

KRIYASHAKTI
CONSCIOUS AND UNCONSCIOUS

The Psychology of the Visionary Experience

The Theosophical Perspective
In
The Writings of H.P. Blavatsky and Her Adept-Teachers (1874-1891)

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INTRODUCTION

Visionary Experiences

Throughout history and to the present day, many different people have claimed "contact" with gods, angels, demons, ghosts, fairies, UFO beings, ethereal Masters and other assorted entities. Usually such an "encounter" occurs in an *altered state of consciousness*, e.g., a mediumistic trance, a religious or mystical vision, a near-death experience, a lucid dream, a drug-induced hallucination, an out-of-body experience, a meditative state, etc. Occasionally the "contact" occurs in *full waking consciousness*.

Modern science has customarily dismissed such experiences as figments of the imagination, hallucinations of the brain, products of sick minds, or stories of charlatans. Nevertheless, diverse religions and cults have been founded and sustained on such "visionary experiences".

Is such an "experience" real? Are there any good reasons for believing the "experience" is not as "real" as it seems to be?

But if it is not real in the accepted sense, is it real in any other sense, or totally unreal? And are all these varied experiences real/unreal in the same way and to the same degree? Are they, indeed, the same kind of experience in different forms, or a variety of

experiences with a superficial similarity?"*

The Blavatskian Kriyashakti Theory

H.P. Blavatsky (a controversial "psychic" and well-known exponent of occult metaphysics in the late 19th century)[#] offered a comprehensive "theory" to explain such "visionary experiences" and "encounters". Her "rationale" for such "experiences" contains

* Hilary Evan's VISIONS • APPARITIONS • ALIEN VISITORS: A Comparative Study of the Entity Enigma. (Wellingborough, Northamptonshire, England: The Aquarian Press, 1984, 1986), p. 11. This "highly recommended" work is a survey and assessment of "the entity experience". A sequel and companion volume is Hilary Evan's GODS • SPIRITS • COSMIC GUARDIANS: A Comparative Study of the Encounter Experience. (Wellingborough, Northamptonshire, England: The Aquarian Press, 1987). These two volumes constitute "the finest and most comprehensive survey of the entity experience yet published in English".---EDITOR.

[#] H.P. Blavatsky was born in southern Russia in 1831 with exceptional psychic and spiritual powers. She was chosen by certain Adepts of the Trans-Himalayan Brotherhood for an important mission being undertaken by these Masters. She was trained in Tibet and in due course sent to the United States where she met Henry Steel Olcott and William Quan Judge. With the help of Olcott, Judge and several other persons, she founded the Theosophical Society in New York City in 1875.

Madame Blavatsky's first great literary effort to present the Occult philosophy to the world was the writing of *ISIS UNVEILED*. The publication of this work in two volumes in New York City, in 1877, marks the commencement of her worldwide literary and occult reputation. Her greatest work, *THE SECRET DOCTRINE*, was first published in London and New York in October, 1888. Its two volumes, totalling some 1,500 pages, form the most magnificent and complex essay in cosmogenesis and anthropogenesis that has ever been written. H.P. Blavatsky's labors by no means ended with the publication of *THE SECRET DOCTRINE*. The great work was followed, during the closing years of her life, by *THE KEY TO THEOSOPHY*, *THE VOICE OF THE SILENCE*, and other writings. Madame Blavatsky died in London in May, 1891.

A forceful and gifted woman, H.P.B. challenged the most entrenched orthodoxies of her time. She wrote in a forthright and powerful style assailing the confusion and absurdities of religious orthodoxy and exposing some of the fallacies of materialistic science as well as the errors of interpretation of the popular 19th century Spiritualist movement. She presented "Occult Ideas" which seemed like pretentious nonsense to her orthodox contemporaries. Furthermore, Madame Blavatsky demonstrated psychic powers of a startling character, and claimed personal contact with certain highly evolved Masters (Koor Hoomi, Morya and several lesser known individuals). It was inevitable that she should make enemies on every hand who published slanderous untruths about her. But, though it continues to be fashionable to write disparagingly about Madame Blavatsky, the fact is that many of the things she said that were incomprehensible to 19th century science have been confirmed by the science of this century. And recent developments in parapsychology and transpersonal psychology make it clear that the psychic and spiritual faculties H.P.B. wrote about and that she herself manifested are actual powers and abilities of the human psyche and spirit.

She was undoubtedly one of the most controversial and extraordinary individuals of the 19th century. Modern Occultism is based upon the pioneering efforts of Madame Blavatsky. She promoted a greater Western acquaintance with Eastern religions and philosophies and brought the teachings of reincarnation and karma into common knowledge in the Western world.

For more information on H.P.B.'s life, see *WHEN DAYLIGHT COMES: THE LIFE OF HELENA PETROVNA BLAVATSKY*. (Wheaton, Illinois: The Theosophical Publishing House, 1975).---EDITOR.



some "startling insights" especially in light of present-day explorations in the fields of parapsychology/transpersonal psychology.

The present paper* has been compiled in order to present the basic "ideas" of her "theory". For the purposes of this discussion her rationale will be designated **The Blavatskian Kriyashakti Theory.**

*The two following titles are recommended as introductions to Madame Blavatsky's basic "teaching" related to "kriyashakti": (1) DYNAMICS OF THE PSYCHIC WORLD: COMMENTS BY H.P. BLAVATSKY ON MAGIC, MEDIUMSHIP, PSYCHISM AND THE POWERS OF THE SPIRIT compiled by Lina Psaltis. (Wheaton, Illinois: The Theosophical Publishing House, 1972); and (2) EXPLORING THE GREAT BEYOND: A SURVEY OF THE FIELD OF THE EXTRAORDINARY by Geoffrey Farthing. (Wheaton, Illinois: The Theosophical Publishing House, 1978).---EDITOR.

Kriyashakti Defined

What is "kriyashakti"? In H.P. Blavatsky's *The Secret Doctrine*, "kriyashakti" is defined as:*

the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.

Madame Blavatsky writes elsewhere#:

The first step towards the accomplishment of Kriyashakti is the use of the Imagination. To imagine a thing is firmly to create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyashakti....

The elementals in the Astral light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyashakti, bringing them down by a process that may be compared to the focusing of rays of light by a burning glass....

Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective man. Every vibration we have made is a Skandha. The Skandhas are closely united to the pictures in the Astral Light, which is the medium of impressions....

Skandhas may produce Elementals by unconscious Kriyashakti. Every Elemental that is thrown out by man must return to him sooner or later, since it is his own vibration. They thus become his Frankenstein. Elementals are simply effects producing effects. They are disembodied thoughts, good and bad....

* Original edition. Volume II. p. 293.---EDITOR.

THE INNER GROUP TEACHINGS OF H.P. BLAVATSKY TO HER PERSONAL PUPILS (1890-91). pp. 47. 72. 107-108, etc.---EDITOR.

C.W. Leadbeater's Clairvoyant Visions

Madame Blavatsky's teaching of "unconscious" kriyashakti has been used to explain the nature of Charles W. Leadbeater's clairvoyant visions. Gregory Tillett (in his 1982 biography* of Leadbeater) devotes several pages to this "kriyashakti" idea. Tillett writes:#



If these questions are raised regarding the veracity of Leadbeater's clairvoyance, can the nature of his clairvoyance be explained? In November 1963 the Theosophical Publishing House in London published a booklet by E.L. Gardner, an eminent author and lecturer for the [Theosophical Society] in England. Entitled *There is no Religion higher than Truth: developments in the Theosophical Society*, it was a serious questioning of Leadbeater's clairvoyance, and presented a theory explaining his psychic powers....

* Charles W. Leadbeater (1854-1934) is considered by many as a remarkable "clairvoyant". As one of the leading exponents of Theosophy during the first three decades of the 20th century, Leadbeater's writings have been very influential in "occult circles". Three of his works---MAN VISIBLE AND INVISIBLE, THE CHAKRAS, and THOUGHTFORMS (written in collaboration with Annie Besant)---remain "best-sellers" even today. Mr. Leadbeater claimed that his psychic abilities were developed under the training of Master Koot Hoomi, one of Madame Blavatsky's Adept Teachers. Leadbeater claimed to have brought the phenomena of the superphysical realms of life, of the astral and the mental planes, of the future disembodied life, and of the past and future of this and other spheres, under his direct clairvoyant gaze. For more information on Leadbeater's life see Gregory Tillett's THE ELDER BROTHER: A BIOGRAPHY OF CHARLES WEBSTER LEADBEATER. (London: Routledge & Kegan Paul, 1982). Tillett notes: "The second mystery in the Leadbeater biography relates to his relationship with Helena Petrovna Blavatsky. He claimed to have been a pupil of hers....The evidence against Leadbeater's claim is virtually overwhelming....There are clear contradictions between H.P.B.'s teachings...and...those given out by Leadbeater...." (pp. 264-265).---EDITOR.

THE ELDER BROTHER, pp. 274-278.---EDITOR.

...Gardner...examined [Leadbeater's] clairvoyant investigations, noting that all his discoveries confirmed and endorsed the views Leadbeater himself held. In suggesting a theory which would explain Leadbeater's clairvoyance, covering the fact that he was not consciously fraudulent, not always in error, Gardner considered [H.P. Blavatsky's] occult doctrine of "unconscious *kriyashakti*"....

[Gardner] defined *kriyashakti*...[as] thought power in action....The power may be exercised consciously and purposefully, or almost wholly unconsciously, and the latter may be nearly as effective although unseen and unknown.

The mind has the power to create "thought forms", and it can then "see" the things that it has created....

In simple terms, Gardner is stating that it is possible, and indeed usual, for men to build up pictures in their minds of the objects of their thought, their affection and their belief. This visualizing power---*kriyashakti*---in its "raw" form is the material from which visions, dreams and revelations are built....However, he notes, while this power can be used by man to create images in his own mind....in its unconscious manifestations it represents a real danger to the clairvoyant who allows his personal attitude to create artificial images which will distort his perception. The clairvoyant can create a seemingly real world in his own mind which obstructs the actual objects of his perception, and his vision then becomes a reflection of his own creation. He has turned the lens through which he should be looking out into the world into a mirror in which he is seeing only a reflection of his own unconscious mind....

Gardner's basic thesis is this: Leadbeater unconsciously created an entire artificial system, based upon his own strongly held views, and, again unconsciously, used his own occult power to vitalize this system into a state where it had the appearance of reality, and appeared as an objective reality to him when he viewed it clairvoyantly. There is a further implication of this conclusion which Gardner does not specify: will not other clairvoyants, "tuning in" to Leadbeater's work, also see the artificial reality he has created, and thereby give "independent" verification to his perceptions?

"George"

In *Psychism and the Unconscious Mind*^{*}, one Theosophical writer discusses our personal "kriyashakti" magician:

It appears that at the level of the mind of which we are not normally conscious in our physical waking life there is a section that behaves as if it were a creature living with us. Let us call him "George"; in earlier theosophical books he was spoken of as the mental elemental. George has psychic powers. He can find out what is going on in other people's minds....The results both of information acquired from someone else---telepathically---and of information acquired by extrasensory means from the world around, can be impressed upon the conscious mind by "George"....but we cannot tell where the information *originated*....

Some features of the unconscious mind must now be explained, and that really means describing the ways in which "George"...behaves. First, the "dramatising faculty" of the unconscious mind must be considered.

"George" will do almost anything to oblige the experimenter if he can. "George" is very useful indeed when well trained....but he needs very careful watching because he can be very misleading.

If you are anxious to communicate with someone in the next world and you go to see a medium, her "George" is quite capable of discovering your wishes, acquiring the facts you want from *your* mind (the unconscious part containing the memories) and then dressing them up as if from a communicator; this deceives both the medium and you."



^{*}(Wheaton, Illinois: The Theosophical Publishing House, 1968), pp. 144-146.---EDITOR.

Elsewhere in the same volume *Psychism and the Unconscious Mind*^{*}, more information is given on "George":

The traditional Raja Yoga practices can sometimes put one into a trance, a hypnotic trance, and one can then suggest to oneself what has been taught by the teacher; that, for example, it is possible to leave the body through a chakra---and one will have precisely that experience. Similarly, clairvoyance and clairsaudience may be produced. The experience will be what the yogi expects, i.e., what he has been taught.

If the yogi has not been given any very definite teaching, then the unconscious mind (or rather, that part of it which the writer calls "George"...) will create all kinds of interesting experiences for him. If he is a theosophist and believes in astral and mental planes, subtle bodies and thought forms, and enters a light trance, then he may well have experiences of those matters. "George" has all the material of the yogi's mind, everything that he has read and experienced, and probably the material of other minds as well, which he can use in his dramatisation. And those experiences he will have *whether or not* those planes and bodies, etc., really exist; the experience is not proof of their reality.

....The important factor in all this is as follows. What "George" gives (the results of the psychic faculties) is not always true. *He is not giving a view of the physical world.* If George's E.S.P. is working well, then what he produces may be true. If it is not working too well at that time---or perhaps one should say, if he is unable to push up his information into the conscious ---then he will dramatise fantasy. It is vital to check whenever possible, i.e. to *train* "George"...."George" often dramatises other people's thoughts and latent memories and very much dislikes his tricks of deception being uncovered in this way...."

^{*} pp. 44-45.---EDITOR.

Chandian Effect

In 1984 David Christopher Lane---a researcher on the Radhasoami* Movement in India and Paul Twitchell's Eckankar Movement---postulated a *similar* theory to that of "kriyashakti". Coining the term "The Chandian Effect", Lane writes#:

When Faqir Chand@ began to initiate disciples into surat shabd yoga%, a most curious thing happened. His devotees began reporting that Faqir's radiant form appeared inside their meditations. Others related miracles that were caused by Faqir's *prashad* (blessed food), letters, or advice. However, all during this time Faqir claims that he had absolutely no knowledge or awareness of his form appearing to distant provinces or performing miracles to the sick and dying. As Faqir himself wrote, "People say that my Form manifests to them and helps them in solving their worldly as well as mental problems, but I do not go anywhere, nor do I know about such miraculous instances."



* For a history of the Radhasoami Movement in India and its development in America, see David Christopher Lane's RADHASOAMI MAT: PARAMPARA IN DEFINITION AND CLASSIFICATION (A Genealogical History of the Gaddi Nasheen Lineages Connected with Shiv Dayal Singh). (Del Mar, California: Del Mar Press, 1989).---EDITOR.

"The Unknowing Sage", UNDERSTANDING CULTS AND SPIRITUAL MOVEMENTS, Volume Two, 1987, pp. 26-31.---EDITOR.

@ Faqir Chand (1886-1981), a remarkable guru of the Radhasoami tradition. For more on his life and teachings, consult THE UNKNOWING SAGE: THE LIFE AND WORK OF BABA FAQIR CHAND by David C. Lane. (Del Mar, California: Del Mar Press, 1988).---EDITOR.

% The yoga of the sound current.---EDITOR.

It was at this point when Faqir asked himself, "What about the visions that appear to me? Are they a creation of my own mind, and does my guru also not know about his appearances to me?" Only then, according to Faqir, did he realize the truth: "All manifestations, visions, and forms that are seen within are mental (illusory) creations."

After his realization, Faqir began preaching his belief that all saints, from Buddha, Christ, to even his own master Shiv Brat Lal are ignorant about the miracles or inner experiences attributed to them....

Even though Faqir Chand was not conscious of his miraculous powers or his healing gifts (nor, evidently, are most other gurus), does it necessarily hold that all masters are likewise ignorant about their visionary manifestations? Moreover, is it true that all religious visions are individual creations, determined by the faith and concentration of zealous devotees? At first glance, the answer would appear to be "yes", because many internal visions are not of factual and historical human entities, but of amalgamated characters, mythic beings, and fictional heroines--some whose life stories may be entirely based upon the writer's own creative mind.

For example, Paul Twitchell made up the literary figure, Rebazar Tarzs, claiming that the Tibetan monk was over 500 hundred years old and resided in a remote region in the Himalayan mountains. Although Rebazar Tarzs does not, in fact, exist, devoted followers of Paul Twitchell's religious movement, Eckankar, claim to have extraordinary visions of him. What is transpiring is fairly obvious: when one ascends to a different level of awareness (like in [out-of-body experiences] or [near-death experiences]) they interpret the inner light according to their own particular cultural background. Sikhs see Guru Nanak, not Moses; Catholics see the Virgin Mary, not Buddha; and Eckists see Rebazar Tarzs, not the clerk at 7/11....



Paul Twitchell

However, on closer inspection it becomes apparent that some (I would say extremely rare) masters do know about their subtle interactions with disciples and that certain visions are not merely due to extreme faith or concentration. Rather, in the case of truly awakened spiritual gurus---those who have utterly transcended their own egoic and karmic structural binds---knowledge of other "unenlightened" souls may become naturally available. This psychic awareness, as it were though, apparently arises spontaneously and is not the product of any sustained conscious manipulation.

A classic example of a fully conscious bilocation experience comes surprisingly enough from Ramana Maharshi, a sage who did not show even the slightest interest in psychic powers or abilities....Ramana's experience of bilocation indicates that Faqir Chand's categorical statement about all gurus not knowing about their visionary manifestations needs to be revised. Simply, put, some saints do know about their miraculous appearances. The number of these "fully aware" mystics, however, is so incredibly small that it is not an

13 See footnote * on next page.---EDITOR.

exaggeration to say that Faqir Chand's "unknowing" hypothesis explains 99.9% of all the so-called guru visions in the world. The overwhelming majority of inner visions are projections of one's own mind which have no substantial "reality check" with either the outer world or the higher inner regions. Furthermore, the object of devotion in these transpersonal encounters are, for the most part, not aware of their role. Thus, the Chandian Effect is a general explanation which covers almost all transpersonal visions. The Chandian Effect, so named because Faqir Chand was the first Sant Mat guru to speak at length about the "unknowing" aspects of visionary manifestations, designates two major factors in transpersonal encounters: 1) the overwhelming experience of certainty...which accompanies religious ecstasies; and 2) the subjective projection of sacred forms/figures/scenes by a meditator/devotee without the conscious knowledge of the object/person who is beheld as the center of the experience. I first coined the term in my article, "The Himalayan Connection: U.F.O.'s and The Chandian Effect", *The Journal of Humanistic Psychology* (Fall 1984)....

Ramana's experience and others like his represents a very small, bracketed, "special" case scenario. As such, it warrants further inspection, but should not be misconstrued as a general reference point with which to adjudicate transmundane happenings....

The important point to remember, though, is that such experiences are the exception, not the rule in mysticism. The value of Faqir Chand's revelations of ignorance is that most gurus (I am tempted to say all, except a handful in the world) in India and elsewhere are in the same lot, but falsely parade their attainments to sincere, if gullible, disciples. Faqir's startling insights show that most religious visions, are, in fact, products of one's own mind. However, we should not take Faqir's confessions as precluding the possibility that certain rare saints do have access to knowledge far beyond our comprehension, and that being residents of those higher regions have



REBAZAR TARZS

* In his research on Eckankar, David Lane has applied this "Chandian Effect" to explain the "visionary experiences" many Eckists have of various "Eck Masters":

"Documented research indicates that Paul Twitchell created the character Rebazar Tarzs....This finding, however, is only known to a few members in Eckankar. Others, not conscious of this fact...claim to have extraordinary visions of the Tibetan, describing in detail his appearance and peculiar dress.

...Can Eckankar, though it is founded upon fraudulent lines, nevertheless, deliver genuine spiritual experiences?...It is theoretically conceivable that an earnest devotee may have an authentic experience of a fabricated mystic in higher planes of consciousness beyond the waking state....It is the structure of consciousness itself which gives numinous power to the experience....Therefore, an Eckankar member may achieve a higher state of consciousness and behold a vision of what he believes to be Rebazar Tarz. But it is not the Tibetan monk who is bestowing the elevated experience, rather, it is the devotee's own inherent capability for advanced structural adaptation (manifested, for example, in near-death experiences) which allows for such mystical heights. Hence, the important point concerning the authenticity of religious visions...is not one of content (structurally speaking, it matters little if one beholds the Virgin Mary, Buddha, Krishna, or Fubbi Quantz) but of context....Many so-called religious visions reported by Eckankar members of Rebazar Tarzs are nothing more than vivid images which manifest quite normally while one is dreaming. Simply because an image is of a holy or revered personage does not qualify it automatically as a Divine manifestation. A distinction must be made between subconscious (pre) and super-conscious (trans) manifestations. If this is not done---as is often the case in Eckankar---a "pre-trans fallacy" occurs, resulting in the confusion of infantile images with genuine spiritual apparitions." *THE MAKING OF A SPIRITUAL MOVEMENT: THE UNTOLD STORY OF PAUL TWITCHELL AND ECKANKAR*. (Del Mar, California: Del Mar Press, 1988) Fourth edition, pp. 64-65.---EDITOR.

the ability to directly transmit their spiritual power to deserving followers....

In the last paragraph above, David Lane outlines three major "ideas":

- [1] "most religious visions are...products of one's own mind";
- [2] "certain rare saints do have access to knowledge far beyond our comprehension"; and
- [3] these rare saints "being residents of those higher regions have the ability to directly transmit their spiritual power to deserving followers".

One hundred years ago Madame Blavatsky---claiming to have gained her information from her Masters---set forth a theory of "kriyashakti" containing the same three "ideas" as outlined by David Lane.

The Purpose and Contents of This Paper

An endeavour has been made to compile in the following pages the basic "ideas" of the Blavatskian "kriyasakti" theory as found in the voluminous writings of H.P. Blavatsky and her Masters.

Chapters 1 through 6 (pp. 17-32) deal with the "theoretical" aspects of the following subjects:

- 1) H.P. Blavatsky and Her Adept-Teachers;
- 2) A Definite Science Based on Cumulative Testimony;

- 3) The Nature of Adeptship;
- 4) The Nature of Seership;
- 5) Mediumship and Seership; and
- 6) Thought-forms.

The remainder of the compilation (chapters 7 through 13, pp. 33-50) gives seven "real-life case studies" of the "kriyashakti" effect. The individuals considered are:

- 7) Emmanuel Swedenborg (1688-1772), Swedish seer and mystic;
- 8) Rai Salig Ram (1829-1898), Radhasoami master;
- 9) William Stainton Moses (1839-1892), English medium;
- 10) Anna Kingsford (1846-1888), gifted English seeress; and her collaborator, Edward Maitland (1824-1897);
- 11) William Oxley, well-known English spiritualist;
- 12) Laura C. Holloway (1848-1930), American author and psychic; and
- 13) the young H.P. Blavatsky, "the Russian Child Medium".

Skepticism Of Madame Blavatsky's "Claims"

Some critics and skeptics, no doubt, will point the "kriyashakti" finger at Madame Blavatsky herself! Didn't she have "visions" of non-physical "realms" and "beings", too? Couldn't H.P.

Blavatsky have been a "victim" of her own "subconscious mind"?

Didn't she claim contact with "hidden Masters" just as elusive as Paul Twitchell's Eck Masters? Is the Master Koot Hoomi any more "real" than the Eck Master Rebazar Tarzs? Couldn't Koot Hoomi have been a "projection" of Madame Blavatsky's own "kriyashakti"?

Furthermore, wasn't she exposed as a "charlatan" who invented the Mahatmas for her own devious purposes?

I will briefly reply to these important questions:

(1) To the criticism that Madame Blavatsky could have been a "victim" of kriyashakti herself, this is certainly a "possibility". But see Chapter 13, pp. 48-50 where Madame Blavatsky describes her own "kriyashakti" experiences as a young girl. She had some "startling [psychological] insights" basing some of her conclusions on what her Masters later told her. It should also be noted that Blavatsky claimed that she was later trained to "pierce" the illusions produced by her own "George"!*

(2) As to the "flesh-and blood reality" of H.P. Blavatsky's "Masters", I agree fully with Howard Murphet's assessment:

The existence of Adepts is a logical, inevitable assumption to serious students of

*For more information on H.P.B.'s "psychological development", see H.P. BLAVATSKY, TIBET AND TULKU by Geoffrey A. Barboraka. (Adyar, Madras, India: The Theosophical Publishing House, 1966); also consult EXPLORING THE UNKNOWN by Geoffrey Farthing. (Wheaton, Illinois: The Theosophical Publishing House, 1978).---EDITOR.

yoga...[and] the esoteric philosophy....But the existence of the particular Adepts [Koot Hoomi, Morya and others] concerned with the launching of the Theosophical Movement becomes much more than an assumption to the conscientious researcher into the theosophical archives. *Anyone who delves deeply into the files of documents, diary entries and private correspondence of the Founders [H.P. Blavatsky and Henry Olcott] and early theosophical workers must inevitably come to the conclusion that Madame Blavatsky's Mahatmas were real, living individuals.*

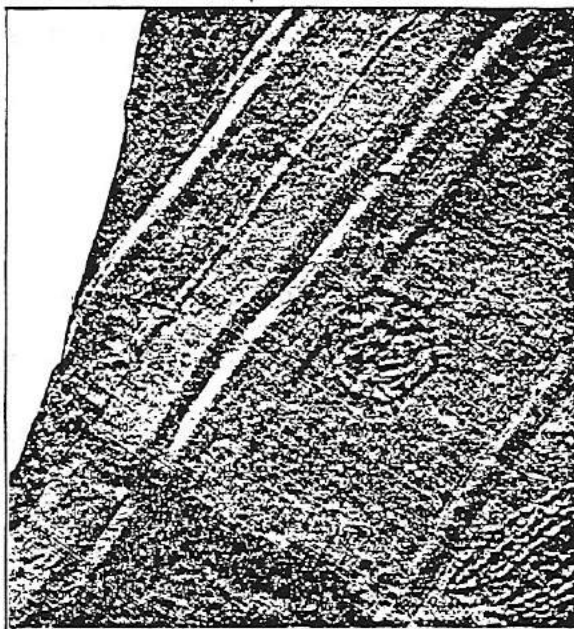
I believe that there is "adequate" historical evidence pointing toward the "physical" reality of the Masters Koot Hoomi, Morya and other Theosophical Adepts[#].

[#]WHEN DAYLIGHT COMES: A BIOGRAPHY OF HELENA PETROVNA BLAVATSKY. (Wheaton, Illinois: The Theosophical Publishing House, 1975), p. xxx.---EDITOR.

[#]Two "evidential" incidents will suffice for the present paper. Colonel Henry S. Olcott---co-founder with Madame Blavatsky of the Theosophical Society---gives testimonial to repeated encounters with the Theosophical Masters. In one incident (New York City, 1877), Colonel Olcott writes:

"Throughout my studies I have tried to obtain my proofs in a valid form. I have known mesmerism for a quarter of a century or more, and make every allowance for self-deception and external mental impressions. What I have seen and experienced is, therefore, very satisfactory to myself, though mainly valueless to others. Let me give...one instance.

"One evening, at New York, after bidding H.P.B. good night, I sat in my bed-room, finishing a cigar and thinking. Suddenly there stood my [Master Morya] beside me. The door had made no noise in opening, if it had been opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humour towards me, I asked him a favour. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion...conjured up by H.P.B. He laughed, unwound the embroidered Indian cotton [turban] he wore on this head, flung it to me, and ---was gone. That cloth I still possess, and it bears in one corner the initials...of my [Master] in thread-work. This at least was no hallucination, and so of several other instances I might relate."



Elsewhere, Colonel Olcott describes more precisely how the Mahatma "left" his bedroom:

"When I asked him to leave me some tangible evidence that I had not been the dupe of a vision, but that he had indeed been there, he removed from his head the [turban] he wore, and giving it to me, vanished from my sight."

The turban is in the archives of the Theosophical Society, Adyar, Madras, India. See illustration on this page of a corner of this "materialized" turban.

Living in Bombay, India, Colonel Olcott was visited by the same Master. I transcribe Olcott's diary entry for July 15, 1879:

"Had visit in body of the Sahib [Morya]!! [He] sent Babula to my room to call me to H.P.B.'s bungalow, and there we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast with them."

In a letter to a friend, Olcott describes the same event in greater detail:

"This same Brother [Morya] once visited me in the flesh at Bombay, coming in full day light, and on horseback. He had me called by a servant into the front room of H.P.B.'s bungalow (she being at the time in the other bungalow talking with those who were there)....She [H.P.B.] came over at once with a rush, and seeing him dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bungalow, but only H.P.B. and I, and the servant saw him."

These and many similar experiences cannot be "easily" explained away as nothing but "kriyashakti" visions! A selection of other "encounters" with H.P.B.'s Masters can be found in Geoffrey A. Barboraka's THE MAHATMAS AND THEIR LETTERS. (Adyar, Madras, India: The Theosophical Publishing House, 1973).---EDITOR.

(3) As to the charges that H.P. Blavatsky was a fraud who performed "bogus" psychic phenomena and invented "fictitious" Masters---, how much truth is there in these accusations? I believe that careful, detailed *historical research* into the primary source documents (both pro and con) shows that these accusations against H.P.B. have no *solid, factual* foundation upon which to rest. Based on a *historical perspective*, it has become increasingly clear to me over the years that Madame Blavatsky was not the charlatan as she has been represented by her enemies and detractors. All reports about her need to be carefully sifted for elements of malicious invention.*

But putting historical considerations aside, one can evaluate **The Blavatskian Kriyashakti Theory** on its own merits. I believe this "theory" is a "master-key" to an genuine understanding of the workings of the human psyche (on all levels of consciousness). Be that as it may, the reader is invited to study Blavatsky's theory in the following pages and judge it on its own merits *regardless of its origin*.

* In December 1885, Richard Hodgson (1855-1905), an investigator for the Society for Psychical Research in London, published a report in the Society's proceedings in which he branded H.P. Blavatsky a charlatan and Russian spy. Hodgson's report has been the basis for most subsequent attacks on Madame Blavatsky, as to her morals, the non-existence of her Masters, and the worthlessness of Theosophy. Adlai E. Waterman, in his book OBITUARY: THE "HODGSON REPORT" ON MADAME BLAVATSKY (published 1963) gives a detailed analysis of Hodgson's major charges against H.P.B. Waterman's examination refutes and discredits Hodgson's "case" against H.P.B.---EDITOR.

Chapter 1

H. P. BLAVATSKY AND HER ADEPT-TEACHERS



The Sages of the Orient

When years ago, we first travelled over the East, we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear.

H.P. Blavatsky¹

Who are the Mahatmas?

Who are they whom you call your "Masters"?

They are living men, born as we are born, and doomed to die like every other mortal.

Yes, but it is rumoured that some of them are a thousand years old. Is this true?

Some Adepts do exceed, by a good deal, what you would call the ordinary age; yet there is nothing miraculous in it, and very few of them care to live very long.

But what does the word "Mahatma" really mean?

Simply a "great soul", great through moral elevation and intellectual attainment.

And why do you call them "Masters"?

We call them "Masters" because they are our teachers; and because from them we have derived all the Theosophical truths. They are men of great learning, whom we term Initiates, and still greater holiness of life. They are not ascetics in the ordinary sense, though they certainly remain apart from the turmoil and strife of your western world.

H.P. Blavatsky²

The Teachings of Our Eastern Masters

Every word of information found in this work [Isis Unveiled] or in my later writings, comes from the teachings of our Eastern Masters; and many a passage in these works has been written by me under their dictation. In saying this no supernatural claim is urged, for no miracle is performed by such a dictation. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

H.P. Blavatsky³

Chapter 2

A DEFINITE SCIENCE BASED ON CUMULATIVE TESTIMONY

The Accumulated Wisdom of the Ages

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system. The facts have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there. The system in question is no fancy of one or several isolated individuals. It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the teachings of higher and exalted beings, who watched over the childhood of Humanity. For long ages, the "Wise Men" of the Fifth Race had passed their lives in learning by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts (i.e., men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions--so obtained as to stand as independent evidence -- of other adepts, and by centuries of experiences.

H.P. Blavatsky⁴

Unanimous and Collective Experience

These seers' spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts and microscopes of the chemist and naturalist may get out of order; the telescope may get spoiled; our recording instruments are beyond the influence of weather or the elements.

H.P. Blavatsky⁵

The Mysteries of Being, of Life, Death, and Re-birth

By the training of faculties we all possess, but which they alone have developed to perfection, the Adepts have entered in spirit these various planes and states. For long ages, one generation of Adepts after another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned.

H.P. Blavatsky⁶

A Definite Science Based on Personal Observation

For thousands of years, one initiate after another has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the "Great Brotherhood of the Himalayas" who give us these doctrines.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the observations of one with those of another, and finding none of the contradictions so frequently noticed in communications of mediums, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariable corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later--the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established.

H.P. Blavatsky⁷

Chapter 3

THE NATURE OF ADEPTSHIP

Through Personal Experience

We tell you what we know, for we are made to learn it through personal experience.

Koot Hoomi⁸

Mere Acquirement of Knowledge

The recognition of the higher phases of man's being on this planet is not to be attained by mere acquirement of knowledge. Volumes of the most perfectly constructed information cannot reveal to man life in the higher regions. One has to get a knowledge of spiritual facts by personal experience and from actual observation.

Koot Hoomi⁹

Into the Arcana of Being

Behind the curtain of Maya its vapours and deceptive appearances are perceived by the adept, who has learnt the great secret how to penetrate thus deeply into the Arcana of being.

Koot Hoomi¹⁰

To Probe the Secrets of Being

The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its

laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that--to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue are familiar to him. No change in the etheric vibrations can escape him. He applies his knowledge, and behold a miracle! And he who started with the repudiation of the very idea that miracle is possible, is straightway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan! And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail, but everyone of us has to begin from the beginning, not from the end. Our laws are as immutable as those of Nature. We build our philosophy upon experiment and deduction. Learn first our laws and educate your perceptions, dear Brother. Control your involuntary powers and develop in the right direction your will and you will become a teacher instead of a learner.

Koot Hoomi¹¹

Knowledge and Soul Enlightenment

The Tchang-chub (an adept who has, by the power of his knowledge and soul enlightenment, become exempt from the curse of UNCONSCIOUS transmigration)--may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly--during his life if he chooses. He holds the power of choosing for himself new bodies--whether on this or any other planet--while in possession of his old form, that he generally preserves for purposes of his own.

Koot Hoomi¹²

Greatest Problem within the Ken of Human Conception

Life, the greatest problem within the ken of human conception, is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form--life, as a state of being on this earth. It can never be grasped so long as it is studied separately and apart from universal life. To solve the great problem one has to become an occultist; to analyze and experience with it personally in all its phases, as life on earth, life beyond the limit of physical death, mineral, vegetable, animal and spiritual life; life in conjunction with concrete matter as well as life present in the imponderable atom.

Koot Hoomi¹³

An Instantaneous, Implicit Insight into every First Truth

Believe me, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. The adept sees and feels and lives in the very source of all fundamental truths--the Universal Spiritual Essence of Nature.

Koot Hoomi¹⁴

The Highest Form of Adeptship

When our great Buddha---the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; i.e.--his spirit could at one and the same time rove the interstellar spaces in *full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves, the last Khobilgan who reached it being Tsong-ka-pa of Kokonor (XIV Century), the reformer of esoteric as well as of vulgar Lamaism. Many are those who "break through the egg-shell", few who, once out, are able to exercise their *Namastaka* fully, when completely out of the body. *Conscious* life in Spirit is as difficult for some natures as swimming is for some bodies....The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies---of more or less etherialised matter, inhabiting other regions of the Universe.

Koot Hoomi¹⁵

Within and to the Very Edge of the Cosmic Veil

So far as we know.....so far as the highest Planetary Spirits have ascertained....the infinite mind displays the regular unconscious throbbings of the eternal and universal pulse of Nature, throughout the myriads of worlds within as without the primitive veil of our solar system.

So far---WE KNOW. *Within* and to the utmost limit, to the very edge of the cosmic veil we know....owing to personal experience; for the information gathered as to what takes place beyond we are indebted to the Planetary Spirits, to our blessed Lord Buddha.

Koot Hoomi¹⁶

Great Adepts and Trained Seers

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too

deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?

And this is true to the letter. For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to---even in spirit---only those of our system; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe; i.e., on the three planes of the chain of sphere beyond our earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them.

H.P. Blavatsky¹⁷

Chapter 4

THE NATURE OF SEERSHIP

Many Seers Subject to the Delusions of Isolation

From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long---an extraordinarily long-series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusion, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man.

H.P. Blavatsky¹⁸

"Eureka! We Have Gotten a Revelation from the Lord!"

Along that crowded thoroughfare, Spiritualists and mystics, prophets and seers elbow each other now-a-day....Vainly do your modern seers creep into every cleft and crevice without outlet they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: "Eureka! We have gotten a Revelation from the Lord!"---for verily have they nothing of the kind. They have disturbed but bats, less blind than their intruders; who, feeling them flying about, mistake them as often for angels-- as they too have wings!....

Poor, poor Humanity, when shalt thou have the whole and unadulterated Truth! Behold, each of the "privileged" ones saying: "I alone am right! *There is no lacuna [gap]....*" No; none:---not on that one special page opened before him, and which he alone is reading in the endless volume of "Spirit Revelation" called *Seership*. But why such stubborn oblivion of the important fact that there are other and innumerable pages before and after that one solitary page that each of the "Seers" has so far hardly learnt to decipher? Why is it, that

every one of those "Seers" believes himself the Alpha and the Omega of Truth?....

You have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg and others. Not one among the number but thoroughly *honest, sincere, intelligent, well educated; aye, even learned.* Each of them in addition to these qualities has or had a "Guardian" and a *Revelator*---whose mission it is or has been to spin out to his spiritual ward---a new system embracing all the details of the world of Spirit. Tell me, do you know of two that agree? And why, since truth is one, and that putting entirely the question of discrepancies in details aside---we do not find them agreeing even upon the most vital problems---those that have either "*to be, or not to be*"---and of which there can be *no two solutions?*

Koot Hoomi¹⁹

Contradictory Views of Three Mystics

In reference to your wonder that the views of the three mystics "are far from being identical", what does the fact prove? Were they instructed by *disembodied, pure, and wise Spirits*---even by those of one remove from our earth on the higher plane---would not the teachings be identical?

The question [may arise]: "May not Spirits as well as men differ in ideas?" Well, then, their teaching will not be more authoritative than those of mortal men.

"But, they may belong to different spheres?" Well; if in the different spheres contradictory doctrines are propounded, these doctrines cannot contain the Truth, for Truth is *One*, and cannot admit of diametrically opposite views; and pure Spirits who see it *as it is*, with the veil of matter entirely withdrawn from it---cannot err.

Now, if we allow of different aspects or portions of the Whole Truth being visible to different intelligences, each under various conditions, as for example various portions of one landscape develop themselves to various persons, at various distances and from different standpoints....if we add to this the countless kosmical influences which distort and deflect all efforts to achieve definite purposes....I think we shall have no difficulty in understanding how even a definite spiritual advance may to a certain extent lead different individuals to apparently different conclusions and theories.

Koot Hoomi²⁰

Two Kinds of Seership

There are two kinds of seership---that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth,

through the veil which physical nature interposes.

The mind is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*, the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *supersentient* soul. That state is known in India as *Samadhi*; it is the highest condition of spirituality possible to man on earth.

When the body is in the state of *dharana*, the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinged with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities*: the God---our *Nous*".

This is the state which such seers as Plotinus and Apollonius termed the "Union to the Deity"; which the ancient Yogins called *Isvara*, and the modern call "Samadhi"; but this state is as far above modern clairvoyance as the stars above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, *he had been united to his God* but six times during the sixty-six years of his existence.

H.P. Blavatsky²¹

One General Law of Vision

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are *willingly* and others who are *unwillingly*---blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained---concerning the spiritual insight of things and the supposed revelations made unto man in all ages....no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

Morya²²

Hallucinations

A hallucination is a state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such visions are not always what physicians would make them, empty and unreal dreams. No one can see that which does not exist---i.e., which is not impressed---in or on the astral waves. A Seer may, however, perceive objects and scenes (whether past, present or future) which have no relation whatever to himself, and also perceive several things entirely disconnected with each other at one and the same time, thus producing the most grotesque and absurd combinations. Both drunkard and Seer, medium and Adept, see their respective visions in the Astral Light; but while the drunkard, the madman, and the untrained medium, or one suffering from brain-fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves, the Adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they want to observe, and how to see beyond the upper outward layers of the Astral Light. With the former such glimpses into the waves are hallucinations; with the latter they become the faithful reproduction of what actually has been, is, or will be, taking place. The glimpses at random caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the Adept and Seer into steady pictures, the truthful representations of that which he wills to come within the focus of his perception.

H.P. Blavatsky²³

Chapter 5

MEDIUMSHIP AND SEERSHIP

The Deceptive Outer Forms of Phenomena

Insisting that *all* the facts of [mediumship] and the phenomena of Spiritualism [or psychic phenomena] are mere fraud or hallucination...[the materialistic scientists] force the educated masses to follow the inclination of their intellects and hearts, unsatisfied by all-destroying science, and to seek satisfaction in the deceptive outer forms of phenomena....

H.P. Blavatsky²⁴

The First Self-Deceived Victim

We describe the broad main features and facts of mediumship [channeling]....We maintain---having unfortunately passed at one period of life *personally* through such experiences---that on the whole, mediumship [channeling] is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim....

H.P. Blavatsky²⁵

The Sources From Which the Influences Come

A medium may know the sources from which the influence comes, or in more explicit terms, *the nature of the being, whose action is transmitted through him*, or he may not know it. He may be under the influence of his own seventh principle [*Atman* or Higher Self] and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely

ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him....

H.P. Blavatsky²⁶

The Human Mind Incarnate

Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to *any foreign source* until the wonderful intrinsic capabilities of the human mind *incarnate* have all been taken into account.

H.P. Blavatsky²⁷

The Special Study-Training of Occultism

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

H.P. Blavatsky²⁸

Chapter 6

THOUGHT-FORMS

Every Thought of Man

Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself---coalescing, we might term it---with an elemental; that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power; an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or nervous organisation which comes in contact with it in proportion to its dynamic intensity....the Adept evolves these shapes consciously, other men throw them off unconsciously.

Koot Hoomi²⁹

Thoughts are Things

The lower world of effects [psychic world, astral plane] is the sphere of such distorted Thoughts; of the most sensual conceptions and pictures; of anthropomorphic deities, *the out-creations of their creators*, the sensual human minds of people who have never out-grown their *brutehood* on earth....Thoughts are things---have tenacity, coherence, and life---they are real entities....Disembodied---the creator is attracted naturally to its creation and creatures....

Koot Hoomi³⁰

Foreign Influences, Living Entities

...Magnetism and invisible results [proceed] from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents....The unprogressed *Planetaries*...delight in personating gods and sometimes well known characters who have lived on earth. There are..."Chohans of Darkness", not...*devils* but imperfect "Intelligences" who have never been born on this or any other...sphere.

Morya³¹

Shells, Thoughts and Old Astral Pictures

[Question:] When a clairvoyant...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?....

[Answer:] Shells...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..., could not tell whether it was an image or reality; and then each sight of it is a revivification of the image....

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....

H.P. Blavatsky³²

Chapter 7

EMMANUEL SWEDENBORG



Emmanuel Swedenborg was the great Swedish seer, mystic and Theosophist. He was born on the 29th January, 1688 and died in London on March 29th, 1772. Swedenborg was a man of undeniable and recognised integrity whose learning in Mathematics, Astronomy, the natural Sciences and Philosophy was far in advance of his age. When forty-six years of age, he became a "seer". Swedenborg claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye. Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will

ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances. Nevertheless, Swedenborg saw from Gothenburg the great fire at Stockholm and told it to his friends, no telegraph being in use in those days. His clairvoyant powers were very remarkable; but they did not go beyond this plane of matter; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy, than of his spiritual insight.

[Let us give two examples.] Scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life--intelligent, conscious life---*must* exist on other worlds than ours. But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it: witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe.

With our physical senses alone at our command, none of us can hope to reach beyond gross Matter. We can do so only through one or another of our seven *spiritual* senses, either by training, or if one is a born Seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse, as witness Swedenborg and others.

H.P. Blavatsky³³

Chapter 8

RAI SALIG RAM*



Salig Ram---a truly good man---yet a devotee of another error. Not his guru's [Shiv Dayal Singh's] voice---*his own*. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by *forced* visions; by *hatha* yoga and prolonged asceticism. S. Ram is the chief *medium* and at same time the principal magnetic factor, who spreads his disease by infection---*unconsciously to himself*; who inoculates with his vision all the other disciples.

There is but one general law of life, but innumerable laws qualify and determine the

* Rai Salig Ram (1829-1898) was a highly educated Indian, mastering theology, English, mathematics, and Urdu. While working in the office of Postmaster General, North Western Provinces, India, he came into contact with Shiv Dayal Singh (1818-1878). Shiv Dayal Singh, the founder of what has become known as the Radhasoami Movement, taught the yoga of the sound current (*surat shabd yoga*) which practice, it is claimed, enables one to leave the body at will and journey directly back to the abode of the Supreme Lord (Radhasoami). After Shiv Dayal's death in 1878, Rai Salig Ram eventually became a guru successor to Shiv Dayal Singh and founded one of the two largest Radhasoami groups. Rai Salig Ram claimed that his guru, Shiv Dayal Singh, was the first full incarnation of the Supreme Lord. Rai Salig Ram believed that before Dayal Singh's incarnation, the path to the Absolute Abode was never fully or openly revealed.---EDITOR.

myriads of forms perceived and of sounds heard. There are those who are *willingly* and others who are *unwillingly*---blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained---concerning the spiritual insight of things and the supposed revelations made unto man in all ages----no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

No harm and much instruction may come to you by joining his [Rai Salig Ram's] Society....Learn and study. You are right: they say and affirm that *the one* and only God of the Universe was incarnated in their guru [Shiv Dayal Singh], and were such an individual to exist he would certainly be higher than any "planetary" [Planetary Spirit, *Dhyana Chohan*]. But they are idolaters....Their guru was no initiate, only a man of extraordinary purity of life and powers of endurance....

Morya³⁴

Chapter 9

WILLIAM STANTON MOSES*



Stanton Moses' occult psychical energies are tremendous; but they have lain dormant, folded up within him and unknown to himself, when some eight years or so, Imperator threw his eye upon him and bid his spirit soar. Since then, a new life has been in him, a dual existence...Whenever under the influence of *Imperator* he is all alive to the realities of

* See footnote on page 38 for a biographical sketch of William Stanton Moses and information on Imperator.--
-EDITOR.

Occultism, and the superiority of our Science over Spiritualism. As soon as left alone and under the pernicious guidance of those he firmly believes having identified with disembodied Souls--all becomes confusion again!...It is but when standing face to face with his *inner Self* that he realizes the truth that there is something higher and nobler than the prittle-prattle of pseudo Spirits. It was at such a moment that he heard for the first time the voice of *Imperator*....Stainton Moses was ordered to prepare for the time when the Self within him will become conscious of its spiritual, independent existence, will act and talk face to face with its Instructor, and will lead its life in Spiritual Spheres normally and without external or internal mediumship at all. And yet once conscious of what he terms "external Spirit action" he recognised no more hallucination from truth, the false from the real; confounding at times Elementals and Elementaries, embodied from disembodied Spirit....When helped to get free from his *too material* body, absent from it for hours and days sometimes, his empty machine run during that period from afar and by *external, living* influence,---as soon as back [in the body], he would begin labouring under the ineradicable impression of having been all that time the vehicle for *another* intelligence, a disembodied not embodied Spirit, *truth* never once flashing across his mind....What Stainton Moses often mistook for *Imperator* was his own higher *Self*, his divine *Atman*....Mediumship is abnormal. When in further development the abnormal has given way to the natural, the *controls* are shaken off, and passive obedience is no longer required, then the medium learns to use his will, to exercise his own power, and becomes an adept. The process is one of development and the neophyte has to go to the end. As long as he is subject to occasional trance---he cannot be an adept. Stainton Moses passes two-thirds of his life in Trance.

Koot Hoomi³⁵

Read Stainton Moses' "Spirit Teachings" in *Light* [a London spiritualistic magazine]....Read carefully p. 319 and tell me whether the dialogue [in automatic script] between *Imperator* and Stainton Moses is not a mental dialogue between himself and himself---his emotional self and his intellectual *reasoning* self. Koot Hoomi and Morya say that the *Imperator* of his early mediumship is a "Brother"....But assuredly the *Imperator* of then [the early days of Stainton Moses' mediumship] is *not* the *Imperator* of today! Stainton Moses declares the statement of *Imperator* being a Brother [Adept] "to be a downright,

* William Stainton Moses (1839-1892) was a remarkable English medium and religious teacher. The period of his life between 1872 and 1881 was marked by an inflow of transcendental powers. He had distrusted spiritualism and considered all its phenomena spurious. But he agreed to have a closer look into the matter and attended his first seance in April 1872. Stainton Moses soon became convinced of the existence of discarnate spirits and of their power to communicate with the living. Then he showed signs of great psychic powers himself. Five months after his introduction to Spiritualism, he had his first experience of levitation. The physical phenomena continued with gradually lessening frequency until 1881. They were of extremely varied nature. Apports were frequent phenomena. Psychic lights of greatly varying shapes and intensity were frequently observed. Scents were produced in abundance, such as musk, verbena and sandalwood. Stainton Moses also did automatic writing. These automatic scripts began in 1872 and lasted until 1883. They fill 24 notebooks. The automatic messages were almost wholly written by Stainton Moses' own hand, while he was in a normal waking state. The scripts are in the form of a dialogue. The identity of the spirit communicators was not revealed by Stainton Moses in his lifetime. The chief "guide" or "control" was known as *Imperator* who announced his presence on September 19, 1872. On July 6, 1873, *Imperator* revealed that he was the prophet Malachias of the Old Testament. *Imperator* was seen clairvoyantly by Stainton Moses on many occasions.---EDITOR.

palpable absolute falsehood"....How easy it is to show that the best medium in the world is as likely to become a subject to hallucination, to *Maya*. Why Morya said that Stainton Moses (his "guardian" and guide *Imperator* notwithstanding) could be made to mistake our *Poodi* (an elemental spook) for Christ---if the Masters wanted to. And that after that Stainton Moses would bamboozle *involuntarily* the whole world of Spiritualists with his assurance that he *did* see Christ and that Jesus told him that, this and the other. "Stainton Moses is too far gone" the Masters say. "In *Maya* he lives, in *Maya* he will die, and in *Maya* he will pass a long period before his next rebirth."

H.P. Blavatsky³⁶

[In a letter of November 1881, Stainton Moses wrote:

"The coherent development of my mediumship has been uninterrupted. There is no LACUNA. Now objective mediumship is gone, and my inner spirit-sense is opened. Only yesterday I sought and got from *Imperator who was clearly visible and audible to me* exact and precise renewal of what he has so often repeated....Whatever may be the explanation, *rest assured without room for doubt that not only is he not a Brother, but that he knows nothing whatever of any such beings*....Your warning as to my being on the wrong scent if I supposed this were a made up story of H.P. Blavatsky's is heeded...I should not have been found for years defending her against every kind of calumny if I thought her capable of a mere vulgar fraud....

When Koot Hoomi saw this letter, he annotated several sentences. To the statement of

* In letters to H.P. Blavatsky and Henry S. Olcott---, William Stainton Moses admitted that Madame Blavatsky and her "Brothers" (Masters) were in psychic rapport with Stainton Moses himself, *Imperator* and his other "spirit guides". In a letter (March 23, 1876) to Henry S. Olcott---, Stainton Moses pens the following words: "That sandalwood scent is so familiar to me. One of the most persistent phenomena in our circle was the production of scent....This for the past two years. My friends always knew when our best seances would be by the prevalence of that perfume in my atmosphere....What a marvellous power is it that these Brothers wield....Certainly all doubt as to the Brotherhood and their work is gone. I have no shred remaining. I believe, simply, and I labour so far as in me lies to fit myself for such work as they may design me for."

In another letter (Oct. 7, 1876) to Mme. Blavatsky, Stainton Moses writes: "It is because I dimly see---and far more because *Imperator* tells me that in Occultism I shall find a phase of Truth not yet known to me, that I look to it [Occultism] and you [H.P. Blavatsky]. Probably the time will never come during my stay on earth when I shall have penetrated the veil, probably my life will be spent in searching for Truth, through means of which you are to me the present exponent."

In still another letter (Dec. 31, 1876), Stainton Moses pens these words to Col. Olcott: "I do not know whether I rightly conjecture from *Imperator* this morning that H.P. Blavatsky is about me, working about me, I mean,---for my good or enlightenment in some way. It is no use asking her: but I believe she is."

In a letter dated (May 18, 1877) to Mme. Blavatsky, Stainton Moses comments on her "Brothers": "Some of your friends have paid me a visit of late rather often, if I may judge by the atmosphere of sandalwood which pervades my rooms and myself....From a well-defined spot just round the crown of the head, quite small (the size of a half-crown piece), exudes a most powerful odour....I feel myself in a transition state, and wait what turns up. Magus [one of the other spirits in communication with Stainton Moses] seems the presiding genius in many ways now...."

Yet there are contradictory statements. In an automatic script (dated Dec. 24, 1876), *Imperator* says to Stainton Moses: "....your American friends [Blavatsky and Olcott] understand neither your character, nor your training, nor your spiritual experiences....She [Blavatsky] does not know us in any way, and we know nothing of this Lodge or Brotherhood....Assuredly you would not mistake any other spirit for us. It would be impossible. We are what we have revealed ourselves to you....and our name and presence could not be taken by any other. We have been permanently your Guardian, and no other takes our place."---EDITOR.

Stainton Moses: "Only yesterday...Imperator...*was clearly visible and audible to me....*"---Koot Hoomi made this comment:

"So was Madame Lebendorff *clearly visible and audible* to the Russian child medium [H.P. Blavatsky herself!]. So is Jesus and John the Baptist *clearly visible and audible* to Edward Maitland* who is as *true* and as *honest* and *sincere* as Stainton Moses....Does not Mrs. Kingsford@ feel that she *saw* and *conversed* with *God!*....and a few evenings after she talked with, and received a written communication from the Spirit of a dog?....And who purer or more truthful than Mrs. Kingsford or Mr. Maitland! Mystery, mystery will you exclaim. **IGNORANCE** we answer: the creation of that we believe in and *want* to see."³⁷---Editor.]

* See Chapter 13, pp. 48-50. of this paper for H.P. Blavatsky's own account of her "mediumistic" communications from the "spirit" of Madame Lebendorff.---EDITOR.

See Chapter 10, pp. 41-43 of this paper for information on Edward Maitland and Anna Kingsford.---EDITOR.

@ See Chapter 10, pp. 41-43 of this paper for information on Anna Kingsford and Edward Maitland.---EDITOR.

Chapter 10

ANNA KINGSFORD AND EDWARD MAITLAND*



Mrs. Kingsford and Mr. Maitland are natural-born Seers and clairvoyants....Well may you admire and more should you wonder at the marvellous lucidity of that remarkable seeress Mrs. Kingsford, who ignorant of Sanskrit or Pali, and thus shut out from their metaphysical treasures, has yet seen a great light shining from behind the dark hills of

* Anna Kingsford (1846-1888) was a mystical writer who, with her co-worker, Edward Maitland (1824-1897), promoted a Hermetic approach to Christianity and metaphysics. They are best known for their joint collaboration in writing *THE PERFECT WAY*; or, the Finding of the Christ, (London, 1882), a mystical, esoteric interpretation of Christianity. Mrs. Kingsford was a seeress; her inner nature had attained some degree of illumination, and the spiritual knowledge of the soul manifested itself at times through mystical visions which Mrs. Kingsford embodied in some of her writings. Edward Maitland was also gifted with "second sight" and "inward illuminations".---EDITOR.

exoteric religions. How, think you, did the writers of "The Perfect Way" come to know that Adonai was the Son and not the Father?....Verily, in that work they lay their hands several times upon the keystone of Occultism....

It is certainly most flattering to hear that Mrs. Kingsford "had essayed her best to meet me in one or more of her trances"; and most sad to learn that "though she had invoked me with all her spiritual intensity---she could get no response". It is too bad, really, that this "ladie fair" should have been put to the trouble of a fruitless ramble through space to find insignificant me. Evidently we move in different astral "circles", and hers is not the first instance of persons becoming skeptical as to the existence of things outside their own *milieu*. There are, you know, "Alps upon Alps" and from no two peaks does one get the same view!....

Mrs. Kingsford's idea that the human Ego is reincarnated in several successive human bodies is the true one. As to its being reborn in animal forms after *human* incarnation it is the result of her loose way of expressing things and ideas....With all that there is *no* reincarnation as taught by the London Seeress as the intervals between the *rebirths* are too immeasurably long to permit of any such fantastic ideas....The total incarnations of man in each planet is 777. Not much to divide over some millions of years that man passes on one planet. Let us take but one million of years to represent man's entire term upon our earth in this Round (or Cycle); and allowing an average of a century for each life, we find that whereas he has passed in all his lives upon our planet (in this Round) but 77,700 years--he has been in the subjective spheres 922,300 years. *Not much encouragement for the extreme modern re-incarnationists (like Mrs. Kingsford) who remember their several previous existences!....*

Koot Hoomi³⁸

No doubt, Mrs. Kingsford, the gifted author of *The Perfect Way*, is the most competent person in all Europe---I say it advisedly and unhesitatingly---to reveal the hidden mysteries of real Christianity. But, she is not an initiate, and cannot, therefore, know anything about a doctrine, the real and correct meaning of which no amount of natural seership can reveal, *as it lies* altogether beyond the regions accessible to untrained seers. If revealed, its secrets would, for long years, remain utterly incomprehensible even to the highest physical sciences. I hope, this may not be construed into a desire of claiming any great knowledge for myself; for I certainly do not possess it. All that I seek to establish is, that such secrets *do* exist, and that, outside of the initiates, no one is competent to prove, much less to *disprove*, the doctrines now given out....

Reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist tells an Occultist that he is a reincarnation of Louis XV*, or that Mrs. X is a reincarnation of Joan of Arc#, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a

* French king (1638-1715).---EDITOR.

French saint and national heroine (1412-1431).---EDITOR.

reincarnation of Sesostris^{*} or of Semiramis[#], but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct....

H.P. Blavatsky³⁹

^{*} There were three kings of Egypt with this name: Sesostris I (died 1928 B.C.); Sesostris II (died 1878 B.C.); and Sesostris III (died 1843 B.C.).---EDITOR.

[#] Mythical Assyrian queen. Her legend is probably based on Sammuramat, regent of Assyria (810-805 B.C.).---EDITOR.

Chapter 11

WILLIAM OXLEY*



[William Oxley declared in September 1882: "...I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and afterwards in my own language. On the

* William Oxley was a well-known spiritualist from Manchester, England. He personally investigated many mediums during the heyday of Spiritualism. He wrote a number of books including *THE PHILOSOPHY OF SPIRIT*: illustrated by a New Version of the Bhagavad-Gita (London, 1881), *MODERN MESSIAHS AND WONDER WORKERS* (London, 1889) and *ANGELIC REVELATIONS* (5 volumes, compiled and published by Oxley). He was somewhat of a mystic and evolved a complicated system of thought on "Hierosophy, Theosophy, and Psychosophy".---EDITOR.

last occasion I enquired "Are you conscious of your connection with your physical organism, which I presume is now in India?..." The reply given by Koot Hoomi was, 'In my first visit I was not successful; in my second hardly more so; and in the present one it is still doubtful.'....

In response to Oxley's statement, the following letter was published in *The Theosophist* (September, 1882):]

"I am commanded by my beloved Master, known in India and the Western lands as Koot Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley....It is claimed by the said gentleman that my Master Koot Hoomi (a) has thrice visited him "by the astral form"; and (b) that Koot Hoomi had a conversation with Mr. Oxley when, as alleged he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *Mayavi-rupa* to preserve its consciousness simultaneously with the body 'at both ends of the line'.

"Therefore my Master declares that:---

"1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot Hoomi....

"2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making Mr. Oxley's acquaintance and of sincerely admiring his intuitional powers and *western* learning---yet Koot Hoomi has never approached him whether astrally or otherwise: Nor has Koot Hoomi ever had any conversation with Mr. Oxley, least of all one of that nature in which both the subject and predicate, the premises and conclusions are all wrong....

By order,

Djual-Khool⁴⁰

...Of all the present English "prophets", William Oxley is *the only one* who has an inkling of truth; hence the only one calculated to effectually help our Theosophical movement....I must admit, there is much sound philosophy here and there in what he writes; and, though his story of "Busiris" in its anthropomorphic presentation is ridiculous nonsense, and his rendering of Sanskrit names is mostly wrong;...yet he is positively and absolutely the only one whose general comprehension of *Spirit*, and its capabilities and functions after the first separation, we call *death*, are on the whole if not quite correct, at least approximating very nearly Truth....

...I know he is thoroughly sincere and incapable of a deception or even exaggeration. But he trusts too much to his subjects. Let him be cautious and very guarded....He is a valuable man, and indeed, more worthy of sincere respect than any other *Spiritualistic* mystic I know of. And though I have never approached him astrally or conversed with him I have often examined him in thought....

Koot Hoomi⁴¹

CHAPTER 12

LAURA C. HOLLOWAY*

Aroused some 18 months ago to curiosity by the perusal of *The Occult World*^{*} and later on by that of *Esoteric Buddhism*[@] to enthusiastic envy, Laura Holloway determined to "find out the truth" as she expressed it....She decided to go to Europe....Her surexalted fancy, putting a mask on every stray spook, created the "Student" and made him serve her purpose and desire. She believed in it sincerely. At this juncture foreseeing the new danger I interfered. Dharb Nath was despatched and made to impress her thrice in my name. Her

* Laura C. Holloway (1848-1930) was an author and journalist. She moved to New York in 1869. The next year she published her first book *LADIES OF THE WHITE HOUSE* of which over 100,000 copies were sold. She became associate editor of the Brooklyn "Daily Eagle" and held that position for fourteen years. In 1884 she resigned her position and made a year's tour of Europe. During the winter of 1883-84 (while still living in Brooklyn, New York), she claims to have distinctly and repeatedly seen the Master Koot Hoomi in his astral body. This was before she had even seen his picture. She acted on communications made to her in these interviews. She gives a fascinating account of her "visionary experience" from which we give brief extracts:

"The world was decked in snow....It was a day for meditation and dreams....Giddiness caused the eyes to close....While yet the drooping eyelids hovered near together, a mysterious something roused the dormant senses and changed the recumbent position to one of upright, eager expectancy. There was another presence in the room....The closed door had not been moved....What a picture has presented itself! There stands in the space but a moment before vacant, the form of an eastern sage....In one hand he carries a book-like parchment, and over his arm is thrown the white robe that falls on the opposite side almost if not quite to the floor. Long flowing hair mantles his shoulders, and on his feet are the sandals of the East....All the atmosphere is filled with fragrance....The voice, so soft and low, was heard for the first time...."You involuntarily appealed to me...."He taught the mystery of man's being, his origin, his growth, his destiny, in the words of these pages. The teacher came again and often, and instructed the willing pupil from the writings of the ancient volume....The lessons were given from evening to evening....Weeks passed away. One day there was an end to all this. The master came no more....But he sent a messenger, a youth from his own land, who taught the mystic lore with careful purpose. The youth solved many riddles. A day came when his visits ceased, and nothing was left to compensate for the disappointment, save an assurance that, in a foreign land, the master awaited his pupil's coming, and that there the lessons would be resumed and the writings completed."

In the spring of 1884, Laura Holloway went to Paris and met Mme. Blavatsky. Later in June of the same year, she met A.P. Sinnett (a prominent Theosophical writer) in London. Sinnett relates that he hypnotised Mrs. Holloway; as a result he believed that Mrs. Holloway was able to relay information from Koot Hoomi. Sinnett writes: "On the evening of the 6th July we have 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." But Koot Hoomi denied this to Sinnett in these words: "I have never communicated with you or any one else thro' her....She is an excellent but quite undeveloped clairvoyante." The Master blames Sinnett for "imprudently" meddling with Mrs. Holloway by hypnotising her. Mrs. Holloway finally failed probation and went back to America.---EDITOR.

by A.P. Sinnett. In this Theosophical classic Mr. Sinnett tells how he came into contact with H.P.B. and, via correspondence, with her Adept-Teachers.---EDITOR.

@ by A.P. Sinnett. *ESOTERIC BUDDHISM* (1883) was the first simple exposition of Theosophy to appear in the world in modern times.---EDITOR.

thoughts were for a certain period guided, her clairvoyance made to serve a purpose....Try to save "Man" by looking it over....and by erasing from it the alleged inspirations and dictation by "Student"....I have never...communicated with you [A.P. Sinnett] or any one else thro' her---nor have any of my chelas, to my knowledge, except in America, once at Paris and another time at Mrs. Arundale's house [in London]. She is an excellent but quite undeveloped clairvoyante. Had she not been imprudently meddled with[#], and had you followed the advice indeed, by this time I might have spoken with you thro' her....You need not tell Mrs. Holloway that she has never seen correctly, for it is not so. Many a time she saw correctly....

Koot Hoomi⁴²

[In a letter to Laura Holloway, Master Koot Hoomi writes:]

You cannot acquire psychic power until the causes of psychic debility[@] are removed. 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. 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 this you can do 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....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....

Koot Hoomi⁴³

* Koot Hoomi is referring to the book MAN: FRAGMENTS OF FORGOTTEN HISTORY written by Mrs. Holloway and Mohini Chatterji and published in 1885.---EDITOR.

[#] Mr. Sinnett had hypnotised her and implanted his own "thought-forms" in her aura---EDITOR.

[@] "weakness" or "infirmity"---EDITOR.

Chapter 13
"THE RUSSIAN CHILD MEDIUM"
H.P. BLAVATSKY



For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (Mr. Tekla Lebendorff she called herself) who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she

was born, how she married, and gave the history of all her children, including a long and thrilling romance about the suicide of her son, who also came at times and indulged in long rhapsodies about his sufferings as a suicide.

The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwriting) that they would watch over me, etc. She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it out *verbatim* in her own handwriting though my child's hand.

Well, this lasted, as I said nearly six years---my writings---in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian---accumulating in these six years to a heap of MSS. that would have filled ten volumes.

Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mr. Tekla Lebendorff, who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by "the Spirit").

In short, all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather "the Spirit's" account; her age, number and name of children, chronological details, in fact everything stated.

When my uncle returned to St. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had written, had ever been sent to the Emperor. Owing to his friendship with influential people in the *Ministere de l'Interieur*, he obtained access to the Archives; and there, as he had the correct date of the petition, and even the number under which it had been filed, he soon found it and comparing it with my version sent up to him by my aunt, he found the two to be *facsimiles*.

Well, was it the genuine spirit of Mrs. Lebendorff who had guided my medium hand? Was it really the spirit of her son who had produced through me in *his* handwriting all those posthumous lamentations and wailings and gushing expressions of repentance? Of course, any Spiritualist would feel certain of the fact. What better identification, or proof of spirit identity; what better demonstration of the survival of man after death, and of his power to revisit the earth and communicate with the living, could be hoped for or even conceived?

But it was nothing of the kind; and this experience of my own constitutes, as you will see, a most perfect answer to the Spiritualists.

About one year after my uncle's visit to St. Petersburg, and when the excitement following this perfect verification had barely subsided, D-----, an officer who had served in my father's regiment, came to Tiflis. He had known me as a child of hardly five years old, and had played with me, shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, etc., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

To go through the whole story would be tedious; to make matters short, let me say at once that D----- was Mrs. Lebendorff's nephew, her sister's son.

Well, he came to see us often (I was fourteen then), and one day asked for us children to be allowed to visit him in the camp. We went with our governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit!* I had quite forgotten that I had ever seen it in my childhood. I only recognised her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted.

"It is, it is the spirit," I screamed; "it is Mrs. Tekla Lebendorff."

"Of course, it is my old aunt; but you don't mean to say that you have remembered all about your old plaything all these years?" said D-----, who knew nothing of my spirit-writing.

"I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes and writes through me."

"Dead?" he laughed. "But she is *not* dead. I have just received a letter from her from Norway," and he proceeded to give full details as to where she was living, and all about her.

That same day D-----was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D-----, and never were people more taken aback than were my venerable aunts.

It then came out that not only was his aunt not dead, but that her son, the repentant suicide, had only attempted suicide, had been cured of his wound, and was at the time (and may be to this day) employed in a counting-house in Berlin.

Well then, who or what was "the intelligence" writing through my hand, giving such accurate details, dictating correctly every word of her petition, etc., and yet romancing so readily about *her* death, *his* sufferings after death, etc., etc.? Clearly, despite the full proofs of identity, *not* the spirits of the worthy Mrs. Tekla Lebendorff, or her son, since both these were still in the land of the living.

"The evil one," said my pious aunts; "the Devil, of course," bluntly said the priest. Elementaries, some would suppose; but *according to what one of the Masters* has told me*, it was all the work of my own mind. I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind.

Whilst I was playing with the miniature, the old lady's letters and other things, my mind was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep. What it so saw and read, was faithfully recorded in my dormant memory, although I had no consciousness of this.

Years after, some chance circumstance, some trifling association of ideas again put my mind in connexion with these never hitherto consciously recognised pictures; and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. Lebendorff's personal and individual associations and emanations; and then, the mediumistic impulse given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, but for the objective reproduction of what my own mind read and saw in the astral light.

How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction, may be more difficult to explain.

But from the first, all around me were impressed with the belief that the spirit possessing me must be that of a dead person, and from this probably my mind took the impression. Who the Lutheran pastor was who had performed the last sad rite, I never knew---probably some name I had heard, or seen in some book, in connexion with some death-bed scene, picked out of memory by the mind to fill a gap in what it knew.

Of the son's attempt at suicide, I must have heard in some of the mentally read letters, or have come across it or mention of it in the astral light, and must have concluded that death followed; and since, young as I was, I knew well how sinful suicide was deemed, it is not difficult to understand how the mind worked out the apparently inevitable corollary. Of course in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

Of all this perception and deception, however, I was utterly unconscious.

H.P. Blavatsky⁴⁴

* H.P. Blavatsky is writing this account in Dec. 1881.---EDITOR.

See p. 40 of this paper for Master Koot Hoomi's comments relating to Madame Lebendorff being "seen" by H.P. Blavatsky ("the Russian child medium").---EDITOR.

AFTERWORD

The same causes that are materialising the Hindu mind are equally affecting all Western thought....You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. What they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. The era of blind faith is gone; that of enquiry is here. Enquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm from its very destructiveness can give nothing, it can only raze. But man can not rest satisfied with bare negation. Agnosticism is but a temporary halt.

This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive and soul-satisfying philosophy of the Aryans. He who observes what is going on today, on the one hand among the Catholics, who are breeding miracles as fast as the white ants do their young, on the other, among the free thinkers, who are converting by masses into agnostics---will see the drift of things. The age is revelling at a debauch of phenomena. The same marvels that spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the catholics swarm to witness as the strongest proof of their faith in miracles. The skeptics make game of both. All are blind and there is no one to lead them! You and your colleagues may help furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault because itself the finality of absolute science; and, a religion, that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them....[The Theosophical Society] is no miracle-mongering...club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and, from long sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills; and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

Koot Hoomi⁴⁵

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ENDNOTES

KEY TO ABBREVIATIONS: [See next page for ENDNOTES.]

- CW** **COLLECTED WRITINGS** by H.P. Blavatsky. Wheaton, Illinois: The Theosophical Publishing House. Volumes I---XIV.
- DYNAMICS** **DYNAMICS OF THE PSYCHIC WORLD: Comments** by H.P. Blavatsky on *Magic, Mediumship, Psychism and the Powers of the Spirit*. Compiled with Notes by Lina Psaltis. Wheaton, Illinois: The Theosophical Publishing House, 1972.
- GLOSSARY** **THE THEOSOPHICAL GLOSSARY** by H.P. Blavatsky. London: The Theosophical Publishing Society, 1892.
- ISIS** **ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology** by H.P. Blavatsky. New York: J.W. Bouton, 1877. Two volumes.
- KEY** **THE KEY TO THEOSOPHY: Being a Clear Exposition, in the Form of Questions and Answers, of the Ethics, Science, and Philosophy for the Study of which The Theosophical Society has been founded** by H.P. Blavatsky. London: The Theosophical Publishing Company, 1889.
- LBS** **THE LETTERS OF H.P. BLAVATSKY TO A.P. SINNETT**. Transcribed, Compiled, and with an Introduction by A.T. Barker. London: T. Fisher Unwin, 1925.
- LMW** **LETTERS FROM THE MASTERS OF THE WISDOM, 1870-1900. First Series**. Transcribed and compiled by C. Jinarajadasa. Adyar, Madras, India: The Theosophical Publishing House, 1973.
- ML** **THE MAHATMA LETTERS to A.P. Sinnett from the Mahatmas M. & K.H.** Edited by Christmas Humphreys and Elsie Benjamin. Adyar, Madras, India: The Theosophical Publishing House, 1962. Third and Revised Edition.
- OW** **THE OCCULT WORLD** by A.P. Sinnett. London: The Theosophical Publishing House, 1969. Ninth Edition. (First Edition 1881)
- PM** **PERSONAL MEMOIRS OF H.P. BLAVATSKY** Compiled by Mary K. Neff. New York: E.P. Dutton, 1937.
- SD** **THE SECRET DOCTRINE: The Synthesis of Science, Religion, and Philosophy** by H.P. Blavatsky. London: The Theosophical Publishing Company, Limited, 1888. Two volumes.

[See previous page for Key to Abbreviations.]

1. ISIS, Vol. I. p. vi
2. KEY, pp. 288-289
3. CW, Vol. XIII, p. 196
4. SD, Vol. I, pp. 272-273
5. KEY, pp. 86-87
6. KEY, p. 217
7. CW, Vol. V, 50-51
8. ML, p. 128
9. ML, p. 64
10. ML, pp. 194-195
11. ML, pp. 140-141
12. ML, p. 281
13. ML, p. 155
14. ML, p. 238
15. ML, pp. 43-44
16. ML, p. 134
17. SD, Vol. II, p. 701
18. CW, Vol. III, pp. 472-473.
19. ML, pp. 269-270, 271, 272
20. ML, p. 49
21. ISIS, Vol. II, pp. 590-591
22. ML, p. 252
23. GLOSSARY, pp. 133-134
24. DYNAMICS, p. 19
25. CW, Vol. XII, p. 373
26. CW, Vol. VI, p. 226
27. CW, Vol. IV, p. 605
28. CW, Vol. IX, p. 164
29. OW, p. 115
30. ML, p. 49
31. ML, p. 455
32. CW, Vol. IX, p. 109
33. GLOSSARY, p. 316,
CW, Vol. XIV, p. 444, 134,
SD, Vol. II, 702,
CW, Vol. XII, p. 528
34. ML, pp. 251-252
35. ML, pp. 39-40, 41, 42, 43
36. LBS, pp. 22, 23, 24
37. ML, pp. 408, 409
38. ML, pp. 113, 341, 421, 46,
116, 82
39. CW, Vol. VI, pp. 132-134,
CW, Vol. V, p. 45,
40. CW, Vol. IV, pp. 192-193
41. ML, p. 271, 440-441
42. ML, pp. 354-355, 350
43. LMW, Vol. I, pp. 148-149
44. PM, pp. 18-22
45. OW, pp. 120-122