction.***

And now the battle is set in array: fight a good fight **even with your own friend, General H.** ² and may you win.

K.H.

Endnotes by D.H.C.

(1) Compare these statements with what K.H wrote in Mahatma Letter No. 62 (TUP Online edition):

“You ask me if you can tell Miss Arundale what I told you thro’ Mrs. H. You are quite at liberty to explain to her the situation, and thereby justify in her eyes your seeming disloyalty and rebellion against us as she thinks. You can do so the more since I have never bound you to anything thro’ Mrs. H.; never communicated with you or any one else thro’ her — nor have any of my, or M.’s chelas, to my knowledge, except in

America, once at Paris and another time at Mrs. A.'s house. She is an excellent but quite undeveloped clairvoyante. Had she not been imprudently meddled with, and had you followed the old woman's and Mohini's advice indeed, by this time I might have spoken with you thro' her — and such was our intention. It is again your own fault, my good friend. You have proudly claimed the privilege of exercising your own, uncontrolled judgment in occult matters you could know nothing about — and the occult laws — you believe you can defy and play with, with impunity — have turned round upon you and have badly hurt you. It is all as it should be.”

(2) Major-General Oliver Otis Howard. See his *Autobiography* (1907), Volume Two, pp. 536-537 for a brief account of his trip to Elberfeld and his visit with Mrs. Holloway and Madame Blavatsky.

The Origin and Evolution of Man

by Adam Warcup

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, and thus become the pioneers of Humanity at the beginning of this, the Fourth Round.

Others reach the Human stage only during later Rounds, i.e. in the second, third, or first half of the Fourth Round.

And finally the most retarded of all, i.e. those still occupying animal forms after the middle turning-point of the Fourth Round-will not become men at all during this Manvantara.

They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after pralaya-by older pioneers, the progenitors of humanity, or the Seed-Humanity (Sishta), viz., the men who will be at the head of all at the end of these Rounds.”

SDI\182

When H.P.B. talks about “others reach the Human stage” she is referring to the fact that the average humanity have come from other classes besides just the Lunar Pitris or class one.

In the first round only the Lunar Pitris get to achieve human form as the other classes which arrive later do not have time to fully make it into human form and will occupy transitional forms which belong to the three lower kingdoms. They will also need to go through the same recapitulation that class one goes through. They will just take longer to make it. The diversity that we see today is a result of the other classes coming in later.

Now, when we come to class three which are the laggards, these are the monads that will not reach the human stage by the end of this round due to reasons of karmic impediments.

There are exceptions of course. These laggards are forms that took longer to assimilate the nature of the new chain and of the new forms that they had to grapple with.

Being less evolved they found it more difficult coping with forms pertaining to the animal kingdom during the middle of the fourth round. They had not experienced using their own inherent faculties to using human form by that time.

No demerit must be attached to this, they were not self directed self conscious entities. They did not have mind so no blame is attached to them. The karmic impediments are never fully explained.

They will reach the verge of human-

ity at the close of the seventh round and then ushered into the new chain after the pralaya by older pioneers. They will become the humanity of another chain and will receive their reward by becoming a humanity on a more evolved chain.

Summary:

- There is a general rule that it will take mankind seven rounds to become fully human.

- We develop one principle in each round.

- Within this broad rule there are those that are slightly ahead of the average and those that are slightly behind. Each behaves slightly differently in unfolding their principles.

- We belong to series of different classes and by the end of the seventh we will be in a series of degrees of unfoldment of our human nature. There are endless possibilities. On the average by the fifth round we can become as the Adapts are now and by the sixth round the average humanity will be as the Buddha and in the seventh round we will become as a Dhyan Chohan. This is true of the other kingdoms as well, for example by the seventh round, animals will become intelligent beings.

- All of the kingdoms are moving upward in the scale of evolution.

Kaca's Song

- These conditions are still based upon effort. There will be failures. At the end of the seventh round we will not all be equal. We will have different roles to perform depending upon what we have achieved

- The best of us in the future will be Manasaputras; the lowest will be Pitris. The Manasaputras is a class of Dhyanis Chohans who are responsible for evolving mind.

In other words, if we succeed in our cycle of evolution by the end of it we shall fulfill a function to another humanity by endowing them with mind. If we don't succeed we will have to do more.

The lowest of us may be Pitris. The laggards will be the average humanity of a future Manvantara assisted by those of us who graduate.

End of Tape II.
To be continued with Tape III

“The *Vasistha's Yoga* is a unique work of Indian Philosophy. ... It is the teachings of the sage Vasistha imparted to Lord Rama. It contains true understanding about the creation of the world. The philosophy of the *Vasistha's Yoga* is very similar to that of Kashmir Shaivism. Its main teaching is that everything is Consciousness, including the material world, and that the world is as you see it. ... “

[Blessing by Swami Muktananda]

Vasistha's Yoga is a more complete text than *Coscise Yoga Vasistha* by Swami Venkatesanandathan that has been previously used.

This text has just within the past month been printed and for the first time been made available in English.

[ed. HCT]

Kaca's Song is a story which parallels Adam Warcup's *Origin and Evolution of Man*. Note the parallels in Kaca's Story where Vasistha says:

“The jivas come down, as it were, riding the rays of the moon, and enter the plants and herbs. They become the fruits, as it were, of those plants; the fruits are ripened by the light of the sun. They are ready to incarnate. ... Some of these beings are born pure

and enlightened (satvika). ... There are others whose nature is pure with just a slight impurity; they are devoted to the truth and are full of noble qualities. ... Other people are enveloped by the darkness of ignorance and stupidity. ...”

Think of this as the various pitris taking on form.

Kaca’s Song

VASISTHA continued:

In this connection, O Rama, I remember an inspiring song sung by the son of the preceptor of the gods, Kaca. This Kaca was established in self-knowledge. He lived in a cave on the mount Meru. His mind was saturated with the highest wisdom and hence it was not attracted by any of the objects of the world composed of the five elements. Feigning despair, Kaca sang this meaningful song. Pray listen to this.

KACA said: What shall I do? Where shall I go? What shall I try to hold? What shall I renounce? This entire universe is permeated by the one self. Unhappiness or sorrow is the self. Happiness is the self, too. For all desires are but empty void. Having known that all this is the self, I am freed from all travail.

In this body, within and without, above and below, everywhere-here and there-there is only the self and self alone and there is

no non-self. The self alone is everywhere; everything exists as the self. All this is truly the self. I exist in the self as the self. I exist as all this, as the reality in all everywhere. I am the fullness. I am the self-bliss. I fill the entire universe like the cosmic ocean.

Thus he sang. And, he intoned the holy word OM which resounded like a bell. He had merged his entire being in that holy sound. He was neither inside anything nor outside anything. This sage remained in that place totally absorbed in the self.

VASISTHA continued:

What else is there in this world, O Rama, except eating, drinking and sex: hence, what is there in this world that a wise man would find worthy of seeking? This world of five elements, and the body composed of flesh, blood, hair and all the rest of it, are considered real by the ignorant, and they exist for his entertainment. The wise see in all this an impermanent and unreal but terrible poison.

RAMA asked:

By the destruction of all notions when the mind regains the state of the Creator himself, how does the notion of the world arise in it?

VASISTHA continued:

Rama, the first-born Creator on arising from the womb of the infinite consciousness

uttered the sound 'Brahma': hence he is known as Brahma, the creator. This Creator first entertained the notion of light, and light came into being. In that light he visualised his own cosmic body, and this came into being from the brilliant sun to the diverse objects that fill the space. He contemplated the same light as of infinite sparks, and all these sparks became diverse beings. Surely, it is the cosmic mind alone that has become this Brahma and all the other beings. Whatever this Brahma created in the beginning is seen even today.

This unreal world has acquired substantiality on account of the persistence of the notion of its existence. All the beings in this universe sustain it by their own notions and ideas.

After creating the universe by his own thought-force, the Creator reflected thus: "I have created all this by the power of a little agitation in the cosmic mind. I have had enough of it. It will now perpetuate itself. Let me rest." Contemplating thus, Brahma the creator rested -rested in his own self in deep meditation.

Then, out of compassion for the created beings, the Creator revealed the scriptures which treat of self-knowledge. Once again he became absorbed in the knowledge of his own self which is beyond all concepts and descriptions. This indeed is the highest 'state of the Creator' (brahmi-sthiti).

From there on, created beings acquired

the character of the things with which they associated. By associating with the good they became good, and those who associated with the worldly, became worldly. Thus one gets bound to this world-appearance; and thus one is liberated too.

VASISTHA continued:

After the creation of the world-appearance, it (this world appearance) became like a water-pot in which the living creatures keep coming up and going down into the blind-well, with the 'desire to live' as the binding rope. These living beings that arose in the ocean of infinite consciousness like waves and ripples entered into the physical space; and when the elements like air, fire, water and earth were evolved they became involved in them. Then the cycle of birth and death began to revolve.

The jivas come down, as it were, riding the rays of the moon, and enter into the plants and herbs. They become the fruits, as it were, of those plants; the fruits are ripened by the light of the sun. Then they are ready to incarnate. The subtle notions, ideas and mental conditioning are dormant even in the unborn being; at birth, the veil that covered them is removed.

Some of these beings are born pure and enlightened (satvika). Even in their own previous births they had turned away from the lure of sensual pleasures. But the nature of the others, who are born merely to perpetuate the cycle of birth and death, is a mixture of the pure, the impure, and the dark. There

are others whose nature is pure with just a slight impurity; they are devoted to the truth and are full of noble qualities-rare are such people who are devoid of the darkness of ignorance. Other people are enveloped by the darkness of ignorance and stupidity-they are like rocks and hills!

Those beings in whom purity is preponderant with just a slight impurity (the rajasa-satvika people) are ever happy, enlightened and do not grieve nor despair. They are unselfish like trees, and like them, they live to experience the fruition of past actions without committing new ones. They are desireless. They are at peace within themselves and they do not abandon this peace even in the worst calamities. They love all, and look upon all with equal vision. They do not drown in the ocean of sorrow.

By all means one should avoid drowning in the ocean of sorrow and engage oneself in the enquiry into the nature of the self: "Who am I, how has this world illusion arisen?" One should thus abandon egoism in the body and attraction to the world. Then one will realise that there is no division in space, whether or not a building stands in space. The same consciousness that shines in the sun also dwells as the little worm that crawls in a hole on this earth.

VASISTHA continued:

O Rama, one who is wise and who is capable of enquiring into the nature of truth

should approach a good and learned person and study the scripture. This teacher should be free from craving for pleasure and he should also have had direct experience of the truth; and with his help, one should study the scripture and by the practice of the great yoga, one can reach the supreme state.

O Rama, you are indeed a spiritual hero and an abode of good qualities. You are free from sorrow. You have reached the state of equanimity. Give up all delusion through the highest form of intelligence. When you are free from all concern about the objects of the world, you will be established in non-dual consciousness, and that is final liberation. There is no doubt about this. And, sages of self-knowledge will follow your noble example.

Rama only a person who is intelligent like you, who is godnatured and equal-visioned like you, and who sees only what is good, is entitled to the vision of wisdom which I have described here.

O Rama as long as you are embodied, live without being swayed by likes and dislikes, attraction and aversion, in conformity with the standards of the community in which you live, but without any desires and cravings. Constantly seek to discover the supreme peace, as the holy ones do.

It is by emulating the example of the holy ones that one makes progress towards the supreme state. Whatever be one's nature here in this life, that alone he obtains after

leaving this life-span. But he who exerts seriously now is able to overcome such predispositions and exalt himself from the states of darkness and stupidity (tamas) and impurity (rajas). It is by the exercise of one's wisdom that one can ascend from these other states to the state of purity and enlightenment (satva).

It is only by intense self-effort that one obtains a good embodiment. There is nothing that intense self-effort cannot achieve. By the practice of brahmacarya (continence or whole-souled devotion to Brahman), courage and endurance, and dispassion, and by intelligent practice based on common sense, one obtains that which one seeks to obtain, self - knowledge.

Rama, you are already a liberated being; live like one!

From *Vasistha's Yoga* by Swami Venkatesananda, pp.193-198

John Greschner writes

July 26, 1999

Greetings and Satchidananda Pilgrims,

Thank you very much for the *H.C.T.*, it was a good issue and I enjoyed G. de Purucker's lecture, "*Is Our Universe Mad?*"

Clearly, the Universe is in perfect harmony, the discord arises through the comparisons with the current perspectives of our contracted human mind sets. The human vision and understanding is actually unlimited [Higher Self, (co-ed.)], but our limited concepts [ego, (co-ed.)] impede it; although they do have practical applications within the contemporary and mundane world.

This is true because the projected reality "constructs" are the projected concepts of the human mind at its current level of development and understanding, even our scientific discoveries and inventions can apply only to this constructed idea.

When Purucker speaks of the human mind being able at some far future date to fully grasp the immensity and harmony of the universe, he is simply speaking of the evolving human mind in harmony with the unfolding principles of Manas and Buddhi. Each "Evolute" be it large or small are the thoughts, ideas, and concepts, which like bricks laid end to end become a road that leads somewhere. At its completion when the alpha and omega are seen as one, they will be recognized as the necessary steps that comprise and manifest this journey itself.

At a foundational level, there is only Consciousness witnessing its own motion of differentiation as the matter (Prakriti) of the objective universe. As pure Consciousness becomes self aware [Antaskarana or ego (ed.)], and because it has been contracted into form like a living idea, it will perceive itself as limited and separate from Consciousness as a whole.

The individual Jiva arises as a separate entity along with its three aspects of desire (Tamas, Rajas, and Sattva). This Jiva will go about thinking its thoughts, constructing and projecting its concepts, evolving until it realizes its True Nature, and in so doing recognizes the universe as its own body in manifested form.

We are in the Fourth Globe of manifestation which is the crystallization of Consciousness into its most material and rigid state. We are Consciousness wearing Consciousness. The Sthula Sarira are “vibrations” in a polarized state that scientists like to call sub-atomic; atomic; molecular; cellular and chemicals bounded into forms of DNA (informational units). The Stuhla Sarira is composed of actual “living ideas.” All of it is Consciousness and is conscious at its own level .

Theosophy teaches that we are midway between the unfolding of the fourth and fifth principles of the Fourth Globe, the Fifth principle being that of mind. This can be witnessed by the ever quickening of mind everywhere. Look at the acceleration of ideas manifesting now on this planet.

The journey goes on, ever becoming, ever growing and expanding in awareness and knowledge until it again fully awakens to its True Nature, which is Consciousness. The manifested diverse forms are simply the vehicles of Consciousness in its own journey and play.

Perhaps a single leaf on a tree which is full of leaves blowing in the wind, perceives this action as chaos and madness; then again, perhaps this leaf knows “he is” the tree in disguise. Only the leaf **knows for sure**, and it whispers its secret in the language of secrets. Can you hear it in the stillness of your meditation?

So too, the Universe whispers in the tongue of its secrets, and to many of us today, it remains a foreign language, yet tomorrow you will hear it, although they will still speak in the same tongue, for it is their native language.

Strive on my dear pilgrims, never stop growing, learning, understanding. Self effort is the key and its persistence pays dividends.

Satchidananda,
John Greschner

**SECRET DOCTRINE QUESTION
AND ANSWER SECTION
CONDUCTED BY GEOFFREY A.
BARBORKA**

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

Question. In regard to the concept which is presented in *The Secret Doctrine* regarding the emergence of the Monad following the Great Day of Be-with-us: is there a difference between this emergence and the emergence which takes place when reincarnation occurs on earth?

Answer. Although a similarity may be indicated there is also a difference, The similarity has reference to the fact that upadhis, or “vestures” must be assumed when the Monad emerges, whether it be following the Great Day or following the after-death interval, even though the upadhis would differ. The great difference is especially to be noted in connection with the states into which the Monad has entered: these are not comparable.

In the case of the Monad which has entered the state which is expressed by the term the “Great Day of -Be-with-us,” this is equivalent to Paranirvana. On the other hand in the after-death states a distinction must be made between the status of the components of the Monad, which are usually referred to as the three-in-one Atma-

Buddhi-Higher Manas instead of the usual definition given to the Monad during an embodiment on earth, which is represented as a duad, Atma-Buddhi.

Thus while the Monad (Atma-Buddhi) is undergoing its Outer Rounds, Higher Manas is experiencing the Devachan. When reincarnation occurs the “three-in-one” or the upper triad, becomes linked with the quaternary - which may be equated to the personality - when birth takes place.

The state of Devachan has been sufficiently described and need not be considered here. The Great Day Of -Be-with-us is described in this manner:

“The ‘Great Day of Be-with-us,’ is an expression the only merit of lies in its literal translation . . . the Egyptians called the same the ‘Day of Come to us,’ which is identical with the former, though the verb ‘be’ in this sense, might be still better replaced with either of the two words ‘Remain’ or ‘Rest-with-us,’ as it refers to that long period of *Rest* which is called Paranirvana. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person . . . became an Osiris, was Osirified, though *The Secret Doctrine* had always taught that the real Osirification was the lot of every Monad only after 3000 cycles of Existences; so in the present case. The ‘Monad,’ born of the nature and the very Essence of the ‘Seven’ (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being . . .” (*S.D. I*, 134-5; *I*, 159-60 3rd ed.; *I*, 192

6 vol. ed.)

Question. What, then, is the difference between the status of the Monad on entering Paranirvana and the Monad in the after-death state?

Answer. At the time that the Monad enters Paranirvana-which occurs at the end of the solar manvantara-it is actually a triad: Atma-Buddhi-Higher Manas.

However, as Manas is unable to function on the planes which are superior to that plane which is designated as the Mental Plane, the Monad does not have cognizance of individual existence: it is at-one with universal consciousness.

Here we may apply the simile of the Ocean. The individual drops of water do not have the knowledge of separateness, because they partake of the totality of the Ocean. Hence the significance of the phrase: the dewdrop slips into the shining Sea.

Thus the status of the Monad in Paranirvana may be equated to entering a state of universal consciousness; whereas in the after-death condition the Monad may be described as being in an individualized state of consciousness.

Question. One of the difficulties in understanding the idea of entering into Paranirvana is this: is there a loss of the Monad's individuality? for it is stated: "At

the threshold of Paranirvana it (the Monad) reassumes its primeval Essence and becomes the Absolute once more." (*S.D. I, 135 I, 160 3rd ed.; I, 192 6 vol. ed.*)

Answer. The phrase "reassumes its primeval Essence" signifies that the Monad no longer functions by means of its upadhis (vestures) because, as already mentioned, it is no longer in the planes of manifestation. But it should be borne in mind that even the planes of manifestation are still linked with Parabrahman, for the Sanskrit mantra affirms: "Aham asmi -Parabrahma" (I am Parabrahman).

With regard to the Monad's loss of individuality, H. P. Blavatsky's words on the subject are available:

"I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahman, man's spirit while not individual per se, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or skandhas that have survived after each death, from the highest faculties of the Manas. . . . but the individuality of the spirit-soul is preserved to the end of the great cycle (*Maha-Manvantara*) when each Ego enters Paranirvana, or is merged in Parabrahman.

To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered.

But de facto it is not so in the world

of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is ‘inexpressible in terms of footpounds.’

That such Parabrahmic and Paranirvanic ‘spirits,’ or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the night of Brahma or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all its previous countless rebirths.” (*H. P. Blavatsky Collected Writings*, Vol. VII, pp. 51-2).

From *The Canadian Theosophist* Vol. 48, No. 6, January, 1968.

To be Continued

ELEMENTALS AND ELEMENTARIES

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

known 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, al-

though for years he has been giving off and taking on new atoms of gross matter.

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

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

Student.-What determines their movements besides thought,-e.g. when they are floating about the room.

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

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

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

Student.-Can they be photographed, as

the rising air from the hot stove can?

Sage.-Not to my knowledge yet. It is not impossible, however.

Student.-Are they the lights, seen floating about a dark seance 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 seances in the dark?

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

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

Student.-I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind

has left it and gone to something else. Why is this?

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

Student.-I have been told that but few people can go to a seance 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 seance 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 seances?

Sage.-The scenes visible-in the Astral-at seances are horrible, inasmuch as these “spirits”-bhuts-precipitate themselves upon sitters and mediums alike; and as there is no seance 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 sudden deaths, and highly wicked people. They are powerful.

Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us.

The shells are, in this case, just like a

sleepwalking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their 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 seance 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, A hot fierceness there is in those who “have paid” for a sitting and wish “for the worth of their money.”

Student.-When a clairvoyant, as a man did here a year ago, tells me that, “he sees a strong band of spirits about me,” and among them an old man who says lie 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

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 *elemental* 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, Bhutan Pisachas, Davos, and so on. *Many things well known about them cannot be put into ordinary language.*

Student.-Do you refer to their being able to act in the fourth dimension of space?

Sage.-Yes, in a measure. Take the tying in an endless cord of many knots,-a thing often

done at spiritist seances.

That is possible to him who knows more dimensions of space than three. No three dimensional being can do this; and as you understand “matter,” it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.-Are they not all of one class ?

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

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

Sage.-Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane.

Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.-Is there not some connection

between the Karma of man and elementals?

Sage: A very important one. The elemental world has become a strong factor in the Karma of the human race.

Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself.

In the earlier ages, when we may postulate that man had not yet begun to make bad Karma ‘ the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity.

Or, like a donkey, which., when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same.

So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not.

So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times.

And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit.

But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.-How then about the doing of phenomena by adepts ?

Sage.-The production of phenomena is not possible without either the aid or disturbance of elementals.

Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life.

It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of

occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life.

This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also 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!

[From *BCW XI* 104-112]

Submission Guidelines

By floppy disk

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

in RTF format preferable.

By hard copy

Laser printer preferable,

NLQ Dot matrix OK

Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix

Faint printouts

Strike-overs

handwriting on printed sheet

Address all communications to:

Richard Slusser

140 S. 33rd St, Boulder, CO U.S.A.

80303-3426

Phone (303) 494-5482

E-Mail: dslusser@diac.com

Subscriptions

The HCT subscription year begins with the July issue and ends with the June issue of the following year.

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

Rates: \$9.00/year U.S.A.

\$11.00 Foreign (Surface)

\$18.00 Foreign (Via Air)

Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

Checks payable to

High Country Theosophist

are NOT negotiable and will be returned

Free yearly Subscriptions are available on written request if cost is a hardship.

EDITORIAL

OBJECTIVES

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

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

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

(3) To examine contemporary ethical, re-

ligious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

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

THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766 is published monthly
for \$9.00 per year by Richard Slusser,
140 S. 33rd St. Boulder, Co. 80303-3426
POSTMASTER: Send address changes to:
THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, Co. 80303-3426
Periodicals Postage Paid at Boulder, Co.