



The Upper Triad Material

Topical Issue 7.3

Psychic Phenomena

Occult Phenomenology



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Psychic Phenomena

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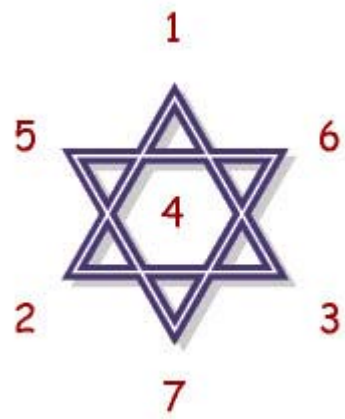
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Chapter 7.3

Psychic Phenomena



Occult Phenomenology

- Psychic phenomena are those phenomena involving human (personality) experience (consciousness) which are presently beyond the ability of modern science to adequately explain. Not included in this category of psychic phenomena are such "normal" processes as feeling (in the emotional (not tactile) sense) and thinking, even though feeling and thinking may be related to psychic phenomena (and even though modern science explains these normal processes in physical and biochemical terms rather than more correctly viewing them as non-physical processes that induce measurable physical (side) effects).
- The most basic of the so-called psychic phenomena are those processes involving perception of non-dense-physical levels of consciousness, e.g., any of the four etheric levels of the physical plane, any of the seven levels of the astral or emotional plane, and the four lower levels of the mental plane.

Psychic Phenomena 1

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Psychic phenomena may be sub-categorized in a number of different ways, including by plane and sub-plane of consciousness. In this sense, psychic phenomena occur on and through non-dense-physical means, yet may have dense-physical consequences. Thus psychic phenomena may be categorized as occurring on or through etheric levels of the physical plane, astral or emotional levels (astral plane), and/or concrete mental levels (lower mental plane). Phenomena which occur above and beyond the concrete mental plane are not principally a matter of the human personality (except as effects may be induced on lower, personality levels). Thus the spiritual intuition (which involves the soul or higher self on abstract mental and buddhic levels) is not properly considered a psychic phenomena, while receipt of emotional impressions (wrongly but commonly referred to as intuition) is considered (somewhat) a psychic process.

The most basic of the so-called psychic phenomena are those processes involving perception of non-dense-physical levels of consciousness, e.g., any of the four etheric levels of the physical plane, any of the seven levels of the astral or emotional plane, and the four lower levels of the mental plane. For most of humanity, sense impression is limited to semi-conscious perception of dense-physical-plane phenomena and unconscious perception of emotional and lower mental phenomena (i.e., most people are affected (effected) by etheric, astral (emotional), and lower (concrete) mental phenomena, but do not consciously recognize the cause and effect relationships). But for those who have consciously or unconsciously developed (or regressed to) “psychic” sensitivities,

there is some (generally quite limited) perception of these non-dense-physical levels (of lifeforms and/or processes occurring therein or thereupon).

On etheric levels (the four highest sub-planes of the physical plane) there are a number of species of non-human lifeforms (each relating to one or another of the elemental, mineral, plant, or animal kingdoms) (as well as decomposing discarded etheric (human) bodies). The etheric realm is the “place” of vitality and where most of the forces manifest that have effects on lower (dense) physical levels (e.g., prana from the sun, “deva” healing energy).

On astral (emotional) levels there are likewise a number of species of non-human lifeforms (including angels or devas) (as well as (a) disincarnated human beings who are trapped for the time being on one or another of the (lower) astral levels and (b) astral bodies of incarnated human beings (which bodies may or may not be directly associated with their respective physical bodies (e.g., during sleep a separation occurs between the astral and the dense physical)). And on concrete mental levels, likewise, there are a number of species of non-human (subhuman, comparable-to-human, and superhuman) lifeforms (mostly various orders of devas) as well as human minds (incarnate and disincarnate). Those with psychic sensitivities may be able to consciously or unconsciously contact some of these levels and some of these lives (or forces).

† Commentary No. 973

Psychic Phenomena 2

Psychic phenomena include perception processes associated with senses analogous to hearing (clairaudience) and seeing (vision) (clairvoyance), as well as various aspects of “enhanced” empathy (collaborative feeling, on astral or emotional levels), channeling, and telepathy (transference of mental impressions in the sense of thought-forms). There is also a matter of psychometry (perceiving something of the history and character of something based on pranic or akashic linkage). And there are more dramatic phenomena such as mediumship, materialization, telekinetics, automatic writing, etc. However, there is a very considerable variability in sensitivity, consistency, level of involved consciousness, and quality of involved consciousness among various

people who have “psychic” abilities (and a great deal of imagined psychic impression).

There are fundamentally two “kinds” of psychics, those who are voluntary, who have consciously developed, with some extent of preparation and training, and those who are involuntary, who have simply regressed to the abilities that were extant at an earlier evolutionary stage in which the bulk of humanity were involuntarily and passively clairvoyant and clairaudient. As humanity evolved, these passive abilities were sublimated and other abilities (e.g., mind) were developed and brought into manifestation. As humanity evolves further, the human being will become more sensitive (and will have proper development and training) and will become more perceptive (and be able to discriminate effectively between the various impressions and properly evaluate their usefulness) and the various abilities will be more active (under self-control), but these (new) abilities will not necessarily be comparable to those of earlier cycles (i.e., one may be intelligently sensitive without necessarily being “psychic” in the modern sense).

Even for the voluntary psychic, there is substantial variability in talent and training. Untrained (involuntary) psychics are generally very naive about what they see and hear and feel (i.e., having no real ability to control their sensitivities nor any real ability to discern the truth of what they are perceiving). Self-trained or unsanctioned psychics are also generally rather naive but much more potent (and therefore relatively dangerous). While much less naive and much more reliable, properly trained psychics are very few and are not generally discernable among humanity.

There are very real and potent vulnerabilities and dangers associated with psychic development and associated with consorting (unnaturally) with various non-dense-physical entities and forces. Where psychic development proceeds in advance of spiritual development, there generally results a considerable developmental (evolutionary) backlash that seriously constrains and hinders any real progress in consciousness. Many such “psychics” have been forced (by karma) to live lifetimes in the “undeveloped” state in order to compensate for the damage done in the course of unsanctioned development (i.e., to allow healing to take place).

But even without apparent serious difficulties, in the case of the vast majority of people who are somewhat psychic, their psychic perception is generally unreliable and the psychic is generally unable to discriminate and is therefore unable to make any real sense of whatever impressions there may be. The two fundamental and inter-related problems are (1) the relative quality of consciousness of the perceiver and (2) confusion that results from attempting to perceive things through one's own (uncleared) aura [and through the means of one's own uncleared mind].

† Commentary No. 974

Psychic Phenomena 3

The problem of relative quality of consciousness relates both to ability and the relative safety of the psychic. Without any real spiritual development (and spiritual consciousness, understanding, wisdom, etc.), a psychic is not much different in quality of consciousness than average humanity. Psychic ability does not necessarily nor even generally imply or indicate in any sense spiritual development or evolutionary achievement. A person of some psychic ability (generally involuntary (passive) and untrained but generally true for voluntary and self-trained psychics as well) is generally relatively coarse physically, emotionally, and mentally.

Therefore, where there is no real purification or integration of the personality, the person is, because of his or her psychic sensitivities, relatively open (passive) to entities and forces on the lower (coarse) levels of whatever plane of consciousness is being perceived (generally the lower astral or emotional plane).

The lower astral region in particular is filled with relatively unsavory creatures and coarse forces. Some of those unsavory creatures, human and otherwise, are quite intelligent yet are generally lacking any sense of ethics or propriety. Some simply draw upon the personal energy of the psychic and any witnesses, rapidly depleting them of their vitality. Others like to masquerade as human (and some disincarnated humans tend to masquerade as someone more glamorous, ostensibly sincerely in attempts to enlighten those whom they are contacting (but of course being disincarnate in no way conveys enlightenment (when one dies one is not suddenly more knowledgeable, insightful, or intelligent) (and

enlightenment can never be conveyed from one to another)) (the truly enlightened entities are simply not found on any of the levels of consciousness to which the ordinary psychic has access). Some are playfully deceptive, while others are much more sinister. There are also many forces on etheric and astral (and even mental) levels that are substantially incompatible with the human nature and therefore relatively dangerous (if not fatal).

Thus the relative coarseness of the ordinary psychic's physical, emotional, and mental makeup serves as a discriminant (preventing higher-order contact) and greatly inhibits any real (meaningful) perception. This is further compounded by the confusion that results from attempting to perceive things through one's own (uncleared) aura [and through the means of one's own uncleared mind]. Everyone normally perceives sense-impressions, consciously or unconsciously, through his or her own aura. Therefore, one's own feelings, disposition, habits, expectations, tendencies, etc., directly affect the perception process. In the case of clairaudience or (particularly) clairvoyance, the psychic impressions are distorted by the character and composition of the aura such that no such impressions are really reliable. No doubt there is some truth or validity to impressions, but the bulk of an impression is generally distorted or exaggerated. Even in non-psychic feeling and thinking, one sees and hears what one wants, to some considerable extent, but with psychic impressions this problem is compounded substantially.

The solution to these difficulties is relatively simple and straight-forward, yet not generally appealing to those who are attracted to psychic phenomena. One should more properly focus on qualifying the personality for spiritual development, rather than psychic development, and allow psychic abilities to emerge naturally according to (real) need rather than unnaturally in response to (lower) personal interests.

Psychism and Spirituality

For the most part, the spiritual student is not interested in psychic phenomena per se and does not focus on any psychic development. The path involves spiritual development and training, and a focus on discipleship and service, without recourse to psychic development. In some cases there is deliberate and sanctioned training in psychic matters, but mainly psychic development is ancillary (incidental) to spiritual development and spiritual work. Emphasis is placed on the ability to perceive truth (discriminating between the real and the unreal) and to work without the distraction implied or conveyed by personal energies.

Properly trained (sanctioned) psychics operate entirely within the framework of the spiritual path but are not properly recognizable by anyone outside of that framework. They do not lead public lives nor do they demonstrate their abilities to anyone. Like other aspirants, disciples, and initiates, they serve quietly and (properly) anonymously, subjectively working with whatever energies and forces they are called upon to address. They also work intelligently within the karmic framework (i.e., while they are generally helpful and constructive people, they do not interfere in the karmic patterns of people (i.e., they recognize the futility of any superficial treatment (i.e., without a change in consciousness (learning) (adjustment) (realization), no healing or psychic adjustment is anything other than superficial))).

What emerges naturally, in the course of spiritual development, is the spiritual intuition (which is very substantially different in quality from the emotional or astral counterpart that is so common) which provides insight into the nature of things (the path, the work (dharma)). What also emerges is a growing telepathic rapport with coworkers (of comparable ability and quality of consciousness) that facilitates the work. Neither of these (proper) talents (and others) can be turned toward personal interests. And neither of these talents (and others) are consistent with the presence of ego (i.e., where the ego or self-interest (personality-centeredness) emerges, spiritual "talent" recedes). Thus the (proper) spiritual student rises above personal interests (and the ego) and is devoted to the path and its work. Therefore the spiritual student is generally

able to discern between that which is real (true) and that which is false (unreal) (imagined or otherwise).

Yet many psychics do masquerade as spiritual people, some even sincerely so, yet without any appreciable insight into either their own talents or the processes involved. Most lack even rudimentary discrimination and insight, and are powerless in the face of forces they cannot control or comprehend (even though self-deception often leads them to believe otherwise). Thus one should be quite skeptical of any impressions obtained psychically. One should always judge for oneself the validity of any impression, one's own or otherwise, and defer judgment where there is not the ring of truth.

Thus psychism should not be confused with spirituality (though there is some inter-relationship). A psychic is not generally spiritual and a spiritual person is not generally (particularly) psychic (although the serious spiritual students tend to be intuitive and perceptive). In the final analysis, the spiritual student is not distracted by psychic phenomena or his or her own psychic talents (or lack thereof). And the spiritual student is not generally deceived by his or her own imagination (which is in itself a very potent force in perception). With common sense one proceeds to do what is before one to do, in adherence to truth as it is understood.

† Commentary No. 976

Ethics and Psychism

Like any form of human activity and expression, the expression of psychic abilities carries with it some considerable degree of responsibility for the consequences (tempered naturally by karma and the extent of one's knowledge, understanding, and wisdom). The fundamental "rules" of the path apply directly to psychic expression. One should not impose upon anyone nor cause anyone any harm (including deception), physically, emotionally, or mentally, psychically or otherwise.

The problem lies generally (more so) with lack of knowledge and understanding of the effects of various psychic practices rather than with deliberate attempts to impose or harm others, though in many cases imposition occurs sincerely

(albeit wrongly) and more or less consciously and deliberately (e.g., (1) in hypnotism there is a relatively dangerous implied imposition, where, even with the patient's consent, a psychic dependency is introduced that weakens the patient's will, even if there are apparent psychological adjustments or benefits achieved and (2) in "preaching" forcefully there is an imposition of the preacher's (teacher's) psychic energy upon the listeners such that the listener's relative freedom in thinking and feeling is compromised (and it hardly matters whether or not the preacher is consciously aware of this practice of manipulation)). In a coarse environment, there is generally much more psychic energy of an impositional nature than otherwise. In a more refined environment, that psychic energy tends to be more a matter of encouragement.

In short, any form of mind control is unethical, even if the victim is willing, and even if the controller is sincere (attempting to be helpful). A far better practice is the non-impositional sharing of ideas (or energies), where respect for people's need to think and feel for themselves is paramount. The "controller" may think he (she) is helping someone, but, in fact, no real progress is achieved except to the extent that it is learned by the student (and not imposed by the teacher). One cannot force another to learn. Learning requires some degree of experience and assimilation of that experience. To embrace values that are imposed by others (even culturally or legally) does not convey any learning. One must learn for oneself.

Where psychic pressure is brought to bear, these ethical considerations are compounded by the relative ignorance of most psychics and most victims. Every forceful personality interaction (and in many cases even subtle personality interaction) conveys psychic pressure. For every suggestion, there is psychic pressure. And since most people are relatively passive (impressionable), that pressure may have substantial consequences. Of course, karmically, one is responsible for and accountable for those consequences, in the active sense (role) as well as in the passive sense (role). In realization that psychic energy follows every thought and every feeling comes a tempering of one's thoughts and feelings, resulting in better human relationships (more respect and consideration for others).

In the case of the relatively more potent psychic, the consequences of psychic expression (evocation of psychic pressure) are considerable. And since (public,

untrained) psychics tend to attract relatively weak and passive people, these problems (imposition, psychic pressure) are compounded. Yet, with spiritual strength, and wisdom in relationships with people, proper ethical values can be embraced and one's psychic (and non-psychic) talents can be utilized more subjectively, to encourage learning, responsibility, etc., rather than attempting to impose same.

† Commentary No. 977

Psychic Healing

Various psychic abilities may be applied to the healing process, with results commensurate with the extent of the ability, the relative knowledge and understanding (and perception) of the practitioner, the responsiveness of the patient, and, above all, the karma of both parties in the context of the circumstances and situation.

Healing is inherently a psychic phenomena, involving the adjustment on physical, emotional, and/or concrete mental levels of some balance of forces consistent with some growth or realization (lesson learned and adjustment made) in consciousness. Thus a distinction is made between superficial healing and true healing. Superficial healing occurs where the effects are treated without there being any growth or adjustment in consciousness, i.e., where the intended lesson is not properly learned. Superficial healing is transient, although in some cases it can endure for the remainder of a lifetime. True healing occurs where the intended growth or adjustment in consciousness is actually achieved, and is therefore permanent (with regard to those particular circumstances (cause and effect relationships)).

Those healers, psychic or otherwise (directly or indirectly psychic), who lack sufficient insight into the cause and effect relationships, do little real good in treating the effects, unless there is an accompanying encouragement for the patient to deal consciously, deliberately, and intelligently with the causes (i.e., to face up to the intended lesson). The true healer is not really a healer, per se, but a facilitator, who encourages the patient to heal himself (herself) in the process of learning or growing in consciousness. But psychic energy (healing

force) can be brought to bear, with knowledge, understanding, and wisdom (or otherwise) to accomplish (facilitate) healing (superficially or otherwise).

Disease or injury on any level results from a lack of balance (e.g., from attitudes (or behavior) that are (is) inconsistent with one's conscience or which is not in harmony with (higher) nature). Healing consists of restoration of balance. This generally means provision and application of prana or vitality, directed at or toward the affected disease or injury. With sufficient psychic force (and proper application), a healing will occur. But that healing will always be superficial and transient if it is not accompanied by the intended adjustment in consciousness. And unless the patient participates more or less directly in the healing process, the healing will not endure much beyond the healer's presence and attention.

Psychic healing can "cure" virtually any disease or injury, but unless there is the intended growth or realization (assimilation) in consciousness, the cause will not be affected and the forces associated with the cause will continue to be applied to the patient's incarnation (personality) (e.g., if one is "cured" of a particular disease, without the requisite adjustment in consciousness, one will eventually contract another, often somewhat more serious malady). In this context, the psychic healer is simply one who consciously or unconsciously shares or directs healing energy toward some objective (patient). A number of the various orders of devas (angels) serve as psychic healers on etheric, astral (emotional) and manasic (concrete mental) levels, being attracted naturally to those who are ill or injured, but with unconscious appreciation for the involved karma (i.e., they are not attracted to people who are unresponsive to the intended lessons). The wise psychic healer proceeds likewise, in appreciation of karma, encouraging and facilitating the healing process without imposition.

Section 7.31



Aspects of Psychic Phenomena

- Psychic phenomena includes a wide range of applications, including bibliopsychometry, channeling, clairaudience, clairvoyance, healing, precipitation, (general) psychometry, telepathy, and teleportation. Other considerations include development of the psychic senses and dealing intelligently with various entities encountered on psychic levels (etheric, astral, and mental).

Spiritual Telepathy

Telepathy is communication from one mind (or soul) to another by means other than the senses. There are three forms or levels of spiritual telepathy: concrete mental, abstract mental, and buddhic (intuitional). Any form of clairvoyance or clairaudience which utilizes astral (sense) impressions is not considered to be telepathic in nature. Telepathic communication is above and beyond the plane of astral phenomena. Effective telepathic communication requires a fully-conscious and well-developed (but well-disciplined) mind. It also requires a highly purified and disciplined emotional (astral) nature.

There are two serious stumbling blocks to (valid) spiritual telepathy; both involve personal energy. First is the emotional nature which can play heavily upon the mind and distort mental impressions. Second is the mind itself which must necessarily interpret and translate mental impressions. The validity of impressions received in the waking-consciousness depends almost entirely on the purity of the mind and the emotions. For this reason (and for other reasons) the serious spiritual student must transcend personal energies. Personal desires and interests serve to compromise the mental and intuitional faculties.

The spiritual student is not encouraged to develop psychically or telepathically. The student is, however, encouraged to continue to purify the entire personality nature and to engage in appropriate humanitarian and spiritual work.

Naturally, and as a consequence of the purified and disciplined personality, the higher (telepathic and intuitional) faculties are developed, without effort. But heart and mind should be in the right place, first. The purpose of spiritual telepathy is to aid in the sharing of spiritual energies (thought-forms) (ideas) (understanding) (realization). Purposeful and helpful energies can be shared (projected) (transmitted) through focused meditations. The proper reception and interpretation of (meaningful) (impersonal) telepathic impressions (to aid in understanding) is also a matter of (purified) (disciplined) (responsive) mental quality and the (spiritual) meditative life. Wherever the student is absorbed in the lower worlds (personal energies), there is no real (valid) (conscious) (consistent) telepathic impression or insight.

Concrete mental telepathy is a form of communication between minds (personalities) involving externalized thought-forms. Abstract mental and intuitional (buddhic) telepathy is a form of communication between souls (in a group context) and internalized thoughts (ideas) which can be translated by the waking-consciousness into (concrete) thought-forms. External (mental) impressions (forms) must pass through the mental aura and are therefore subject to distortion depending on the quality of the mind. Internal (mental) impressions (from or via the soul) are subject to translation and interpretation by the concrete mind. It is quite essential that the mind be disciplined and aligned properly with the soul, if the impressions are to remain valid.

This problem (of reception, translation, and interpretation) is further complicated by the tendency of the lower (concrete) mind to fabricate internal thought-forms and pass them off to the waking-consciousness as higher impressions. This is one of the dangers inherent in personal energies. Wherever there is desire or personal interest, the lower mind is invited to masquerade as the soul (or as the teacher). This form of self-deception is quite subtle and quite serious. If spiritual telepathy is to be a means of understanding and realization and a means of sharing spiritual energies, then the need for clarity (and purity) of mind and emotion cannot be over-emphasized. One must remain as free as possible (mentally unencumbered) to discern truth.

† Commentary No. 367

Psychic Development

A potential problem (stumbling block) for aspirants to the spiritual path is an (inordinate) interest in psychic phenomena and attempted psychic development. Phenomena distract the aspirant from the real task at hand, which is to purify and refine his character, integrate his personality, and align it with his soul in order to serve God and humanity.

Long ago in Atlantean days when the emphasis was on emotional (astral) development, psychic awareness was commonplace. But today in the Aryan Epoch, the focus for progressive man has been (and needs to be) shifted to mental development (the mental plane), and for spiritual students, soul

alignment (the abstract mental and intuitive planes). Psychic (astral) sensitivities in man have generally been reduced so that man may concentrate on developing and refining the higher, mental faculties. This is a necessary step for soul alignment, intuitive awareness, and wisdom. Thus the true power of the soul (which is much higher than psychic (astral) powers) may be properly tapped.

The aspirant enamored by phenomena who attempts psychic development may be invoking a number of potential problems. Premature opening of the chakra centers can bring instability and even insanity. Part of the problem is that only with a purified personality, soul alignment, spiritual maturity, and proper training come real discretion, understanding (discernment) and control of psychic (astral) energies. The unaware and unqualified student is ill-equipped to work in a field where glamour and illusion abound, when he has little ability to discern the real from the unreal.

A similar situation applies to those who are involuntary or untrained (and unqualified) psychics and give readings. Many are sincere and well-meaning, but lack the needed discernment; they are likely to have perceptions that are distorted or untrue (astral impressions frequently are not what they seem to be, and are usually biased by the participants' own thoughts and feelings). Only someone with the necessary soul alignment and spiritual maturity can be trained to work with validity on the astral plane (if there is a need). Often information in psychic (astral) readings or impressions tends to inflate the aspirant's ego, which if an individual is personality-centered (instead of soul-aligned), he will easily believe what is said as true as it supports his own self-glamour (self-deception).

Another factor to consider is motive. The serious spiritual student is not self-centered nor interested in developing psychic powers. He does not seek the special attention (ego gratification) that often goes with those who claim to be psychic. He knows there is no easy way (such as from a psychic) to receive answers to problems (no one is an authority with respect to another). Each student must decide for himself (after alignment with the soul) in meditation or prayer. In his desire to serve, the serious student takes the group (soul) approach without emphasis on the individual (personality). He seeks ever to identify with the greater whole (and the greater good) as he shifts his focus from

a personal approach to an impersonal, more inclusive one. The serious student knows he is necessarily responsible for handling his own personality life and problems (opportunities). He realizes the purpose of higher group work is not to solve his personal problems but rather to serve all of humanity and all life. Impersonal encouraging energies are made available to all, and not just shared with group members. When the student deepens and makes a serious commitment to the spiritual path, working for the good of all becomes his goal, and the glamour of psychic phenomena holds no attraction.

† Commentary No. 987

Psychic Reading 1

Psychic reading refers to the process of obtaining information about someone (or something) by psychic means, generally through reading a person's aura, directly or indirectly, reading the memory of nature pertaining to that person, and/or reading the karmic flow.

Ability, methods, accuracy, and sensibility vary a great deal, primarily due to the (quality of consciousness and training of the) reader, but also on the circumstances (there may be "blocks" or other intended impediments to some aspects (or all) of a reading). Psychic ability may be active (rare) or passive (common and atavistic), voluntary (relatively rare) or involuntary (common and atavistic), intuitive (rare) or personality-centered (common) (subject to the bias of the reader), properly cultivated (rare) or otherwise (common). Methods include direct and indirect approaches. Direct approaches rely on the intuition (in the higher sense) or on clairvoyance (in the lower sense). Indirect approaches rely on some point of concentration or focus in order to facilitate impressions (e.g., crystal ball, palmistry, tarot cards). Indirect approaches are only valid to the extent that the personality is overcome and the intuition or psychic impressions are evoked. Where indirect methods fail, the (less than noble) reader may be tempted to rely on the intellect or the imagination (and may not even be able to discern the difference). Where direct methods fail it is generally due to personal involvement (interest) on the part of the reader.

Accuracy in psychic reading is rare, even for the active, voluntary, properly trained, and noble reader (having some wisdom and discretion). But at least the noble reader will know that the reading is not accurate and make no claims for its validity or significance. The problem of effective discernment, effective discrimination, and proper evaluation of impressions is not so easy to resolve. Some readers are sensible (reasonable) (noble) and honest (with or without talent and/or training); others are sincere but inherently dishonest (or worse). Caveat emptor. The client should always be wary of accepting any results of psychic reading at face value.

Some (many) readers simply read and interpret what is found in the aura. That interpretation may or may not be valid, depending on the actual talent and sensibility of the reader. And most readers "read" a person's aura through their own, and thus suffer distortion of the impressions (without even realizing that their own aura serves as bias). Some (most) readers cannot discern the difference between the desires and expectations found in the aura with the karmic flow of the subject, and thus generally (even sincerely) tell the respective client or subject what he or she wants to hear. Some can read the karmic flow but lack the wisdom and training to interpret the impressions in a reasonable (accurate) manner (with caveats). Some can even read the memory of nature (akashic records), but most lack the ability to properly interpret the impressions.

In the final analysis, psychic reading is, in virtually all cases, a personality-centered activity, with the client motivated by (personal) desire and the reader lacking any alignment with the higher self (and therefore being subject to the limitations of the relatively coarse personality (lower self)). While specific "results" may be encouraging to the client or subject, the client should nonetheless view all such results with caution. Some results are indeed useful and properly encouraging, but many results are simply of no real value (having either no or poor validity or the client being unable to relate to the process in a mature fashion).

Psychic Reading 2

There are two aspects of conventional (popular) psychic reading that provide a distinction for the relatively mature spiritual student. The first distinction is the realization of the inherent limitations of any psychic process and the second distinction is the transcendence of reliance upon others and turning within for guidance. More fundamentally, does the serious spiritual student have a need to obtain psychic readings, to have his or her aura read? Should the serious spiritual student be concerned about such things? Should the attention of the spiritual student be upon personality interests or upon relatively impersonal aspects?

Lack of realization of the inherent limitations of the psychic process leads to gullibility and naiveté, which are passive qualities which undermine real evolution in consciousness. Taking the word or experience of a psychic reader at face value is rather dangerous (potentially delusory). One should rather evaluate the character and quality of the reader and the reading. One should consider the "results" obtained from a reader to be possibilities rather than certainties. Only where the results "ring true" should they be accepted (this assumes that one can discern between what is true and what one wants to be true (which very, very few people can do)). One should rather not personalize the process of insight by relying on any outside source, except (impersonal philosophical material) as catalyst. The mature spiritual student necessarily lives with possibilities, tentativeness, and relativity. Where there is passionate conviction there is very much self-deception.

On the other hand, one should not rely on strictly rational process either. The rational mind can be just as misleading if not more so than the typical (sincere) psychic reader. The problem is, should one rely upon any external source at all? As the spiritual student progresses in spiritual maturity, there is less vulnerability to the ordinary glammers and illusions of spiritual and psychic experience. There is less reliance on external sources. There is less concern about personal and personality interests. Therefore, there is no real need for the spiritual student to seek the services of any psychic or to ponder the results thereby attained. Instead, the spiritual student ponders his or her own

perceptions, gradually realizing the inherent limitations and gradually learning to discern the real (impersonal truth) from the unreal (personal) (egoistic) (imagination) (self-deception).

Unless this “work” is done oneself, there is no real gain or progress. Psychics and external teachers may offer guidance and/or encouragement, but unless the student actually realizes for himself or herself the “value” of something and takes responsibility for discernment, appropriate action, and consequences, then there is no real gain. The real teacher is the soul or higher self on its level. Through conscience and growing responsiveness to that higher self, the spiritual student learns to rely on the spiritual intuition and associated (validated, impersonal) impressions. Along the way are many painful lessons, as the waking-consciousness gradually learns to distinguish the impersonal voice of the silence from the masquerading ego (mind) (personality-centered consciousness) that is intelligent enough to be plausible in its deception (after all, the ego is sincere, but misguided by personal (self) interest).

In the final analysis, the spiritual student becomes his or her own psychic reader, not providing readings for others, but providing (evoking) insight for oneself, and providing more mature (non-glamour-filled) encouragement to others.

† Commentary No. 1075

Channeling

Channeling is a phenomenon in which words or ideas are evoked into the waking-consciousness from some real or presumed external (internal) source other than that waking-consciousness. Much of what is channeled has value, but much of what is channeled is of dubious or questionable value. Each person must (should) discern for himself or herself what quality and value there is in any material, regardless of its (real or presumed) source or mechanism. To do otherwise is to be gullible, compounding the difficulties of understanding and inhibiting real understanding by virtue of presumption.

Some people argue about the sources and legitimacy of channeled material. The problem is that one can never absolutely determine the source or legitimacy, and

it hardly matters (some can prove to themselves the legitimacy of some source or process while others can just as effectively (to themselves) prove its illegitimacy). The quality and value of the material should be judged or discerned on its own merit and not accepted (or rejected) on the basis of some presumed or claimed source. The source does not matter. Identification of the source is not important. The legitimacy of the source does not matter. Something is true (or false), not because of the source. Something is true only if it is true in itself. Something should be accepted as (provisionally) true (meaningful) or not according to whether or not it rings true (in conscience). Likewise, it does not matter whether or not something is legitimately channeled or merely brought through the subconscious (or even contrived); what matters is the quality and value of the material, and not even necessarily as a whole.

It seems foolish to believe something merely because it is believed or perceived to be channeled from some presumed "great" intelligence or authority. Focusing one's attention on the source and process, making associated claims of any kind (sincerely or otherwise) is inherently egoistic. It is also a way of disarming the senses, of discouraging the thinking-for-oneself by virtue of more passive acceptance. And the perils of channeling are great. The vast majority of entities legitimately contacted through channeling are sincere but misguided, and many are self-deluded (disincarnated human and non-human entities claiming great wisdom (also claiming appealing identities in order to be more readily believed by those who are gullible)). They may (or may appear to) have great wisdom. They may (or may appear to) be conveying ideas of considerable insight and value. But the quality and value of what is conveyed does not validate either the claimed source nor the legitimacy of the process (neither of which is important anyway).

And yet some channeled material is quite valuable, regardless of its presumed source or mechanism. But even where the source is "true" and the channel well-qualified, there is still (always) a personality involved, a mind that even unconsciously filters what is conveyed. Thus each idea should be judged (if that is the best one can do) or discerned (if one has suitably developed intuition) on its own merit, and not on the presumed legitimacy or basis of other statements from the same apparent source.

In the final analysis, should one believe something because someone says something is inspired by some great intelligence? Or should one believe something because it rings true, because one can recognize for oneself the quality and value and meaningfulness of something? Rather than focusing on the (presumed) source, rather than focusing on the legitimacy of the channel or mechanism, one should focus on the quality and value of meaningfulness of the material conveyed.

† Commentary No. 1077

External Haunting

Haunting in the sense of an external phenomenon is a matter of some nominally non-physical presence and a receptivity to that presence. There are many different kinds of non-physical entities that can at times induce physical-plane effects and/or obtain the attention of those who are more sensitive to the non-physical realms.

The most common variety of (external) haunting is that of a person who has died but who continues to inhabit the etheric and astral realms associated with circumstances to which he (she) is still attached. These are generally people who have strong attachments, who are not really aware of their own deaths, who simply continue to go about their business as if they had not died. Where the attachment is strong and where the intensity of etheric and/or astral energy is great, a haunting will generally occur. Such a haunting may be directly associated with a particular time, place, and/or living person(s), and may induce physical-plane phenomena if the intensity (force expended) is sufficient. But more generally, only people who are sensitive to etheric and astral forces will actually sense the haunting presence or be aware of the effects. Examples of factors that encourage such haunting are alcohol or drug abuse, extreme materialism, extreme emotional attachments, violence, suicide, etc. These often result in strong attachments that are carried through the beginning phase of transition, leaving the newly dead person dazed and unable to pass on to the next stage (until the attachment is properly overcome). But such a person is generally wholly unaware of the attachment, of his or her own death, and of the need to pass onward. The timescale of haunting is the timescale of natural

death (in the case of suicide) and/or the time required to overcome the attachment, which can be a matter of tens or even hundreds of years.

A less common variety of (external) haunting is that of a non-human, non-physical entity (of which there are many different kinds) which is attached (trapped) in some way to external circumstances (place, time, people). This is not really natural, and generally occurs as a consequence of someone tampering in occult matters (i.e., dabbling in occult matters without sufficient knowledge, training, understanding, or wisdom). Any time a person applies force selfishly or intensely, occultly or otherwise, there is a risk of attracting various sympathetic non-physical entities. In other words, one attracts attention on subtle levels according to the character and quality of consciousness expressed. A selfish, emotionally or intellectually intense person will more naturally attract demons. An unselfish, well-tempered person will more naturally attract healing presence (devas) (angels). But it is generally only through dabbling in occult matters that particularly potent (destructive) (obsessive) entities (demons) are attracted.

A haunting presence generally operates on etheric and astral levels. It takes a very substantial force on etheric and astral levels in order to induce effects on dense physical levels. Usually, the only way this can occur is if someone on the dense physical level is particularly susceptible to the circumstances of the haunting entity. Of course karma is always the principal factor. Without a karmic link there can be no effects. Without a personal dimension (connection), any form of external haunting is unlikely.

External haunting is distinctly different from possession, and external haunting is distinctly different from internal haunting (and possession is distinctly different from internal haunting), though in principle, one can lead to the other.

Artificial Entities 1

There are many lifeforms throughout manifestation, some who (which) function only on one level of consciousness (dense physical, etheric, emotional, mental, etc.), some which function on more than one level (e.g., the human being). In virtually every instance, each lifeform is a life-within-a-life. The human being is a cell of consciousness within a (much) greater entity. The cells of the human body are lives in their own right, being ensouled, experiencing evolution, etc., at their level. There are many artificial or superficial aspects to manifestation, but there is a distinction between ensouled (evolving) entities and artificial entities.

An ensouled, evolving entity is one who (which) is part of a collective consciousness (soul), emanating from the logos in support of its evolutionary intent, which has continuity from one lifetime to another, from one cycle of manifestation to another, through involution and evolution. In this sense, a real entity is one who (which) is linked directly to the logos and one who has continuity. In this sense, the soul is more real than the personality, but the personality survives in the form of a personality matrix (archetype) (permanent atoms) within the soul.

Thus the personality is somewhat but not completely artificial. The component lives of the personality are more real than the personality. The body and the mind are somewhat artificial. The body dies and disintegrates. The mind likewise. The inner, higher essence (soul) passes on to embrace the next incarnation. But the cells of the body also pass on, as cells, while the body (and mind) as a whole no longer exists. The ego is entirely artificial, as its "life" or existence is quite transient. The ego is not ensouled. The ego is not an evolving entity. The ego exists artificially, in accordance with the need of the person in incarnation, but the ego does not survive or pass on between lives.

There are other, wholly artificial entities which, like the ego, exist without continuity, without being ensouled, without drawing "life" directly from some higher essence. These artificial entities draw energy from those who are alive, but are not alive in themselves. The ego does not live. Artificial entities may express power, but it is power derived artificially, from others, rather than from

within oneself. Artificial entities are created, consciously or deliberately or unconsciously or indeliberately, through various activities (e.g., thinking and feeling). If one's thoughts and feelings are contained, then they function within the consciousness of their creator. More generally, if (as) one's thoughts and feelings (or some of them) are projected into the immediate environment (astral or emotional and concrete mental levels) they have an artificial and transient existence. Without being sustained by their creator, they serve their purpose and then naturally disintegrate.

But where there is intensity in the creative process, where there is adverse energy, the artificial entities thus created (intensified thoughts and feelings) may be longer-lived than would otherwise be the case. If there is sufficient intensity (power) and resonance, these artificial entities may amalgamate with other, similar entities and become rather potent. Where many people live in fear, for example, each contributes to the demon thus created, which in turn draws power (sustenance) from anyone whose aura is sympathetic. Thus people not only create demons (artificial entities of an adverse kind) but sustain them through their continued adverse thinking and feeling, and those entities then tend to deplete the energies of their creators or sustainers.

† Commentary No. 1140

Artificial Entities 2

Some who have encountered adverse artificial entities (demons) have been surprised at their apparent intelligence and have presumed them to be ensouled. But apparent intelligence expressed by these entities is relatively superficial, a matter of programming or conditioning, deliberate or otherwise. Entities are linked to their source, which is generally a human being who is carelessly (or otherwise) creating or sustaining them. Their nature is relatively coarse, and so they do not generally affect people, except those people who are comparably coarse or vulnerable in some related sense (e.g., someone with an open aura is particularly vulnerable to astral entities of various kinds, and someone who is fearful will attract creatures (artificial and otherwise) that feed upon and simultaneously stimulate the fear within the aura).

Artificial intelligence in this sense is really a matter of conditioned instinct rather than there being any reasoning ability (which is not possible without a direct connection or involvement in (with) some (real) thinking creature). The ego, however, even though artificial, is directly linked to the concrete mind and emotions of the human being and therefore draws upon both the intelligence and nature of the person (personality) as a whole. The ego can manipulate the working of both the emotions and the concrete mind, to its own ends (mainly self-preservation and control of the personality). But an artificial entity cannot “think” independently of a real thinking entity.

There is a distinction between internal and external demons. Internal demons are artificial but exist and are sustained within one’s consciousness, generally at etheric, astral (emotional), and/or concrete mental levels, and generally on the lower sub-planes thereof. They are created internally and function mostly by way of keeping a person absorbed at the personal level (i.e., at the level of desires, selfishness, self-centeredness, etc.). The ego is the principal internal entity, and although it serves a purpose, it must ultimately be reckoned with. External demons are created within the aura but are then cast out or projected (consciously or otherwise), and then they can function largely independently of their source, drawing energy from anyone who is sympathetic (who is embracing a similar energy).

But in either case, the person who creates an artificial entity is responsible and accountable for its effects. Internal demons must be dealt with (resolved) through adjustments in consciousness, as a person learns and grows (and faces the truth about oneself at the personality level). External demons must also be dealt with, either through destroying them (dissolving them into non-aggregated constituent atoms) or through absorbing them (if one is strong enough and able), depending on their nature and one’s abilities.

The “worst” demons are aggregates on the lower reaches of the astral plane which are sustained by mass or collective consciousness, however unconsciously. Where a large group of people are antagonistic toward another, then demons are created which then “attack” the auras of those to whom they are (unconsciously) directed. Antagonism is generally mutual, and so there are often two sets of demons, with hardly any difference between them. Large-scale fear (bias) (prejudice) also produces demons which in turn encourage and sustain

the fear (bias) (prejudice). Those who create these creatures are still accountable, even collectively. And as people grow, as lessons are learned, as the collective consciousness improves, then “positive” energies (goodwill) begin to predominate, eventually (effectively) killing off (dissolving) the demons by virtue of there no longer being any (coarse) resonance.

† Commentary No. 1152

Messages and Masters

The glammers of the path are quite substantial and the prospect for self-deception is great. People hear what they want to hear. And, so, many are deceived because they (unconsciously) want to be deceived, by various messages and messengers purported (sincerely or otherwise) to be from the masters.

The masters work subjectively. They work primarily on the abstract mental plane and beyond (buddhi) (atma). They do not work on astral or psychic levels. They do not work through channels or psychics to convey personal or glamorous messages. They do work, occasionally, with spiritual students who are receptive on the mental plane, who are not englamoured, who do not make claims, who simply share the material that they apprehend, without imposition or profestation. But these works and materials must ultimately be judged on the basis of their quality and value, not upon the presumed or proclaimed source nor by virtue of the means obtained. There are many occultists who can work apparent miracles (materializations, etc.) who are not necessarily any more spiritual than those who cannot (or do not) work such magic. A psychic or magic worker, however sincere, is simply not necessarily trained or qualified to discern the relative truth (quality) (value) or even the relative source of material or impressions. But many people want to believe on the basis of superficial indications, and therefore believe.

The masters do not work on personal (personality) levels. They do not provide personal messages. And they never claim to be masters. They work in more subtle ways, impersonally, for the good of all of humanity and all of life in this world. Those who become englamoured with the masters thereby create and sustain barriers between themselves and the truth. They easily fall prey to

various unenlightened (but generally sincere) disincarnated humans, who “seem” to be enlightened (by dealing in glamorous generalities) and who purport to be masters and offer “wisdom” that just happens to be what people want to hear. The problem with such “wisdom” is that it is not generally what people need to hear, and the whole process evokes further glamour.

This does not mean that all “messages” are without value. To the contrary, many messages do have value, even personal value. But the student (recipient) must learn to discern that relative value (if any). Any message that offers encouragement in the direction of evolution in consciousness (spiritual growth) has value. But such messages should not be taken too personally, nor accepted merely because someone is “chosen” or because the medium is glamorous or entertaining. All messages (all knowledge) (all experience) should be taken at face value. What rings true may actually be true. But what is merely wanted is more likely to be not (really) true. Yet there is generally some truth within every means and within every experience. It remains for the student to discern the value and applicability.

Anyone who believes something because it is said to be from some master or some (presumed) (self-presumed) (proclaimed) (self-proclaimed) authority is believing something which may or not be true, but for the wrong reasons. People should believe things because they recognize the inherent truth of something, or failing such discretion and insight, because it seems quite reasonable. For someone to merely be able to predict things (some things (some of the time (or even all of the time))) in no way qualifies such predictions as spiritual or meaningful insight. The real lesson here is that there is a very great difference between being merely psychic (however accurate one may appear to be) and being spiritual (and thereby conveying quality of consciousness).

Section 7.311



Biblio-Psychometry

- Biblio-psychometry refers to the psychometric process and associated phenomena potentially involved in reading or studying some written work, e.g., some book, and in writing or drafting some such work.

Biblio-Psychometry 1

Psychometry is defined as the perception of realization of knowledge or understanding concerning some object or subject (and/or its associations) through contact with or proximity to the respective object or subject. Biblio-psychometry refers to the psychometric process (and associated phenomena) potentially involved (1) in reading or studying some written work (e.g., book) and (2) in writing or drafting some such work.

In reading or studying (contemplating) some subject, one is naturally and psychically placed to some extent in touch with the (atmosphere of the) writer's mind and temperament at the time and place of its writing as well as that region of the astral and/or mental planes where such "energy" is found concerning the subject matter. The extent of biblio-psychometric relationship or association depends on the relative sensitivity of the reader, the relative consciousness of the reader, the relative focus of the reader, the relative potency and nature of the writer's personality (mind), and the relative potency of the ideas or concepts involved (in the context of the reader).

The casual reader is not likely to be affected very much. The serious reader of relatively mature temperament is not likely to be adversely affected by anything other than relatively coarse subject matter. However, one who reads something of relatively coarse subject matter (e.g., that which is sexually stimulating, that which includes graphic portrayals of violence, that which vividly describes the lower human nature in coarse terms, etc.) will naturally evoke (and potentially manifest) a similar "character" from within one's lower self, to whatever extent there is an affinity, and even (potentially) induce such a character (the dark side of one's human nature is never entirely eliminated (though hopefully that dark side is increasingly tempered by the higher nature)). Coarse repetition (frequent, unconsciously sympathetic reading of coarse materials) can be quite detrimental to one's character, temperament, and values (by association (passive (psychometric) assimilation) and through the consequential lessening of self-control).

On the other hand, the serious and responsive reader of meaningful philosophical and spiritual works will naturally (and psychometrically) evoke some degree of comparable upliftment. Where the reader is also discerning, then considerable progress (understanding) can be achieved through such reading and studying, particularly where the “energy” is brought into one’s daily life and practice in the form of qualification. But one must become and then remain discerning, for the personality instrument has certain passive (psychometric) and certain aversive (reactive) aspects and tendencies, and much can be entrained (or rejected) unconsciously that may or may not be true or pertinent. At first one must learn to be discriminating (utilizing the rational mind), but eventually one must transcend discrimination through intuitive discernment.

Truth is relative and human perception of truth is necessarily partial. Virtually every serious philosophical and/or spiritual book has something of value to the spiritual student, whether he or she realizes that value or not. Some works have substantial philosophical and spiritual content and/or quality. Some works have very little. Because people (writers) are imperfect, have personality biases (conditioning), etc., a writer may glean something of value one moment and something of no apparent value the next, i.e., if much of a book or article “rings true” it does not mean that all of the book is necessarily true (and conversely if much of a book or article “rings false” it does not mean necessarily that all of it is false).

† Commentary No. 955

Biblio-Psychometry 2

From another perspective there is the issue of the reader’s focus. What does one (choose to) read (which is a reflection or indication of one’s values)? Does one (tend to) read that which is coarse and stimulating to the lower nature? Does one prefer to read that which is merely entertaining (drive)? Or that which appeals to the worldly nature and the (necessarily (lower) self-centered) ego? Does one choose to read things of educational if not spiritual or philosophical value? Or does one choose to read that which tends to evoke the higher nature and help one upon the way?

This does not mean that simply reading and studying materials of value is a means of salvation. The “answers” to one’s (true and inner) quest are invariably not found in written (or spoken) (or visual) materials (nor even in mundane personality experience), but keys or pointers may be found in the philosophical (theosophical) (spiritual) literature. Truth comes necessarily from within (the higher self); but the mind that would embrace that truth must heretofore be prepared and qualified; the mind must have within its relative familiarity some indications or threads of the truth. Or else when the truth is presented to the mind, the mind will have no means of framing or presenting the “truth” to the waking-consciousness. Of course when one can function properly (intuitively), there is less (very little) reliance on the mind; things are simply realized (but without the qualified mind things cannot be “presented” in any less-than-abstractive-subjective manner).

Materials of greatest philosophical and spiritual content and value are those that provide indications of the truth (keys and pointers) and for which the writer’s personality is not intrusive. If the writer’s personality is involved in the process to any real extent (emotionally and/or intellectually), then the philosophical and spiritual value is substantially weakened or lessened (distorted) thereby. Of even greater import, where the personality is substantially present (either on the part of the writer or on the part of the reader), the psychometric (associative) value is substantially compromised and lessened. Where the personality is tempered, then the reader can (potentially) embrace the “energy” of the source of the written material, i.e., the ideas as they exist on their own level on the mental plane.

Through proper focus on “better” materials (without evidence of personality intrusion), and through corresponding psychometric association, one can build a bridge in consciousness to the region of associated ideas and begin to work directly (subjectively and contemplatively) on concrete and abstract mental levels. With persistence (and wisdom), that bridge can be strengthened and broadened most effectively. Even if the mind cannot understand the materials being embraced, the “energy” can be embraced on the higher levels and evoked constructively on personality levels.

With the diversity of materials available to the spiritual student, some sense of discrimination (preferably discernment) is needed. Through biblio-psychometry,

one can learn to quickly discern the relative quality and value of a book (without judging superficially based upon appearance, style, etc.) and in reading through a book one can discern those elements of relatively higher content, quality, and value from those of relatively lower content, quality, and value. Through focus on higher concepts (and through focus in the higher self) one can substantially enhance one's progress upon the way and simultaneously increase one's effectiveness in service to humanity (through the character and quality and temperament expressed).

† Commentary No. 961

Biblio-Psychometry 3

Another aspect of biblio-psychometry is the means by which writers acquire information to be included in their written works. At one extreme is that of the author, who (largely unconsciously) relies on his or her own personality (education, training, experience, imagination, etc.) to write either for educational and/or entertainment purposes (the author's or the readers'). Such works are inherently (if even subtly) egoistic and very much limited by (to) the author's own personality atmosphere, and as such, draw heavily on the immediate environment (context) of (lower) consciousness (i.e., from the immediate astral and concrete mental levels (and associations on those levels) of the personality) [and in this sense the "author" is simply drawing from the nearby worldly environment].

At the other extreme are the wholly enlightened and meaningful works that are "gleaned" through psychometric involvement on (concrete and/or abstract) mental and intuitive levels, without (much) recourse to personality intrusion. In such works there is no authorship (as the self-realized "writer" understands that he or she is simply fulfilling a role). The ideas do not belong to the writer, for the writer is simply an instrument of association (with the ideas being embraced). Of course (egoistic) writers will claim "credit" for their apparent accomplishments, and even when the truth is partially realized, will persist in rationalizing attribution-for-sake-of-credibility. Thus, even egoistic writers can psychometrically touch various concrete mental levels and draw upon the wealth and diversity of material available. But only (relatively) non-egoistic

(spiritually-realized) writers can “touch” the higher levels and deal effectively (non-intellectually) with philosophical and spiritual concepts.

There is a region of the astral plane in which the stimulating “energy” of coarseness (self-indulgence, violence, etc.) persists. Writers who “tap-into” this region are to a large extent corrupting themselves in the process. Thus writers (and actors) must have something of themselves in what they write (or do). Likewise there is a region of the concrete mental plane in which the “energy” of various practical ideas persists. And there is a region of the abstract mental plane in which the “energy” of philosophical and spiritual ideas persists. Each of these may be embraced to the extent that the “seeker” has an affinity for the “energy” and to the extent of the seeker’s ability to function (even unconsciously) on those respective levels. Each region is non-uniform and roughly (informally) divided into sub-regions of more particular focus.

Those who “tap-into” the coarser regions may “come back” with demons of their own making. Those who “tap-into” the more refined regions may “come back” with angels of higher encouragement. With persistence these links can be strengthened (for good or ill). With proper discrimination (discernment), psychometric links can be quite useful and constructive. But great care needs to be taken, for the student is already limited by his or her own conditioning, and psychometric associations tend to compound that conditioning.

Because these “ideas” are freely available to those who can “touch” them, they may be embraced simultaneously (and apparently independently). Sometimes cultural, philosophical, religious, or scientific “ideas” are “revealed” to two or more people independently. In some cases, the spread of “ideas” are directly intended as part of the Hierarchical evolutionary plan (otherwise it is a matter of the more underlying (indirect) intention in the sense of consequential (karmic) unfoldment). But in no sense are these “revelations” properly uniquely attributable to the person or people who first appear to embrace them.

Section 7.32



Dangers and Safeguards

- There are many dangers associated with unqualified and untempered utilization of psychic or non-physical (occult) forces. Thus, the spiritual student is urged not to dabble in matters beyond his or her training and qualifications. There are two basic, complementary safeguards (precautionary measures (techniques)) that must be mastered by the spiritual student before the student can be trusted to participate in any serious occult (spiritual) (esoteric) (group) work. The first is qualification and the second is warding; both are particular (specialized) to the subtle defenses necessary for the safety of all concerned with (or potentially effected by) the occult work. Basic occult training therefore assumes considerable mental abilities and begins with specific techniques to effect qualification and warding. The greatest safeguard is simply the quality of one's consciousness.

Occult Safeguards 1

There are two basic, complementary safeguards (precautionary measures (techniques)) that must be mastered by the spiritual student before the student can be trusted to participate in any serious occult (spiritual) (esoteric) (group) work. The first is qualification and the second is warding; both are particular (specialized) to the subtle defenses necessary for the safety of all concerned with (or potentially effected by) the occult work. Basic occult training therefore assumes considerable mental abilities and begins with specific techniques to effect qualification and warding.

Safeguards are necessary for two reasons, both relating to the energy association of occult work and both relating to the responsibilities implied by world service (as all true, occult work involves service to humanity or some aspect thereof (or some greater purpose)). The first reason is to prevent the misguided release or direction of energy, and the second reason is to prevent interference to the work undertaken by reaction to (unfortunate) external energies. Energy follows thought. In fact, any activity of thinking or feeling results in some associated energies or forces, being directed (released) or contained as the case may be. Proper occult work involves the careful and deliberate and intelligent focusing of forces and their direction to some worthy objective, the transference or transformation of energy from one form or place to another, or the qualification of forces and associated energies.

Since energy follows every thought and every feeling, and since the occult student being particularly well-developed is mentally potent, the student must be very careful to guard against unfortunate, careless, or unworthy thoughts and feelings (for the student is wholly responsible for his thoughts and feelings and their consequences). Thus a great deal of the preliminary training involves the refinement of the personality (purification, self-qualification, self-discipline) so that the coarse forces normally latent (or active) in the personality are transformed and refined into controllable and qualified forces. The personality, being matter (form), is inherently material (resistive) (coarse) (selfish) but must become a willing and obedient and trustworthy servant of the soul and its higher purposes. The emotions must be refined and wholly disciplined (brought

under the control of the qualified mind). And the mind must be refined and become wholly responsive to the soul.

The effects of unworthy (negative) thoughts and feelings are potentially serious, particularly where the mind is potent or the emotions intense and undisciplined. Anger, bitterness, hatred, jealousy, resentment, and rudeness are all coarse (negative) emotions that are essentially destructive in nature, both in the sense that in projection these emotions tend to weaken those who are responsive or vulnerable and in the sense that even constrained these emotions are internally destructive. The occult student who is given to any of these (negative) feelings or critical (negative) thoughts cannot be trusted in any spiritual sense (i.e., until he has fully mastered such coarseness).

Everyone in incarnation, even the refined spiritual master, has potential for unfortunate release of energy through provoked coarseness, carelessness, or lack of spiritual strength (poise), for the personality masks basic human coarseness. The difference between one who has achieved self-mastery and one who has not is essentially that one has control of his lesser self, that the coarseness is a distant, rather nominal threat (that the personality is refined and moderated), while the other has no such control or refinement and the coarseness predominates (or at least stands ready to manifest).

† Commentary No. 436

Occult Safeguards 2

The occult student must not only be refined and qualified but must also be spiritually strong, so poised and stable that he cannot be provoked into an unworthy display of force (indeliberate release of mental or emotional energies). Thus the character and temperament of the occult student are closely guarded by the ever-vigilant waking-consciousness. The student is trained ever to qualify the personality with light and love, to monitor the personality continually to make adjustments as needed to properly face every situation in the outer world (and every recognized subtlety of the ego).

The effect of unconstrained (negative) emotions (and thoughts) can be quite considerable. The nominal range varies from a few feet to tens of feet, while the effective range is unlimited in the case of an etheric, emotional, or mental link between two parties. Wherever a person is vulnerable, either personally (particularly) due to some relationship or simply due to a resonance with the character (coarseness) of the afforded energy, the projected (deliberate or otherwise) forces (kama-manas) can be unsettling if not destructive (and even potentially fatal). So the occult student must so qualify himself to prevent any such unfortunate release of energy and guard against any response to such energies projected by others, sincerely or otherwise.

For the occult student, it is not enough merely to contain or constrain unfortunate energies (since they are then internally destructive or at least stressing) or to bury them deep within; the student must face up to every unfortunate energy and to the potential for such energy, and resolve it properly by transformation to impersonal, refined, and qualified energies (and through qualification to prevent potential coarseness). Never mind that a person afflicted by unfortunate forces is (in his karmic reference frame) deserving such affliction and wholly responsible therefore, the person who through coarseness or carelessness releases such (unfortunate) energies is also responsible for their release and must face the consequences thereof in his own life. As a general rule, people who are karmically bound or lacking self-control to the extent of karmic implication are not acceptable as occult students. But those who are relatively free and who have some measure of self-control (and some degree of personality refinement) can learn the proper occult safeguards and therefore be trusted.

Thus vulnerabilities either by (overall) karma or by some resonance are minimized for occult workers. But even so, some work is of such subtle nature that additional precautions must be taken (and by virtue of the threat of deliberate interference as part of some greater karma). Two techniques are available: the direct qualification of some occult workers by another particularly well-qualified and trained as a monitor, and an overall warding of the occult work by building etheric (astral) (mental) force fields. Esoteric work does not resort to mantric defenses which call on external and unqualified forces for assistance, but does rely on the direct qualification and manipulation of etheric (astral) (manasic) matter.

Explicit safeguarding requires energy diverted from that which would otherwise be available for service, so it is used only where necessary. The best, most essential safeguard is the character and quality of the occult (spiritual) (esoteric) students (workers) themselves (a highly refined quality of consciousness is simply (and normally) not vulnerable to lesser forces or coarse consciousness) and the character and quality (and noble purpose) of the work undertaken or assigned.

† Commentary No. 647

Hypnosis 1

In orthodox psychology, hypnosis is defined as “an artificially induced sleep-like state characterized by increased suggestibility, decreased initiative and will to act on one’s own, recollection of events not remembered in the normal state, and often amnesia for that which has occurred while hypnotized.” Hypnotism is commonly used in modern psychology as an analysis technique and for effecting certain behavioral modifications. The spiritual student should, however, be aware of the metaphysical mechanisms and associated phenomena of hypnotism and realize that there are very real dangers inherent in allowing oneself to be hypnotized. These dangers relate to the importance of maintaining a positive control over one’s personality vehicle and the bodies (physical, etheric, emotional, and lower mental) of which it is composed.

From the theosophical (metaphysical) perspective, hypnosis is a trance state that results from the temporary (forced) withdrawal of the soul from its normal relationship to the personality (body). Thus, a person in a deep hypnotic trance is somewhat “unensouled.” This temporary withdrawal of the soul is the result of the paralysis of the higher mind as the oscillations of the cerebral nervous centers attune themselves to a foreign rate of vibration. This foreign vibratory rate may be imposed in various ways (patterns of light or sound, gazing, direct etheric projection, etc.) (i.e., the various techniques of mesmerism and hypnotism) but regardless of the method, there is (in hypnosis) the imposition of another’s will (beneficently or otherwise).

Hypnotic trance is similar to normal sleep in the sense that the higher vehicles (soul) are withdrawn from the dense body, but there is one important distinction that distinguishes the two states. In the normal sleep state, the etheric body (auric envelope) completely encompasses and permeates the dense physical body. In the hypnotic state the etheric body of the subject is displaced in the region of the head, and a part of the etheric body of the hypnotist is supplanted in that region. It is through this etheric implant that the hypnotist is able to control his subject.

The various phenomena (e.g., astral vision and increased mental faculty) associated with hypnosis may be explained by an understanding of what occurs when the outer senses are temporarily paralyzed (as is often the case in hypnosis). There are astral correspondences to the physical sense organs. These astral organs function partially through their physical counterparts, but when there is a paralysis of outer organs, the brain is compelled to report sensory information (energy) gathered by the inner organs. The silence imposed by the forced closure of the outer channels of sensory energy essentially allows "voices from other planes" to make themselves heard. Mental faculty, particularly memory, may be enhanced.

The normal barriers of strictly physical vision are gone and the apparently extraordinary experience of the astral plane may be viewed sometimes along with confused fragments from other planes. Hypnosis can thus open a door unto the astral plane; yet where self-consciousness has not been developed on the higher planes, the subject remains essentially asleep in the astral and mental worlds, and the memory (imprint) of the hypnotic experience cannot be carried over upon awakening from the trance. On the other hand, a true raja yogi (in a self-willed trance state induced through meditation, intense concentration, or rapt contemplation) can be self-conscious on the higher planes, and is therefore able to imprint his experience on his more highly developed brain, thus having full memory upon withdrawal.

Hypnosis 2

The basic problem of hypnosis is related to the will of the subject and the imposition of the will of the hypnotist (operator). There is a wide spectrum of hypnotic imposition ranging from the subtle etheric and emotional appeal of the politician or salesman (who wields just enough force of will to impel the relatively weak-minded constituent or customer (believing themselves to be acting of their own will) to do his will) to the artificially induced trance state of "hypnotic sleep." While the ethics and appropriateness of the lesser forms of hypnotic imposition should certainly be questioned, the after-effects suffered from allowing oneself to be put into a hypnotic trance or sleep state are of greater concern. These after-effects are due to the introduction of a part of the hypnotist's etheric body (auric fluid) into that of the subject.

This etheric substance is not (cannot be) completely withdrawn upon awakening, and the part that remains forms a point of entry which makes it easier for the hypnotist, with each subsequent imposition, to subdue the will of the subject. Hypnosis places an individual out of control of himself, and to varying degrees, under the control of ideas or influences that are not his own. These influences (suggestions) may remain with the subject throughout his life, and the subject will only (generally) be released completely from their sway upon the death (and subsequent abstraction of the imposed auric fluid) of the hypnotist. Even when the hypnotist is benevolent and sincerely well-intended, his influence and the ensuing energy relationship that links his subjects to him is a rather serious matter.

All applications of hypnosis should be approached with caution. Even when employed for an apparently positive modification of behavior (e.g., breaking an unhealthy habit or addiction) hypnotism can actually have a negative effect in terms of the evolution of the subject. This is because hypnotism serves to weaken the will of the subject, who is to some degree "living on the thought-vitality" of the hypnotist. While an unhealthy habit, for instance, may be at least temporarily checked, the subject has not truly learned the lesson involved. Since karma cannot be circumvented, he must face the same crisis of self-control and mastery of his own will again whether in this lifetime or another. Where

there is recognition that behavior must be modified, yet there is also a real inability (lack of development) of the will to effect such a modification, a more appropriate (positive) course of action would be to seek training in self-hypnosis as an interim step to developing self-discipline.

Hypnosis is also commonly employed by some metaphysical groups which encourage its use as a means of gaining entry to the astral plane to observe (experience) the phenomena (including supposed past life experiences preserved in the record portion of the astral light (akashic record)). The spiritual student should be well aware that simply gaining entry onto a particular plane by no means qualifies one as a trained seer on that plane. The trained seer must have a relatively complete knowledge and understanding of all of the forces at work on any of the planes to which he gains entry. It is only with such understanding that he can interpret with any meaningful degree of validity that which he encounters.

Thus, the spiritual student is cautioned to avoid involvement with hypnosis (it is relatively more important for the spiritual student to maintain self-control and personal stability than it is for others). The associated dangers are quite real, and whatever apparent benefits there are to be gained come anyway, in due course, with spiritual growth and self-discipline.

† Commentary No. 1182

Chakras 2

Chakras are the energy or psychic centers that connect or relate the various levels or planes of consciousness. They exist within the human being, and in some sense, are the human being, and they also exist on broader (logoc) scales.

Each chakra within the human being plays a role in the energetics of the human being. Most people live through the lower chakras, meaning that the lower chakras are actively functioning, without any real control or balance in consciousness, and that the higher chakras (crown, ajna, heart, throat) are inactive or essentially undeveloped. As a person evolves in consciousness, the forces flowing through the lower centers become tempered and the lower chakras come under the control of consciousness, rather than controlling consciousness.

And as a person evolves in consciousness, the higher chakras begin to open up into activity, bringing with them considerable and further stimulation for subsequent development (experience) (service). Where the lower chakras dominate, a person is relatively coarse. Where the higher chakras dominate, a person is relatively refined. The functioning of the chakras are also related to the various psychic sensitivities (abilities).

Thus there are three basic stages in the development or opening of the various chakras, the inactive stage which is inertial or resistive to activity, the nominally open stage where most people function, and the active stage which is more interactive and dynamic. In the active (more fully open) stage, there is a matter of whether or not the activity (openness) is voluntary or involuntary. With involuntary openness there are generally sensitivities that are not under the control of consciousness. With voluntary openness and proper training, there is a sensitivity that is intelligently tempered or moderated by consciousness. Proper openness of the chakras does not result from deliberate psychic development, but from deepening in consciousness and evocation of needed sensitivities. Where there is openness without the tempering influence of consciousness, there is (generally) also instability and vulnerability (reactivity). Where there is openness with tempering influence of consciousness, there is (generally) more maturity in sensitivity, more balance, more stability, more responsiveness.

There are many dangers associated with involuntary psychic openness or lack of proper training. The open aura, for example, results from a rending of the stability and coherence of the aura, which results in turn from improper functioning of the chakras, which results in turn from improper use of energy or psychic force. If the chakras are properly balanced and tempered by consciousness, then there are some safeguards (stability and coherence). If the chakras are abused or misused, however sincerely, however unconsciously, then one attracts further (psychic) difficulties.

As a person develops at the personality level, the (forces flowing through the) lower chakras are tempered and consciousness is gradually focused more and more in (through) the higher centers. Once a person is properly integrated, there is considerable strength (coherence) (stability) at the psychic level, even if there is little sensitivity. But eventually, as one becomes more and more responsive

to higher impression, the chakras begin to resonate to the energy of the soul rather than the energy of the personality. The dynamics change. While the higher centers unfold at first through head-centered and heart-centered activity (at the personality level), their full development is only possible as the personality-centeredness (ego) is transcended and the energy of the soul is allowed to flow.



Section 7.33



The Open Aura

- The human aura consists of the personal energy field that incorporates (includes) the etheric web, the astral body, and the concrete mind. The human aura may be open or closed, or more generally, partially open and partially closed. The extent of openness determines the extent to which a person is vulnerable or susceptible to external impressions (subject to karmic qualification) and depends on the relative health of the personality.

The Open Aura 1

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A truly healthy human aura is wholly (properly) vitalized, coherent and stable (quiet), and fully bound or integrated by the mind (personality). A truly healthy human aura is closed in the sense that no external impressions are received and incorporated (within the aura) without conscious acknowledgement of their source and conscious acceptance of their presence. Thus a truly healthy human aura is relatively rare and a measure of achievement that occurs only in the context of the spiritual path and even then only after considerable spiritual development and occult training (and karmic fulfillment).

The other extreme is the open aura that indicates a rather severe disruption of the integrity of the human aura (and personality) on one or more levels. Such an (severely diseased or severely injured or impaired) aura may be open on one or more or all levels (etheric, astral or emotional, and concrete mental), and in varying degrees. An aura that is substantially open on etheric levels will lack vitality due to the continuous drain of personal energy to the etheric plane (normally the etheric body is in dynamic equilibrium with the etheric plane). Such an aura may also be battered by etheric forces, having no substantial defenses or protection against etheric elements. Some rather self-centered people (and other etheric and astral creatures) naturally draw energy from people who are etherically and/or emotionally vulnerable (open) (passive). An aura that is substantially open on astral levels will lack coherence and stability and will naturally suffer the wild emotional swings (or one or both extremes) as consequences of proximity to other people (and astral creatures) who are emotionally active (imposing). An aura that is substantially open on concrete mental levels is wholly vulnerable to (imposed) telepathic impression and manipulation of thinking processes.

Anyone having a truly open aura (on whatever levels) is subject to obsession, possession, and other forms of madness (insanity), depending on the particular situation and circumstances (karma). The open aura is a rather severe karmic consequence and an intermediate cause of great distress (suffering), at least from the personality standpoint (i.e., which (personality) suffers lack of self-control and generally is unable to remedy the situation). The (completely) open aura is relatively rare and generally leads to an early death or lengthy insanity. More importantly, an incarnation involving an open aura is not one in which much progress can be made (except in the sense that super-consciously a realization of the cause and effect relationship may be achieved thus permitting adjustments to be made (generally upon the personality matrix between incarnations)) and indeed it is quite difficult if not impossible even for a talented occultist to provide assistance to someone so afflicted by virtue of karmic constraints.

Thus the (truly) open aura is a severe consequence, of relatively serious transgressions of (evolutionary) law (such as premature or unnatural psychic development, overdevelopment of the mind, severe sexual practices, violent etheric, astral, or critical (mental) assaults upon others, and severe attachments (generally in previous incarnations)).

† Commentary No. 664

The Open Aura 2

While the case of the (truly) open aura is generally not the concern of the spiritual student (who is generally coherent if not properly (wholesomely) integrated), the case of the partially open aura is or should be of concern, so that safeguards (in personal discipline) can be employed to prevent even modest susceptibility or vulnerability to external forces and impressions.

Etherically, the spiritual student should not be overly stimulated nor susceptible to the draining of vitality. The spiritual student should, however, be continually vitalizing or etherically qualifying his environment, as an act of service (the sharing of energy) (without imposition). This implies that the etheric web is healthy and that the etheric centers are functioning normally. Aside from the

natural receipt, incorporation, and utilization of prana, the spiritual student should only accept light energy (qualification) on etheric levels, for purposes of healing and purification (refinement).

On astral (emotional) levels, the aura of the spiritual student should be quiescent, clear and calm, active only in the sense of not being passive and in the sense of sharing of refined astral energy for qualification (love) (light), impersonal healing, etc. If the aura is somewhat open astrally, then the person is somewhat vulnerable or susceptible to (detrimentally or passively) incorporating the feelings of others (nearby or related) as if they were one's own (i.e., without awareness or realization), resulting in emotional instability (from the spiritual standpoint) (there is also the danger of imposing one's own emotions upon others). With proper emotional qualification, the student achieves emotional coherence, stability, clarity, stillness, harmony, poise, peace (quiet), gentleness, etc. (and lack of susceptibility to external (astral) manipulation). The student is (ideally) never disturbed or ruffled emotionally (by external (or internal) circumstances), never without spiritual poise in all matters, never without a continual (if not continuous) sharing of love and light (on etheric, astral, and concrete mental levels).

On concrete mental levels, the aura of the spiritual student should similarly be quiescent, active only as warranted (as in study or pre-intuitional activity) and without susceptibility to external impressions of thought-forms (or at least with awareness and realization). If the aura is somewhat open mentally, then the thoughts of others (nearby or related) (and the thought-forms of the world mental atmosphere) are to some extent received and incorporated without acknowledgement (which is really a form of self-deception). With proper mental qualification, the spiritual student receives the ideas and thought-forms in his environment, recognizes them as externals, and deals with them appropriately (with consideration).

The world atmosphere is filled with thought-forms and feelings, some from the spiritual hierarchy for stimulation and consideration, some from the various manipulated masses, many merely from groups or individuals of little consequence, but all of which in some measure impinge upon the consciousness (aura) to be accepted or rejected (or deferred) according to the relative quality of consciousness, the relative openness or vulnerability of the aura, and the relative

awareness and capability of the student to deal intelligently with them. The spiritual student is (properly) (ideally) open-minded in the sense of having no opinions or attachments and having little bias (having awareness and intelligent compensation), but not mentally open in the sense of being passive to external impressions. The healthy aura is a ring-pass-not that is spiritually qualified and intelligently interactive (non-reactive).

† Commentary No. 1132

Healing the Open Aura

Healing an open aura, even a partially open aura, is a definite challenge. There is the condition itself, its extent and complexity. There is the karmic factor, which may actually prevent (or facilitate) any healing or resolution in the current circumstances (lifetime). And there is an issue of ethics with regard to the role of anyone attempting to help.

A fully open aura is quite rare and extremely difficult to resolve. There is generally so much inertia due to the condition being a karmic consequence that there is little that one can do except to encourage the understanding or adjustment in consciousness that is necessary in order for the next aura (i.e., in the next incarnation) to be healthy. In the case of a fully open aura there is no semblance of self-control, indeed no focus stable enough to even work with. The patient may be wholly at the mercy of external forces on etheric and astral levels and may be obsessed or possessed. Or in a less extreme case, the patient may be merely wholly open to non-malicious external forces (which may be nonetheless difficult).

Where there is an external entity involved it is a relatively simple matter to intervene, provided the karma is permissive, separating the external entity from the patient, through application of appropriate (properly qualified) force, and through either releasing or disposing of the external entity, depending on its nature (in some cases the external entity is artificial and must subsequently be absorbed by the patient). Then it is a matter of healing or closing the aura to the extent that the patient is able to respond in a meaningful (cooperative) way. This can be accomplished using a variety of mental-psychic techniques (e.g.,

evoking force to stabilize the aura, closing the gaps, and sealing the aura in a protective and stabilizing manner). This is relatively straight-forward in the case of a partially open aura, provided there is cooperation and sincere intent (e.g., a matter of learning and adjustment in consciousness).

But before these techniques can be (generally) successful, there are two prerequisites, namely (1) understanding and (2) willingness to embrace methods of refinement and self-discipline. Without understanding, or without the responsiveness to learning, the patient is likely to undermine any healing practices. Likewise, without embracing methods of suitable refinement and self-discipline, the healing efforts are more likely to be superficial and temporary. In other words, there are habits in consciousness that undermine the process of healing the aura and of sustaining a healthy aura. Those habits need to be overcome and new, healthier practices embraced, before any real healing can take place. For example, smoking fills the aura with particulates which render the aura more vulnerable (and attracts a coarser energy); drinking alcohol tends to loosen the connections between the vehicles and makes it virtually impossible to achieve coherence in the aura (and the personality as a whole); eating flesh foods (meat, fish, fowl) introduce coarser (animal) elements that work against the gradual refinement that facilitates integration and alignment.

So as the patient (student) embraces the preliminary disciplines of the path, including meditative practice, there is then the possibility of making more substantial adjustments (healing) in the aura (in general and in the case of the open aura). Real healing is accompanied by understanding and adjustment. And real healing is predominantly a matter of self-healing, although others may assist in the process, through encouragement or provision of energies, or through collaboration.

Section 7.34



Psychic Vulnerability

- Human beings experience and express themselves psychically, consciously or otherwise. Every thought, and every feeling is a psychic projection of one form or another. Some people are able to project these energies with considerable potency, deliberately or carelessly, for good or ill. And these projections have natural impacts on the psychic environment and upon lives within the psychic field. There are also deceased human beings and non-human entities, some artificial and some natural, which also project various energies. Thus arises concern for protecting oneself from these many and varied projections. Of course quality of consciousness is usually sufficient protection, all is karmic, and each projections ultimately returns to its source. The spiritual student is urged to learn how not to project these forces and how to provide protection from all manner of psychic impressions and projections.

Psychic Vulnerability 1

The whole nature of psychic attack, relative susceptibility or vulnerability, and defense (or self-defense) is a matter primarily of emotional and/or mental stability (health) and the underlying (personal) (group) (racial) (planetary) karma (lessons to be learned from particular experience). The realm of psychic vulnerability includes the condition of the psychic centers (emotional and mental nature), deliberate psychic activity, and casual negativity.

Psychic forces can be external or internal and can act on physical (etheric), emotional (astral), and/or (concrete) mental levels. But psychic vulnerability is principally an emotional (astral) phenomenon that can induce etheric effects (and to a lesser extent a concrete mental phenomenon with or without associated emotional (astral) effects). One of the principal factors is the condition of the psychic (energy) centers (chakras). A (physically, emotionally, and mentally) healthy person is generally not susceptible to psychic attack or casual consequences, unless the karmic factors are strong enough to overcome the healthy person's natural (unconscious and conscious (in the case of the occultist)) defenses (or in other words, unless the psychic force is strong enough). A healthy person is generally emotionally and mentally stable, so that his or her chakras are not functioning substantially (i.e., are relatively inactive) or are not functioning passively (involuntarily). If the centers are open and passive, then a person is psychically vulnerable to the extent of that openness and passivity.

Mentally-polarized people (who are therefore integrated personalities) are generally more healthy (psychically) than emotionally-polarized people. Mentally-polarized people are generally not psychically vulnerable (although some are open or receptive to mass thought-forms and can therefore (unfortunately) be manipulated in their thinking). Emotionally-polarized people are generally psychically vulnerable to some extent due to the relative emotional instability that emotional polarization implies and are therefore vulnerable to external (astral) impressions. The mental impressions (thoughts) of emotionally-polarized people are often externally and incidentally induced.

If the psychic centers of an emotionally-polarized person are open and passive, then that person is particularly vulnerable. The centers are open and passive either as a result of premature experimentation with the psychic centers (in the present or preceding incarnation) or as a result of needing the emotional experience that ultimately leads a person to develop the mind and mental control (self-discipline) that leads (in turn) to emotional stability and mental polarization.

Trained or untrained occultists who work (consciously) on psychic levels are thereby somewhat relatively vulnerable (particularly so in the case of the untrained occultist who lacks the normal safeguards and protective discipline). But the more common psychic vulnerabilities fall to those who are merely emotionally active (open) (passive) and relatively negative in their emotional or mental nature. Fear is a great (negative) factor in psychic vulnerability (and a consequence in itself), greatly compounding any emotional or astral vulnerabilities, whether or not the associated astral (psychic) forces are deliberate or casual, since fear (and other negative emotions) simply attracts bad (psychic) energy. Consequently, the lack of fear (and the lack of negative emotions) is a form of protection (unless the lack of fear is imprudent (based in arrogance)).

† Commentary No. 678

Psychic Vulnerability 2

Living or working in a predominately negative emotional environment is conducive to psychic vulnerability. Exercising the emotions to excess (or in some cases even at all) (either positively or negatively) invites or sustains the emotional polarization (instability) (vulnerability) (susceptibility). Strong emotions of either kind (positive or negative) simply undermine the ability of the mind to stabilize and uplift the emotional nature.

Deliberate psychic activity (consciously or unconsciously applied) is a much more dramatic (and obvious) problem than casual negativity. Deliberate psychic activity of the negative variety is black magic in one form or another and is inherently evil or unnatural (no matter how casual it may seem to be). Anyone who seeks to manipulate another person is practicing black magic

(encouraging someone to learn and to think for themselves is not manipulation nor is respecting a person's values or point of view) (but imposing upon others, either consciously or unconsciously, is related to the left-hand path (black magic) to some extent). This includes religious (political) (cultural) (family) (commercial) (personal) domination (imposition) (manipulation) in its various forms (e.g., dictatorship, manipulative commercial advertising, emotional appeals, etc.).

The (undermining) dominance of one person over another (which thereby disregards or fails to respect the intelligence and self-consciousness of the victim), is consciously or unconsciously psychic (all such dominance is inherently psychic), and is the worst form of black magic or manipulation. Those who have learned various preliminary occult practices, who lack the quality of consciousness (sensibility) (maturity) (respect for others) (refinement) (spirituality) (ethics and morals) of the properly trained, are the most dangerous. Religious (political) (commercial) leaders who resort to emotional appeal are actually manipulating their audience psychically according to (misused) (misappropriated) occult techniques. On the other hand (with no excuses intended for the manipulator's role) the victims of psychic attack or emotional (mental) manipulation are merely fulfilling their own karma and ultimately will learn to rise above the arena of vulnerability to the arena of positive (constructive) (spiritual) service.

The practice of black magic (manipulation) (imposition) in any form ultimately either destroys the practitioner or brings about the forces of transformation (and restoration of the person within the mainstream of humanity), depending on the merits of the particular case (i.e., responsiveness to rehabilitative forces). Of course psychic vulnerability is not principally a matter of external forces (the activities of black magicians, evil influences, etc.) but is, rather, principally a matter of individual vulnerability by (karmic) virtue of the condition of one's physical (etheric), emotional (astral) and (concrete) mental nature (i.e., the personality) and associated energy centers. Thus the responsibility rests primarily with the victim for his or her own consequences (and likewise to the perpetrator for his or her actions). While the perpetrator is wrong and will ultimately suffer (learn) appropriately, the victim cannot effectively blame the perpetrator (or any external forces) for his or her condition.

Thus the primary responsibility for resolving the problem of an individual's psychic vulnerability rests entirely with the individual (victim), and as the person learns, grows, adapts, etc., so shall these problems be overcome and progress be attained (into the next arena of experience and evolution).

† Commentary No. 679

Psychic Vulnerability 3

There are basically three categories of victims of psychic attack or imposition, (1) those who are emotionally (psychically) vulnerable as a group (e.g., those who are emotionally vulnerable, those who are linked in some way to tribal (astral) currents, the masses of humanity who are vulnerable to mass manipulation, etc.), (2) those who are individually psychically vulnerable, due to present or past untoward dabbling in psychic matters or due to evoking the wrath of someone more potent (but necessarily unrefined) in the wielding of psychic or astral (or mental) forces, and (3) those public figures who are unconsciously the recipients of emotions and thought-forms focused upon them by the masses.

In each of these three cases, psychic protection is afforded only to the extent that the person (potential victim) is either strong emotionally (which is detrimental to becoming mentally polarized) or strong mentally (and thereby able to stabilize the astral body (and field of emotional endeavor)) so that external (astral) forces do not penetrate sufficiently to be a problem.

Keys to the elimination of psychic vulnerability include (1) the elimination of fear and other negative emotions, (2) the cultivation of refined, clear, stable emotions, (3) the stabilization (control) of the psychic centers (i.e., transformation from the involuntary (passive) functioning of the centers to either inactivity or voluntary (active) and sensible functioning of the centers), (4) the cultivation of insulating factors (e.g., ability to place wards, competence in utilizing effective rituals, wall-building, etc.) (some techniques of which bring about additional problems or considerations), (5) the practice of harmlessness (being or becoming refined and inviolate with respect to the (necessarily coarse) negative external vibrations), (6) protection by virtue of being upon the spiritual path and in group formation, and (7) positive assimilation (transformation) of

the received energy or impressions (a relatively dangerous technique for the uninitiated but sometimes (karmically) the only solution).

In each case protection is afforded only to the extent warranted by karma and consistent with the degree of self-responsibility of the individual (rarely is it appropriate for one person to artificially protect another). Because energy follows thought (and feeling), much of the phenomena of psychic imposition occurs as the parties are relatively unconscious of these activities (e.g., hatred, envy, fear, etc. are highly projective emotions (and incidentally attract similar (negative) currents and forces)). In extreme cases of psychic manipulation or vulnerability, suicide is a common consequence. In the final analysis, those who are positive (active) in relation to their environment are relatively safe from psychic attack or manipulation, while those who are negative (passive) in relation to their environment are relatively (particularly) vulnerable. Becoming mentally polarized and relatively refined is a long-term solution.

The proper spiritual student, however, is neither emotionally active (projective) or emotionally passive, but rather relies on mental qualification and emotional refinement (stability) (non-reactiveness) for protection (if indeed protection is even needed) (for the student's character and quality (and sensible endeavors) generally preempt the psychic (astral) (mental) vulnerabilities and susceptibilities of the (emotionally polarized) masses of humanity. Furthermore, the (spiritual) student's character and quality serve to induce a more positive environment (through incidental qualification).

Section 7.35



Spirit Guides and Astral Working

- There are many and various creatures on the astral plane. Many naïve but imaginative or psychically-open people seek to contact various spirits for guidance, but this is problematic for a number of reasons, including inherent dangers and the fact that none of these so-called guides are actually enlightened, although they seem to be insightful in some ways.

Spirit Guides 1

A spirit guide is someone or something (some entity) that either approaches or is drawn to someone and either provides “guidance” or energy (or relationship) that is interpreted as guidance. There are spirit guides and there are truly enlightened beings. Spirit guides reside on etheric and astral levels and include all manner of creatures sub-human and human. Truly enlightened beings do not function on etheric or astral levels and can only be related to on soul levels (atma-buddhi-manas). Even the relatively more advanced human beings do not “communicate” on etheric or astral levels, but work primarily on mental and (higher) intuitional (buddhic) levels.

But on etheric and astral planes there are many different kinds of creatures that “sensitive” people can relate to in some way or another. Some of these beings are natural (living) and some are artificial (energized only by virtue of thoughts and feelings projected by living beings and enduring only to the extent and magnitude and nature of their (artificial) vivification). Some of these beings are relatively coarse, while some are relatively more refined (and therefore reside on the lower and higher sub-planes respectively). Some are to some extent intelligent, while others can only mimic intelligence (yet many “sensitives” cannot discern the difference and are deceived by such mimicry).

Some are active creatures, benevolently so or otherwise, while others are relatively passive and relatively harmless. Some are part of or related to the human lifewave (being sub-human or human), while others are part of or related to the deva lifewave (angels, fairies, nature spirits, sprites, etc.). Deva lives (angels and their less-evolved brethren) do not interact directly with human lives, but simply provide healing energy and various forms of encouragement to other, more active creatures (to mineral, plant, animal, and human lives, depending on their (deva) roles).

And of course there are all manners of (deceased and living) humans functioning on etheric and astral levels. Many deceased human beings (i.e., human lives who are “between” incarnations but who have not yet passed on the preparatory levels) linger about on etheric and (mostly) astral levels because of various

attachments (to living in the objective world) (e.g., to various desires that can only be embraced on physical levels). Some of these (human) creatures are aware that they are dead, some are oblivious to their condition. Some are relatively intelligent, but no more so than when they were “alive” and so are no more “spiritual” and no more “wise” than ordinary living people (who are generally not very spiritual nor very wise). But some are sincere and well-intentioned, while others are simply prey on those who are living, drawing energy or “living” vicariously. Some are even sincere and well-intentioned and yet also draw energy instead of sharing energy.

Thus etheric and astral “relationships” vary a great deal, from healthy to unhealthy, to gentle relationships with healing energies to relatively more violent relationships with malevolent beings. The quality and nature of any of these relationships are based primarily on relative refinement of consciousness and relative intelligence. Relatively coarse people tend to attract relatively coarse energies and relatively coarse creatures, both here in the objective world and in the astral realms. Relatively refined people tend to attract relatively refined energies and relatively refined creatures, similarly. But most people, even most “sensitive” people, are simply not really intelligent, and are not properly trained, and therefore cannot properly discern the nature of the “beings” they come in contact with.

† Commentary No. 1424

Spirit Guides 2

Just because someone is psychic or sensitive to impressions on etheric and astral levels, just because someone is clairvoyant or clairaudient, does not mean that he or she is necessarily intelligent or trained or capable (competent) to interpret those impressions in any accurate or even sensible way. It is difficult enough for most people to perceive things correctly on objective levels. On etheric and (especially on) astral levels, there is a great deal of conflicting and contrasting energy (impressions). It is chaos. It is a realm of all manner of thoughts and feelings projected by all manner of peoples and creatures, jumbled together. Indeed, it is not a realm that intelligent, trained, spiritual students (or other, more enlightened creatures) chose for a medium of communication.

The spiritual student is urged to develop relatively slowly and by virtue of his or her own experience in the objective and subjective realms. This does not require or imply any need for "contact" with astral creatures, benevolent or otherwise. Guidance comes properly from one's own intelligence (conscience) (inner, higher self), based on experience and ability. One can properly listen to others and learn from others, but one remains entirely responsible for one's own actions. Guidance from others (astral or otherwise) does not (ever) supersede one's own responsibility for one's own actions (attitudes) (beliefs) (understanding).

But many people do not take conscious responsibility for their own actions and behaviors, seeking (passively) to be "guided" in their efforts. Many are enamored by astral creatures purporting to be spirit guides, e.g., native American spirit guides, ancient Egyptian spirit guides, etc. If one is susceptible to being "guided" in this manner, then one will attract spirit guides (astral creatures or human beings on astral levels) who will "tell" one what one wants to hear. Even if one believes that it is not what one wants to hear (and therefore must be true), it is generally what one really wants to hear (and is generally not true).

Even if "guidance" seems to be true or is true (to some extent), one should simply not trust these sources of "knowledge, understanding, or wisdom" because they are simply not reliable and because the process tends to undermine one's own development (intelligence) (consciousness). Most relationships with spirit guides develop into either hypnotic or parasitic relationships. In a hypnotic relationship the spirit guide provides "insight" that the person being guided takes (passively, through subtle hypnotic means) to be true or meaningful (whether or not it is indeed true or meaningful, it will seem to be true and meaningful). In a parasitic relationship the spirit guide draws energy from the "victim" though the spirit guide may not intend to and though the victim may not be aware of what is actually happening. Some relationships are nominally benevolent and yet also hypnotic and/or parasitic, and therefore (occultly) unsavory (not healthy).

The spiritual student is properly trained to understand these things, to be able to discern the differences and distinctions among the various astral creatures and processes (phenomena). The spiritual student is properly urged to avoid relationships with spirit guides, to meditate and achieve the inner alignment

that results in growing and deepening (enlightenment) through divine process rather than through external means. The spiritual student may work on astral levels, in helping (encouraging) others, but never through the agency of spirit guides, and never as a spirit guide.

† Commentary No. 1425

Astral Working 1

How then does the (trained) spiritual student work on the astral plane? Gently. Without being entangled in the chaos. Through simply living a spiritual life and sharing constructive, encouraging, non-impositional energy on all levels. The astral plane is a place of conflict and contrast, a place of so many and such diverse energies and forces that there is no real coherence or clarity there. So the spiritual student simply projects the energy of coherence and clarity, that encourages “goodness” ...

In some instances a (suitably trained) spiritual student may be called upon (through dharma) to assist those who are trapped on the astral plane or who are otherwise entangled in astral phenomena (whether or not they are “alive” in this world). Usually it is a matter of helping “dead” people to realize that they are dead and enable them to find their way to the next level (beyond the chaos of the astral plane). Many deceased people are so attached to their life-on-earth that they do not realize that they have died and cling to whatever people and experiences that enable them to remain in touch with their (now former) lifetime. People who are entangled in drugs (alcohol and other recreational drugs) are quite susceptible to this, except that their cravings cannot be satisfied on astral levels and so it is a particularly painful or distressing experience. Thrill seekers likewise. They tend to seek incarnated people who they can influence in order to vicariously embrace their cravings, often drawing people into their old habits.

Suicides are also fairly dangerous “people” on the astral plane because they prey on others who are susceptible, i.e., who are prone to depression, except that for suicides it is particularly stressing, as they are necessarily trapped on astral levels until such time as their lifetime would have ended naturally (and therefore cannot be assisted by others). Bad energy resonates with similar or comparable

energy, and so people of coarse energy, or particular vices tend to attract others of similar character and quality, alive in this world or otherwise (on the astral plane). Spiritual students and others (devas) work with all manner of distressed creatures in this world and the next. But spiritual students do not generally encounter malevolent creatures, because there is no real affinity. The spiritual student can generally feel compassion and sympathy with those in distress, but there is no substantive identification with relatively malevolent creatures.

The only time that (properly trained) spiritual students come into contact with malevolent creatures is where it is a matter of helping or encouraging the victim to develop psychic defenses, through purification (refinement) and integration exercises (qualification). Unless one advances in consciousness beyond vulnerability to the (lower) astral, one will remain susceptible to creatures and energies at that level of consciousness. There is also a matter of helping people to heal themselves, by clearing and healing the aura, but unless there is growth in understanding, these clearings and healings are more temporary, yet may still afford or encourage an opportunity to learn and develop.

Another role for the (trained) spiritual student is the destruction of artificial forms on the astral plane. While these cannot properly be destroyed until the source of vivifying energy is resolved, the spiritual student can work to encourage the creative (responsible) person to not project energy in such a way that it creates and sustains these artificial lifeforms (which in turn prey on people whose energy resonates with them).

Astral Working 2

While spiritual students in general are encouraged to (and eventually must) eliminate smoking, drinking alcohol, using other recreational drugs, and eating flesh foods, because these practices undermine (indeed, prevent) the needed refinement of consciousness (and subsequent proper integration and alignment (of soul and personality)), there are serious practical considerations as well, for the trained (properly qualified) spiritual student working or functioning on astral levels.

Much of the psychic vulnerability that people encounter is related to relatively unhealthy practices. Smoking lowers the vibration of the etheric and astral bodies and means that astral impressions from the lower astral sub-planes will dominate. The resulting coarseness also attracts comparably coarse creatures on astral levels. Drinking alcohol and using other recreational drugs tends to undermine one's integration and open the aura to external influences, particularly those on astral levels. People who drink even in moderation are much more vulnerable to these external forces than people who don't drink any alcohol, even if that vulnerability is not apparent. The half life of the effects of alcohol on the aura is much (much) longer than and readily apparent physical impairment. Indeed, the effect of one drinking episode can last for many months, even though it is only apparent on subtle levels (and certain drugs have half-life effects over many years (indeed, some drugs (and sustained drinking of alcohol) cause permanent impairments on subtle levels)).

Eating flesh foods means that the relatively coarse energies of the animal consciousness are appropriated and placed in the aura. For someone is also sensitive (or vulnerable) on etheric or astral levels, this results in a magnetic force, that attracts similar (coarse, animal) energies from the astral plane, compounding one's astral experience. Flesh foods tend to dull the senses as well and create additional energy burdens. The creatures that are attracted to flesh-eaters tend to be more parasitic than hypnotic. Few of these creatures are actually malevolent. It is just that they are naturally and instinctively opportunistic. The expression of relatively coarse emotions likewise attracts various less savory creatures. Thus the student is encouraged to temper or

qualify the coarser emotions. And expression of anger or hatred, jealousy or resentment, any expression of ill will, on emotional or mental levels, attracts similar energies (and the coarse energies projected will inevitably return to the sender, magnified and intensified).

Subtle vulnerabilities can be just as devastating to a spiritual student as the less subtle varieties. Moreover, subtle vulnerabilities are much more difficult to recognize and resolve. One may be struggling earnestly over a long period of time, without making any appreciable progress, only to (finally) realize the subtle cause(s). By committing to the proper spiritual practices of not smoking, not drinking alcohol, not using non-medicinal drugs, not engaging in vulgar or profane language, and not eating flesh foods (meat, fish, fowl), the student is eliminating the detrimental effects of these things and can then focus more properly on progress in consciousness.

Not only must the spiritual student understand these things and embrace the relatively more subtle practices that lead to refinement and growth in consciousness, but the student must also eliminate his or her own substantial vulnerabilities before he or she can properly be of assistance to others. And in overcoming one's psychic (and other) vulnerabilities, one can embrace others less fortunate with compassion and sympathy and genuine understanding.



Section 7.36



Unsavory Practices

- There are a number of unsavory, distasteful, or morally offensive practices that involve psychic force. The spiritual student should endeavor to be not engaged in any of these practices and to not encourage or facilitate any of them.

Cannibalism

Cannibalism is the practice of a human being eating another's (human) flesh, or of a species that devours its own kind (compared with vampirism, in which only the personal energy is appropriated). Human cannibalism is widely regarded as unsavory while most people have no such difficulty with animals eating other animals or with human beings eating various (animal) flesh foods (meat, fish, fowl). In a sense, the human being eating animal flesh is a form of cannibalism as the human body is an animal body and the only real distinction between human and animal is at the (not particularly significant) level of mind.

The practice of cannibalism at the (primitive) human level has some occult basis in the sense that for cannibalistic peoples there tends to be a strong tradition of usurping the perceived strengths of a person or animal through killing them and eating their flesh. This is not simply a myth but an actual appropriation of energy (consciousness) qualified by the creature being consumed. The more violent or coarse the creature, the more "violent" nature or "coarse" nature is appropriated. The problem is that for most animal-flesh-eating people it is not the strength of an animal that is appropriated, but the weakness in the sense of coarseness and animalistic consciousness. The various species of the animal kingdom are more prone to violence and coarseness than are human beings. But human beings who eat (animal) flesh foods are necessarily coarser in some sense than those who are vegetarian.

This does not mean that vegetarians are necessarily more advanced, just that they are less coarse by virtue of their diets (indeed, they may be more coarse by virtue of other factors but in general vegetarian peoples tend to be less coarse (in consciousness) than carnivores and omnivores). The vegetarian diet is essential to (deeper) spiritual activities as the coarseness conveyed through a flesh diet precludes much in the way of meditation and realization. The basic challenge for the spiritual student is to conquer his or her own (animal) nature, and so eating flesh foods is simply counter-productive and undermining of these more spiritual efforts.

A vegetarian diet conveys the much more easy-to-assimilate “plant” energies while animal foods require much more effort to overcome and indeed needlessly so as a proper vegetarian diet is much more wholesome (a proper vegetarian diet resolves legitimate nutritional concerns, without nutrition being an end in itself). Of course people who eat animal foods can in principle rationalize their preferences as well as vegetarians can, but it does not change the fundamental dynamics and moralities and energy and karmic relationships. Humanity is creating a considerable karmic burden by virtue of its unwholesome treatment and consumption of animals.

In the final analysis, there is not much difference (in energy and consciousness) between cannibalism (eating human flesh) and eating animal flesh foods. Which is of course not what most people want to hear. But there is a substantive difference in consciousness and energy between non-vegetarian and vegetarian diets. Regarding the morality of diet, conventional mores consider animals to be “inferior” and therefore the killing of animals for food is not immoral. But in the spiritual context there is simply no more justification for killing animals than there is for killing human beings (generally, neither can be properly justified). Moreover, humanity contributes to the evolution of the plant kingdom through the cultivation and harvesting of vegetable foods, but the “farming” of animals for food is counter-evolutionary. It does not contribute to their evolution in consciousness.

† Commentary No. 1396

Vampirism 1

Another rather unsavory practice is that of vampirism. Vampirism is the (psychic) practice of preying on others, of drawing energy (prana) (vitality) from other people or from animals. In this sense there is little difference between human and animal, as either may prey on their own specie or upon members of other species. Some animals prey (etherically) on humans, some humans prey (etherically) on animals. But usually vampirism occurs within a specie.

There are various degrees and aspects of vampirism, from a casual and unintentional, incidental drawing of energy, to a deliberate and malicious evisceration and ultimate or eventual destruction. In each case of vampirism

there is a deprivation of vital force, and an associated psychic imposition. An extreme case of vampirism involves the drawing and consumption of (physical) blood, but most cases involve the drawing and consumption of prana (etheric vitality). Vampires are not a species. But members of various species may embrace some elements of vampirism. There are human vampires and there are non-human (sub-human) vampires. Some are alive in the sense that they are incarnated and live in the physical world. Some are not alive and reside on non-physical (psychical) levels.

Vampirism is related to health and the healing process, and it is the opposite of sharing vital energy. The healthy body draws prana naturally and comfortably (and unconsciously) from the (etheric) atmosphere without detriment to other lives. There is, in principle and substantially in practice, an unlimited supply of prana. But a diseased or injured body is impaired in its ability to draw prana from the etheric regions. The healing process involves learning and (superficially) involves the restoration of the body's ability to draw prana naturally and properly.

There are actually two dimensions to vampirism, namely vulnerability and ethics. A person is vulnerable to being preyed upon either because the body is sick or injured (on some level), or because that person's auras is open or unstable in some way, or because there is a sympathetic relationship to someone who abuses the relationship. The vulnerability may be on an etheric level, on an emotional level, or on a mental level, or some combination of these. But in each instance, the vulnerability manifests itself through a loss of vitality. All instances of vulnerability are rooted in the past. In fact, many (but not all) instances relate to a person's having engaged in unsavory psychic practices in an earlier time (or lifetime). The most depleting experiences are generally where one has received occult training and has abused the privilege. Thus most (human) vampires have had training along occult lines but do not have either the health or consciousness to behave respectfully and considerately toward others.

Vampirism is extremely unethical, but there are cases where the practice is at least understandable if not warranted. For instance, the case of an unhealthy person who cannot draw energy (prana) naturally and who (generally unconsciously) draws energy from those around him (or her), especially from those with whom he (or she) is related. This is not limited to a lack of physical

health, but includes those who are emotionally or mentally unhealthy as well. Thus a casual (incidental) vampire may appear healthy when in fact he or she is not. Those who are more deliberate about preying on others, and those who have occult training and have fallen from grace (i.e., who are coarse and self-serving), are actually much more dangerous. But one who is healthy, physically and spiritually, is generally not vulnerable to vampirism and need not resort to specific defensive practices.

† Commentary No. 1397

Vampirism 2

One of the dangers inherent in occult training is the increased potential (power) of the student, for good or ill. This is why proper occult training is provided only to qualified students. But there remain lesser schools which teach some of the more basic techniques without qualification. Without qualification, without deeper understanding, without ethics, and without some measure of wisdom, occult training can be very dangerous, both to the student and to his or her potential associates (victims). There is also the fortunately rare circumstance of a qualified student losing his or her spiritual composure and reverting to a more self-centered, coarser focus. The force for evolution is ever balanced by the inertial forces of matter and ego, thus providing additional challenge for the spiritual student.

In any event, the spiritual student should take great care with whatever talents and abilities are afforded, for with increased power (for good) necessarily comes increased responsibility. Whenever one encounters a healthy person there should be no substantive change in either energy level. Encounters (interactions) between people should properly and generally be encouraging to all, and should not be depleting in any sense. If there is a depletion of energy, that implies that the depleted person is not entirely healthy, or is vulnerable in some way, and that the other person is deliberately (at worst) or unconsciously (at best) drawing energy from the less-than-healthy or vulnerable person.

Given the relative power of a well-trained spiritual student (occultist), particular care must be given to all encounters and relationships, to be aware of others' vulnerabilities, and to be sure that there are no ill effects from the

encounter. Proper training includes developing this awareness and proper safeguards to one's talents and abilities. But one must remain vigilant. Thus with vigilance, and a proper sense of ethics and propriety, consideration for harmlessness, etc., the talent and ability and energy of a spiritual student shall always be utilized for good, and always in a necessarily non-impositional manner.

The healthy spiritual student, living according to spiritual principles, should never feel depleted of energy and should never cause others to be depleted in any sense. To the contrary, the healthy spiritual student should be a force of incidental encouragement (energy-wise and emotionally) to everyone encountered in the course of daily life. The spiritual student should always respect the aura of anyone encountered, by not drawing energy, by not imposing energy, and by respecting the privacy of whoever is encountered. When a spiritual student encounters a vampire it is generally inconsequential, for the student is not (properly) vulnerable and the vampire will not find the student appealing. Spiritual students do not generally confront vampires (or other demons), but are simply protected by virtue of their qualification. Spiritual students do help others, however, and sometimes this entails interacting with those who have fallen into the dark side.

There are also places which have a greater propensity for vampirism, i.e., which attract those who prey on others. Graveyards, for example (one of the reasons why cremation is encouraged) tend to attract "people" and sub-human entities which prey on whomever is there and vulnerable. Prisons, likewise. Wherever there is coarseness. The spiritual student should simply be aware of these places and their dynamics and work with light and love to help dissipate the negative energies and associations.

Section 7.361



Violence

- Violence is defined in the broader, metaphysical sense, as the conscious or unconscious exertion of physical, emotional (astral), or mental force so as to cause harm, injury, or suffering to oneself or to another being (person, animal, plant, or mineral). Violence per se is a relatively extreme form of imposition, but even relatively mild forms of imposition (violence) are necessarily destructive and harmful and therefore counter-evolutionary. Something is harmful not merely because the harmful effects can be seen and determined, but also in many (most) instances where the harmful effects are not so apparent, yet nonetheless injurious on some level.

Violence 1

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Most people who think of violence think of violence in physical terms, but emotional and mental forms can be just as harmful as physical forms of violence. Secular law generally prohibits physical violence, at least to the extent that it results in physical injury to another human being, but spiritual law is much broader in its import and extent. Many people are beginning to be aware that emotional assault is harmful, but few realize that mental assault is also quite harmful. Many think of violence only in the sense of deliberate or intentional harmfulness, but incidental behavior, on emotional and mental levels, can also be quite harmful. Violence need not be dramatic to have serious consequences or import.

There is much violence in the outer world and on psychic levels, due mainly to behavioral consequences and attachments in the material (egoistic) realm. The root of violence is the same as that of other forms of materialism and egoism, namely coarseness and selfishness arising from identification with material (superficial) existence, which corresponds simply to a lack of manifestation of (higher, deeper) quality of consciousness. People generally fail to realize the interconnectedness of all life. People generally see themselves, consciously or unconsciously, as separate and independent of other lives. People are generally relatively coarse and self-absorbed. And so "violence" (especially incidental violence of which a person is simply lacking awareness) is (wrongly) not properly considered. No one has the right to impose on others, to hurt others by

virtue of behavior or feelings or thinking. And no one is free from the consequences of such behavior.

It all begins in the mind. Unkind thoughts tend to lead to ill will and other (harmful) feelings, e.g., resentments. Even unexpressed (unspoken) criticism is unkind and leads to tension. Tension between peoples leads to harmful emotional expression, even on unconscious levels. And all of this leads to the exchange of impositional energy on some level or another. Impositional energy is harmful and separative. It separates people one from another. It strengthens the illusion of separateness. It obscures and undermines the potential for learning and growing. And it evokes more (relatively) violent circumstances. Violence breeds violence. And it is only the deliberate and determined will to break this cycle that can resolve matters.

The spiritual student needs to be particularly aware of the potential for incidental violence, through thinking and feeling, for with spiritual (and occult) training and development come increased potencies for good or ill. The student must (should) continually (if not continuously) focus on self-purification (qualification) (refinement), and endeavor to be gentle and kind in all aspects of daily life, on all levels (physical, emotional, and mental), to be a gentle expression of harmony and peace and respect for all lives. To transcend violence and encourage good will.

† Commentary No. 1399

Violence 2

The consequences of violence are often (usually) disparate and considerable. Firstly, there is an increased propensity for further expression of violence, i.e., a person who exhibits violence on some level will tend to be less inhibited with regard to further violent expression. Secondly, there is an increased attractive force for violence, i.e., a person who exhibits violence on some level will tend to attract more violent people and more violent circumstances. Thirdly, there is a collective consequence in the sense that violence sends an energy wave through the collective consciousness, stimulating others to violence (i.e., those who resonate with the coarse energy). And fourthly, there are larger-scale and longer-term phenomena in the form of earth changes, i.e., sustained violence

(coarseness) on some collective (racial) (ethnic) (cultural) (local) (regional) (religious) (national) (karmic) level tends to attract or evoke violent natural outbursts, e.g., volcanic eruptions, earthquakes, etc.

Thus while violence breeds violence, the consequences of violence are progressively more severe and if unchecked eventually result in widespread destruction. The entire range of phenomena is necessarily a matter of karma and the consequences a result of the inexorable nature of karmic law (and the need for balance). But violence is so counter-evolutionary that the consequences tend to be more dramatic, more intense. And while many seem to be the not-apparently-involved victims of violence, there is nonetheless a factor of collective consciousness as well as individual (related) and collective karma. And while one should never consider a victim as "having deserved" the consequences, there are necessarily karmic links between all causes and all effects and consequences.

One's response to violence should always be compassionate. For any lack of compassion, i.e., any judgment or reaction, breeds further confounding of the causal chain (i.e., one can become (destructively) involved in the chain of violence by virtue of not being compassionate). Susceptibility to violence, either as a active participant or victim, is generally the result of living at some coarse level (including being fearful) or having dabbled (badly) (ignorantly) in occult matters on some level (and in some lifetime). Even some of what are considered to be natural emotions, e.g., anger, tend to bring about a propensity for violence.

Violence is inherently occult (super-physical and necessarily head-centered). Even physical violence has its roots on metaphysical levels, in the ethics of thinking and feeling. Thinking ill of someone is a sending forth of "violent" energy that must necessarily run its course, bringing consequences to both the recipient-target and the sender. Likewise having bad feelings for someone. These things (thinking and feeling badly) are intensified where the mind or emotions are highly focused, and the effects and consequences therefore and thereby are more considerable.

With occult training it is (potentially) even worse, for with occult training there is an intensification of the focus of thinking and feeling. One simply knows how to evoke energies and forces, even without deliberate intent. Thus a

spiritual student, who has received various occult trainings, must be especially self-vigilant, must be especially gentle in all relationships with other lives, in order to insure that one's potency and talents are not misused. By becoming more heart-centered, by living in harmony and not reacting to other people, the spiritual student can be a potent and encouraging force.

† Commentary No. 1403

Sporting Violence

Another unsavory practice, another dimension of violence, is that of certain so-called sports, like boxing, wrestling, hockey, etc., where there is an obvious if not openly acknowledged intent to harm or injure one's opponent (indeed, even while many proponents say there is no intent to harm, the fact is that these sports are inherently violent, and the fact is that there is an intent to "defeat" one's opponent through violent, and principally harmful means). In addition to the actual harm or injury imparted, there is an even greater concern, namely that these "sports" encourage non-participants to embrace violent expression.

Boxing is considered a "manly" sport and young men (and women) are encouraged to develop the skills of physical self-defense, which in turn encourages "men" to express themselves physically, violently, instead of learning to resolve "differences" in more constructive ways. In fact, "sports" like boxing tend to glorify the physical body and the ability to hurt others (even under the guise of self-defense), thereby strengthening the implied coarseness. Other so-called sports are even more cruel, in the sense that animals are deliberately harmed or injured in the course of sporting "entertainment" such as bull-fighting, cock-fighting, etc. Even "sports" like hunting and fishing are inherently harmful (to the animals hunted, more obviously, but also to those who hunt (in terms of consciousness (coarseness))) and are therefore unsavory in both aspects.

Indeed, people who participate in or promote or enjoy watching these violent "sports" are necessarily of coarse consciousness. More refined people simply cannot comfortably engage in such practices, nor even witness these events. Of course there are degrees of violence, and degrees of cruelty, but all of these

practices are inherently harmful, and inherently violent, and inherently cruel, and require a certain measure of coarseness in consciousness. Moreover, engaging in these practices, or “enjoying” watching them, tends to further deaden the consciousness, and undermine if not preclude any real progress in consciousness.

Worse, there tends to be an implied if not conscious rationalization of the harmlessness of these practices, which is a substantive act of self-delusion, for the simple reason that they are not (at all) harmless. Some hunters rationalize or “justify” their sport for subsistence or “herd management” when in fact there is no righteousness in the practice, regardless of what one wants to believe. To kill in (actual) self-defense is nominally righteous, but one should question why and how one is drawn into such a circumstance in the first place. Those who consider animals to be inferior and therefore “fair game” are also deluded, for animals have as much right to live and express themselves and evolve in this world as does humanity.

The extent to which a society allows these harmful practices is an expression and indication of collective consciousness. Less enlightened societies allow or glorify some of these practices, while in more enlightened societies they are prohibited or discouraged, by degrees (in the sense that some of these practices are relatively more harmful than others (those that are blood-sports, that lead to death or serious injuries, are relatively more harmful than those that are simply violent and sometimes physical injurious)). Yet, in consciousness, all of these practices are harmful. But as a society evolves (collectively) in consciousness, as consciousness becomes more refined, these practices go (first) underground, and eventually disappear entirely.

The Roots of Violence 1

In the mineral kingdom there is no violence per se and most “interactions” are relatively weak. But there are sometimes “strong interactions” that can be (wrongly) perceived as violent. These interactions are not violent, simply because there is no harmful intent. They are simply consequential. Indeed the entire mineral kingdom is inherently passive, though are some elements that are more aggressive than others.

Likewise in the plant kingdom there is (properly) no violence, though some species are more aggressive than others, and many species compete with one another, passively. Again there is simply no harmful intent. In both the plant and animal kingdoms there is a matter of conditioned behavior, of action, reaction, and consequence, but there is no conscious awareness of other lives or imports (effects). At a higher (group) level there is awareness, and there is collaboration. But virtually all of the behavioral characteristics of mineral and plant lives are inherently non-violent. But of the two kingdoms, the mineral kingdom has the positive polarity and an underlying potential for activity, which is not so for the plant kingdom.

The animal kingdom is another matter altogether. In the animal kingdom, animal lives develop a propensity for competition (and accompanying aggression), based in part on the (positive) polarity and in part due to the Fourth Ray conditioning (harmony through conflict). This is a Fourth Ray world and a Fourth Ray cycle, and so the animal kingdom is the (highly correlated) venue for conflict, where on a higher turn of the cycle it is more a matter of contrast than conflict, and ultimately a matter of harmony and contrast. But the animal lifewave would seem to bear the brunt of considerable karmic consequences, as violence plays out and through the more dominant (and relatively more coarse) species. And yet there is still no harmful intent. It is a matter of conditioning and instinctive behavior, based in coarseness of consciousness and the coarseness of the bodies through which that consciousness is expressed. Clearly the mineral and plant lives are asleep, with very limited awareness of other lives. Animal lives are also asleep, but less so in comparison with mineral and plant lives. Animal lives are more conscious of other lives, but their

behavior is dominated by conditioning and instincts rather than volition or intent.

The human kingdom is yet another matter entirely. Human beings are (nominally) self-consciousness. And yet human beings inhabit animal bodies which in turn have animal conditioning and animal instincts. Most human-animal bodies are relatively more refined than most strictly animal bodies (exceptions being domesticated animals who respond to expression of love). Thus some, rather coarse human beings are as violent or more violent than most animals, but most are much less so. The common links are the animal bodies and coarseness. But what separates the human and animal kingdoms (and lifewaves) is nominal self-consciousness (and accountability based on that self-consciousness). Thus the most primitive of human beings, who are barely human, are barely aware of their own propensity for violence, behave through violence almost passively. It is simply their (animal) nature.

But the human being who is relatively more aware, and relatively more deliberate in his or her behavior, is much more accountable. Violence at this level is much more pronounced, and much more intense. And evokes much more substantial karma (consequences). The greater the extent of consciousness, the more substantial are the consequences of violence.

† Commentary No. 1447

The Roots of Violence 2

For the human being violence is rooted in the animal body and its conditioning and instinctiveness (instinctivity), the relative coarseness of body and consciousness, selfishness (self-centeredness) (self-absorption), and the delusion of separateness (individuality) (ego) (lack of apprehension of underlying truth and reality).

Thus violence is fundamentally a matter of ignorance and lack of awareness (and lack of conscience). People who consciously hurt other lives (people, animals, the environment) do so without realization of harmfulness. They do not realize that they are hurting themselves. They do not realize that these

harmful expressions will return to them, magnified. Conscience is a product of evolution in consciousness. Conscience is conveyed from one life to another so that lessons learned in previous lives can influence the current life. Those who live without conscience are the most primitive of human beings (regardless of apparent intelligence). And those who live primarily through conscience are relatively more advanced.

But in order to develop conscience, in order to become more fully aware of the underlying truths, in order to achieve realization, one must first conquer the animal nature. The human being inhabits an animal body with all the associated animal instincts and conditioning. The human consciousness is imposed on that body, moderating and lessening the baser instincts. But for many people the animal nature dominates. As the individual progresses, through experience and expression, the consciousness becomes more refined and the person has relatively more control over the animal (base human) nature. This process of refinement ultimately involves the preliminary discipline of not smoking, not drinking alcohol, not using drugs, and not eating flesh foods, all of which practices are necessary in order for the student to conquer the lower nature and become relatively free from the animal conditioning.

But coarseness is not merely rooted in the animal nature, it is more fundamentally rooted in matter. So the process of refinement that lessens the animal influence is really a matter of qualification of matter at two levels, that of matter itself and that of form. The animal body is the composite form, made from matter but further conditioned by the experience of that form in the animal kingdom. Matter itself is enchanting and deludes the senses, but the composite form is much stronger than the underlying matter and has a life of its own. That "life" is artificial but nonetheless enchanting. The form is much stronger than merely the sum of its material components. So not only must the student purify and conquer matter per se, but the student must also purify and conquer the form, without damaging its capacity to serve.

Matter may be evil in the sense of its role (ignorance, delusion), but there is nothing inherently wrong with matter. It is as it needs to be. What is wrong is that people remain enchanted and deluded by matter (more properly form) at its three levels (physical, emotional, mental) and embrace matter generally unconsciously and quite passively. Thus violence derives from the animal

nature, the underlying coarseness (independence) of matter (form), and the illusion of separateness. Without that illusion violence is not possible. It is only in perceiving “others” as separate from oneself that a person can overcome conscience. The conscience provides potentially much in the way of insight and understanding. But the illusion of separateness does much to undermine the conscience. Thus it falls to karma, and the pain of consequences that follow from actions, to gradually reveal the truth.

† Commentary No. 1448

Thinking and Violence

Many people realize the futility and inherent harmfulness and separateness of violence. Violence is one of the most intense and intensive of causes, leading inevitably to intense and intensive consequences (karma). And those consequences are more often than not also a matter of violence in some way and on some level.

But few people appreciate that physical violence is related to what one thinks and how one feels and how one speaks, and that thinking and feeling and speaking “violence” or hostility are also quite harmful, both to the thinker-feeler-speaker and to the object of one’s thoughts and feelings and speech. Violence on any level is an outcome or expression of a number of factors, but mostly a matter of relative coarseness. Coarse people, those having relatively coarse consciousness, are simply more prone to engage in violent behavior, feelings, and thoughts. Unfortunate words are a violent projection of etheric energy. All of the negative emotions contribute to the projection of violent energy. And every manner of criticism or judgment of people is also a violent expression, whether or not it is actually verbalized.

To bully or tease or make fun of someone, privately or publicly, verbally or mentally, is to hurt someone. To criticize or judge someone, mentally or verbally, is to hurt someone. The victim may not consciously feel the pain or harm, but the damage is there. And the one who bullies or teases or criticizes and judges is nonetheless responsible and ultimately accountable. To feel hostility toward someone, likewise. The facade of pleasantness cannot hide one’s true feelings. For how one feels is a projection of energy on subtle levels,

as one feels and thinks so are energies projected that impact upon their object. So most of the realm of violence is not actually physical, but is mostly etheric, astral, and concrete mental. One's attitude toward someone constitutes an energy relationship. Thus the spiritual student is encouraged (urged) (trained) to soften the thinking and feeling, to look for the good in all and not dwell upon that which may not be so good. To not ever criticize or judge others, but simply accept and respect people as they are and not as one might wish.

But every projection of energy, every thought, every feeling, every word, every attitude, every action, every violence on every level, must inevitably return to the source, and the one who thinks or feels or speaks separatively must necessarily incur the assault (pain and suffering) of that return. The return of violent energy is cumulative in the sense that what one faces at any given time may come from any time in one's past, and through various means such as accidents, injuries, and illness. But the spiritual student is encouraged and urged and trained not only to (generally) avoid unfortunate projections, but to recall any that are inadvertently or otherwise released. The result is more intense than "normal" but facilitates the ability of the student to grow and learn and serve more effectively (through freedom).

The lesson may not be readily apparent in the consequences, but the lesson is there, and is assimilated eventually at some level or another. To assimilate consciously and deliberately is most effective. Otherwise, through pain and suffering one learns ultimately to be gentle in all things. To live harmlessly. To act and speak and think and feel constructively and harmoniously. To fully realize the oneness of all lives and that to injure anyone (and life) is to injure oneself, literally and figuratively. One must therefore live gently, in peace and harmony with nature and in peace and harmony with one's fellows.

Section 7.362



Revolution and Evolution

- In addition to the unsavory practice of jihad in the lesser sense, there is a broader consideration of war and revolution and the context of evolution. There is evolutionary pressure and karma and response to evolutionary pressure and response to karma. But there is also an underlying divine plan, for constructive change leading to growth in consciousness.

Revolution and Evolution

In addition to the unsavory practice of jihad in the lesser sense, there is a broader consideration of war and revolution and the context of evolution. So where do wars and revolutions come from? And why is there a need for these things?

- Evolutionary Pressure

First of all there is evolutionary pressure. There is a plan for manifestation, with underlying purpose, that results in evolutionary pressure. This pressure comes in both enduring and periodic waves of energy, qualifying and stimulating everything within the planetary scheme. This pressure is inherently good. It is simply intended to encourage evolution in consciousness, and indeed it is so. But one issue is what is the nature of a specific wave of energy, i.e., how is it qualified, and another is how do various peoples and other lives respond to that pressure.

The underlying evolutionary pressure is qualified according the ray energy of the greater cycle. It is actually a periodic wave of qualified energy, but the timescale is so long that it is essentially a constant and enduring background. In addition to this background of evolutionary pressure, there are periodic waves of energy that are qualified in various ways, according to the rays and according to the needs of life on earth in the context of intended evolution in consciousness.

But people and other lives respond to this qualified evolutionary pressure according to their own respective quality of consciousness. Coarse people tend to respond in coarse ways, because it stimulates them to bring their coarseness to the surface that it may be faced and eventually overcome. But this generally takes many years, and in many cases, lifetimes. More refined people tend to respond in more refined ways, seeing opportunities for the good of all, and embracing those opportunities. Most people are somewhere in between. And of course there is the factor of karma, such that individuals and groups (cultures) (countries) (races) collectively face karma that is evoked and fulfilled in part through the means of evolutionary pressure.

- Response to Stimulation

In some sense there are four ways of responding to this evolutionary pressure. One way is revolution or violence or warfare, including terrorism. Another is so-called non-violent aggression, which is simply non-physical violence, and the imposition upon or bullying of others. Yet another is non-aggression, where the respondent works actively and constructively for change. And finally there is simply working through consciousness, which is the least violent and least imposing means for change.

The way a person or group responds, the methods embraced, are simply a reflection of quality of consciousness, of relative understanding and wisdom. The collective consciousness is a reflection of the overall quality of consciousness of a group of people, and tends to be significantly less than that of the intelligent and perceptive and moderately-enlightened person. For example, countries can be bullies even where the people do not perceive themselves to be so. People tend to rationalize their behaviors, and this works for war as well as peace. People might say that they are simply responding to aggression or pursuing (national) self-interest, but in either case the circumstances have been attracted by one's own or one's collective behavior (karma). This in no way justifies violence or imposition at any level, but it explains why it happens.

There is of course a paradox. There is absolutely no justification for war, terrorism, violent revolution, or imposition. And yet these things are, for the time being, inevitable due to karma and quality of consciousness. The challenge is for individuals and collectives (countries) (cultures) (races) (religions) to learn and grow in consciousness, and truly respect one another, and with improved, more refined consciousness, there is a more constructive means for change.

Visionaries see a need for change. They see or perceive injustice and want to remedy the situation. They see or perceive a better place and want to bring it about. Often these perceptions are driven as much by self-interest as underlying need, but change is necessary for growth in consciousness at all levels. The right change brought about in the wrong way creates more complications and unresolved (painful) karma. The challenge is to bring about right changes in right ways.

- **Psychic Environment**

The media for all this are the non-physical or psychic levels of consciousness. The waves of evolutionary pressure begin to emerge on the mental plane, and then works its way down to the astral, and finally to the etheric level. People tend to respond on all of these levels, but in different ways. In effect, there is a psychic environment that contains all manner of energies and forces (and creatures), for good and for ill. What people think and feel, coarsely or otherwise, is projected into this environment. Thus it is a composite of divine energy (purpose) (evolution in consciousness) (stimulation and qualification) and an interactive reservoir of human thoughts and feelings, some sympathetic to evolution in consciousness, and some not so. And there are human and non-human creatures on the astral plane who work with these energies in furtherance of their own objectives, again for good or ill.

Thus the challenge for the spiritual student who is called to work on these levels (and many are not called in this way) is to not be influenced by the negative energies and forces, but to work with the more constructive energies and forces, for the good of all. And not according to what the student “thinks” is good, but what is actually good. Thus it is important for the student to be both non-passive and humble, in order to be intelligently responsive to higher impression. But the biggest key to success in these endeavors is simply the student’s own (refined) quality of consciousness.

