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*There are some human beings who are like vampires.
What are they and why are they like that?*

They are not human; there is only a human form or appearance. They are incarnations of beings from the world that is just next to the physical, beings who live on the plane which we call the vital world. It is a world of all the desires and impulses and passions and of movements of violence and greed and cunning and every kind of ignorance; but all the dynamisms too are there, all the life-energies and all the powers. The beings of this world have by their nature a strange grip over the material world and can exercise upon it a sinister influence. Some of them are formed out of the remains of the human being that persist after death in the vital atmosphere near to the earth-plane. His desires and hungers still float there and remain in form even after the dissolution of the body; often they are moved to go on manifesting and satisfying themselves and the birth of these creatures of the vital world is the consequence. But these are minor beings and, if they can be very troublesome, it is yet not impossible to deal with them. There are others, far more dangerous, who have never been in human form; never were they born into a human body upon earth, for most often they refuse to accept this way of birth because it is slavery to matter and they prefer to remain in their own world, powerful and mischievous, and to control earthly beings from there. For, if they do not want to be born on earth, they do want to be in contact with the physical nature, but without being bound by it. Their method is to try first to cast their influence upon a man; then they enter slowly into his atmosphere and in the end may get complete possession of him, driving out entirely the real human soul and personality. These creatures, when in possession of an

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earthly body, may have the human appearance but they have not a human nature. Their habit is to draw upon the life-force of human beings; they attack and capture vital power wherever they can and feed upon it. If they come into your atmosphere, you suddenly feel depressed and exhausted; if you are near them for some time you fall sick; if you live with one of them, it may kill you.

But how is one to get such creatures out of one's environment when they are once there?

The vital power incarnated in these beings is of a very material kind and it is effective only within a short distance. Ordinarily, if you do not live in the same house or if you are not in the same company with them, you do not come within their influence. But if you open some channel of connection or communication, through letters, for example, then you make possible an interchange of forces and are liable to be influenced by them even from a far distance. The wisest way with these beings is to cut off all connection and have nothing to do with them — unless indeed you have great occult knowledge and power and have learned how to cover and protect yourself — but even then it is always a dangerous thing to move about with them. To hope to transform them, as some people do, is a vain illusion; for they do not want to be transformed. They have no intention of allowing any transformation and all effort in that direction is useless.

These beings, when in the human body, are not often conscious of what they really are. Sometimes they have a vague feeling that they are not quite human in the ordinary way. But still there are cases where they are conscious and very conscious; not only do they know that they do not belong to humanity but they know what they are, act in that knowledge and deliberately pursue their ends. The beings of the vital world are powerful by their very nature; when to their power they add knowledge, they become doubly dangerous. There is nothing to be done

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with these creatures; you should avoid having any dealings with them unless you have the power to crush and destroy them. If you are forced into contact with them, beware of the spell they can cast. These vital beings, when they manifest on the physical plane, have always a great hypnotic power; for the centre of their consciousness is in the vital world and not in the material and they are not veiled and dwarfed by the material consciousness as human beings are.

Is it not a fact that these creatures are drawn by some peculiar fascination towards the spiritual life?

Yes, because they feel they do not belong to this earth but come from somewhere else; and they feel too that they have powers they have half lost and they are eager to win them back. So whenever they meet anyone who can give them some knowledge of the invisible world, they rush to him. But they mistake the vital for the spiritual world and in their seeking follow vital and not spiritual ends. Or perhaps they deliberately seek to corrupt spirituality and build up an imitation of it in the mould of their own nature. Even then it is a kind of homage they pay, or a sort of amends they make, in their own way, to the spiritual life. And there is too some kind of attraction that compels them; they have revolted against the Divine rule, but in spite of their revolt or perhaps because of it, they feel somehow bound and are powerfully attracted by its presence.

This is how it happens that you see them sometimes used as instruments to bring into connection with each other those who are to realise the spiritual life upon earth. They do not purposely serve this use, but are compelled to it. It is a kind of compensation that they pay. For they feel the pressure of the descending Light, they sense that the time has come or is soon coming when they must choose between conversion or dissolution, choose either to surrender to the Divine Will and take their part in the Great Plan or to sink into unconsciousness and cease

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to be. The contact with a seeker of Truth gives such a being his chance to change. All depends upon how he utilises his chance. Taken rightly, it may open his way to liberation from falsehood and obscurity and misery, which is the stuff out of which these vital creatures are made, and bring him to Regeneration and to Life.

Have not these beings a great control over money power?

Yes. The power of money is at present under the influence or in the hands of the forces and beings of the vital world. It is because of this influence that you never see money going in any considerable amount to the cause of Truth. Always it goes astray, because it is in the clutch of the hostile forces and is one of the principal means by which they keep their grip upon the earth. The hold of the hostile forces upon money-power is powerfully, completely and thoroughly organised and to extract anything out of this compact organisation is a most difficult task. Each time that you try to draw a little of this money away from its present custodians, you have to undertake a fierce battle.

And yet one signal victory somewhere over the adverse forces that have the hold upon money would make victory possible simultaneously and automatically at all other points also. If in one place they yielded, all who now feel that they cannot give money to the cause of Truth would suddenly experience a great and intense desire to give. It is not that those rich men who are more or less toys and instruments in the hands of the vital forces are averse to spend; their avarice is awake only when the vital desires and impulses are not touched. For when it is to gratify some desire that they call their own, they spend readily; but when they are called to share their ease and the benefits of their wealth with others, then they find it hard to part with their money. The vital power controlling money is like a guardian who keeps his wealth in a big safe always tightly closed. Each time the people who are in its grasp are asked to part with their

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money, they put all sorts of careful questions before they will consent to open their purses even a very little way; but if a vital impulse arises in them with its demand, the guardian is happy to open wide the coffer and money flows out freely. Commonly, the vital desires he obeys are connected with the sex impulses, but very often too he yields to the desire for fame and consideration, the desire for food or any other desire that is on the same vital level; whatever does not belong to this category is closely questioned and scrutinised, grudgingly admitted and most often refused help in the end. In those who are slaves of vital beings, the desire for truth and light and spiritual achievement, even if it at all touches them, cannot balance the desire for money. To win money from their hands for the Divine means to fight the devil out of them; you have first to conquer or convert the vital being whom they serve, and it is not an easy task. Men who are under the sway of vital creatures can change from a life of ease, cast away enjoyment and become intensely ascetic and yet remain just as wicked as ever and even by the change turn worse than before.

Why is one person allowed to exercise his will over another?

It is not that one is allowed to exercise his will over another, but that there is a universal will and those who are more or less capable of manifesting this force seem to have a stronger will-power. It is like vital force or light or electricity or any other power of nature; some are good channels or instruments for manifesting the power, others are poor channels. There is no question of morality here. It is a fact of nature, a law of the great play.

Can one meet the beings of the vital in their own domain?

Vital beings move in a supraphysical world where human beings,

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if they chance to enter, feel at sea, helpless and defenceless. The human being is at home and safe in the material body; the body is his protection. There are some who are full of contempt for their bodies and think that things will be much better and easier after death without them. But in fact the body is your fortress and your shelter. While you are lodged in it the forces of the hostile world find a difficulty in getting any direct hold upon you. What are nightmares? These are your sorties into the vital world. And what is the first thing you try to do when you are in the grip of a nightmare? You rush back into your body and shake yourself into your normal physical consciousness. But in the world of the vital forces you are a stranger; it is an uncharted sea in which you have neither compass nor rudder. You do not know how to go, you do not know where to go and at each step you do just the opposite of what should be done. Directly you enter any realm of this world, its beings gather round you and want to encompass and get out of you all you have, to draw what they can and make it a food and a prey. If you have no strong light and force radiating from within you, you move there without your body as if you had no coat to protect you against a chill and bleak atmosphere, no house to shield you, even no skin covering you, your nerves exposed and bare. There are men who say, "How unhappy I am in this body", and think of death as an escape! But after death you have the same vital surroundings and are in danger from the same forces that are the cause of your misery in this life. The dissolution of the body forces you out into the open spaces of the vital world. And you have no longer a defence; there is not the physical body any longer to rush back to for safety.

It is here upon earth, in the body itself, that you must acquire a complete knowledge and learn to use a full and complete power. Only when you have done that will you be free to move about with entire security in all the worlds. Only when you are incapable of having the slightest fear, when you remain unmoved, for example, in the midst of the worst nightmare,

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can you say, "Now I am ready to go into the vital world." But this means the acquisition of a power and a knowledge that can come only when you are a perfect master of the impulses and desires of the vital nature. You must be absolutely free from everything that can bring in the beings of the darkness or allow them to rule over you; if you are not free, beware!

No attachments, no desires, no impulses, no preferences; perfect equanimity, unchanging peace and absolute faith in the Divine protection: with that you are safe, without it you are in peril. And as long as you are not safe, it is better to do like little chickens that take shelter under the mother's wings.

How does the physical body act as a protection?

The physical body acts as a protection by its grossness, by the very thing we charge against it. It is dull and insensitive, thick, rigid and hard; it is like a fortress with strong dense walls. The vital world is fluidic, there things move and mix and interpenetrate freely; it is like the waves of the sea that ceaselessly flow into each other and change and mingle. Against this fluidity of the vital world you are defenceless unless you can oppose to it a very powerful light and force from inside; otherwise it penetrates you and there is nothing to hamper its invading influence. But the body intervenes, cuts you off from the vital world and is a dam against the flood of its forces.

But is there any individuality in the forms of the vital world, if it is so fluid?

Individuality there is; only its forms are not so fixed and hard as the forms of embodied beings. Individuality does not mean an unplastic rigidity. A stone has a very rigid form, perhaps the most rigid we know, but there is very little individuality in it. Take ten or twenty stones together and you will have to be very careful if you want to discern between them. But the beings of

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the vital world can be recognised at the very first sight one from another; you distinguish them by something in the way in which the form is built, by the atmosphere which it carries with it, by the manner in which each moves and speaks and acts. As human beings change their expression according as they are happy or angry; these beings also undergo change in the stress of their moods, but the alteration is more intense in the vital world. Not only the mere expression but the very forms of the features change.