Raja-Yoga, or
OCCULTISM

By H. P. Blavatsky

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THE one characteristic of LIFE is that it unfolds. Ceaseless is that process. Consciousness reaches awareness of itself and attains self-consciousness in the human kingdom. From the state of self-consciousness man evolves into a Self-Conscious Being, the Adept retaining his individuality, untrammelled by the overpowering influence of Living Nature which produces sleep, death, pralaya. Within the conscious being are all powers of the whole of Nature. The Adept develops those latent powers by his will; he subdues Nature by the self-same process which she uses to put us to sleep or to kill us, to dissolve one planet or myriads of stellar universes. Thus he attains immortality called Nirvana — the condition of profound awareness of one’s own existence, not apart from but as the whole of Nature.

The one and only kingdom of Nature which is capable of perceiving and understanding the ceaseless, perpetual motion of Nature’s Will is the human kingdom. In it consciousness has gained senses keen enough to observe Nature, intelligence necessary to understand her and compassion essential to master her. When man abrogates the use of these he runs the risk of ceasing to be man. Having gained the perception of their self-conscious state and the possibility of retaining it, daring souls enter upon the great adventure of conquering Nature. Invading her secret recesses, persevering in his quest, man succeeds in wresting from the deathless Mother her mighty magic and attains Mastery even over her by serving her.

The Lodge of Adepts and aspirants to its membership are thus but natural products of evolution. In full knowledge the Lodge coöperates with Nature, its main task to enlighten the heart of every man. Wherever and whenever the grinding mill of evolution begets a living form ready to be lighted up by the Fire of the Wisdom, there and then the Brothers of the Lodge are present in action. On our earth, the Lodge began its active operation some eighteen million years ago. By the process described in The Secret Doctrine it lighted up the living forms of the human kingdom with the Light of Manas. The early frustrations of its noble efforts and the vicissitudes
which followed when early humanities disregarded its guidance and directions are also narrated. It is all a matter of Record as to how the seeds of White and Black Magic were sown. The forces of Buddhic-Altruism and kamic-selfishness have fought each other in cycle after cycle, and the events of human history are but a record of that great struggle — even now in progress.

In every age Theosophists are the instruments of the Lodge for its continuous task of lighting up the Manas of the race in ever increasing measure. They are able to do this because they have kept their own heart-fires burning, feeding them with the fuel of study, practice and service. Theosophists (not members of any particular organization) form the front ranks of the race; thence the Lodge derives its new Members. The stage in the very long trail of evolution between men and Super-men, between serfs and Masters of Nature, is that of Discipleship, while the Lodge may be said to be composed of two classes — Gurus and Chelas, both of varying degrees. Likewise the work of the Lodge falls into two divisions — (1) that of fecundating the mind of the race, or mass movement; and (2) that of gaining new adherents and chelas to be trained as future members of the Lodge, or individualistic work. This work goes on in every cycle, and the existence of the Lodge and the Path to it are truths which every civilization has been taught. The qualifications and requirements, the rules of life and conduct, however differently arranged, enumerated, or explained, are the same. The exigencies of cycles are calculated by the Lodge. Rearrangement, recodification, re-formation of the Teaching and Rules are the response of human aspirations, endeavours and achievements. Thus in historic times Gautama, the man who became Buddha, the Enlightened, was the reformer and codifier of the occult system; once again Sang-Ko-Pa of Kokhonor, in the fourteenth century, became the reformer of esoteric as well as of vulgar Lamaism. Among his commandments there is one that enjoins Those concerned to make an attempt to enlighten the world, including the “white barbarians,” every century, at a certain specified period of the cycle. Ever since the fourteenth, every century has seen the dual attempt to change the manas of humanity, including that of the
West, and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment. The attempts of earlier centuries were mostly private, though their influence and the mark they have left behind are traceable by any intuitive student of history; but in pursuance of the fiat of this Tibetan World-Reformer, the Theosophic Movement of our era, fulfilling the requirement of the cyclic law, was launched on the stormy ocean of publicity. The time was ripe and the Benediction of the Chiefs sent H.P.B. to our world.

By 1888, she had already accomplished the task of giving a death-blow to scientific materialism as well as to religious supernaturalism, to doubt as well as to superstition. Man’s mind was opened to enquiry regarding that which lay hidden — the force behind form, the spirit behind matter. Her insistent proclamation about Living Wise Men whose knowledge transcended that of science; whose philanthropy was rooted not in feeling but in knowledge; who had emancipated Themselves from the five fetters — sex, caste, creed, nation, race — by that knowledge; whose compassion led Them to impart it to all who were ready to receive it by a proper compliance with the rules of Their Science: all this had produced in the world and especially in the Theosophic Movement individuals fired by the intense desire to obtain that knowledge and know its Masters. Also it had produced false claimants, charlatans, adventurers eager to supply the demand her efforts had created.

One of the prime objects of H.P.B.’s mission was to open up communication between the world of man and that of Masters, and to create a suitable Embassy in the former domain through which the work of the Lodge could be carried on.

Chelaship as a process of unfoldment belongs to the metaphysical world. Chelas and chelaship belong to the world of the occult, wherein vision is clear, action is free of fetters, and words are words of power. H.P.B.’s work was to create an organism in which human egos would be drawn by a natural attraction to its principles and rules, and undertake the heavy labour of self-purification, self-education and self-attainment. This organism was meant to lead the successful students to direct chelaship under the great Gurus — the
position, condition, rules and pledges whereof have always remained esoteric and always will. The efforts of the Lodge in the preceding centuries had succeeded in transforming the race-mind to such an extent that, by 1888, there were sufficient people ready to receive a plan and programme of life which, carried out, would bring them into the Occult World.

The creation of such an organism had been intended from the beginning. H.P.B. clearly refers to it in that epoch-making article “Chelas and Lay-Chelas” (Theosophist-Supplement, July, 1883) in which she speaks of how and why “the rules of Chela selection have become slightly relaxed in one respect.” That memorable article contains everything in germ: the rules, regulations, difficulties, operations of and about chelaship.

Theosophy and Occultism are terms with as definite meaning and applications as the nomenclature and laws of the most exact physical science. They relate to the study, understanding and control of the internal nature of the Student of the Mysteries of all life and being.

In the days preceding our modern physical sciences every community had its charlatans and quacks, as well as its honest and well-intentioned if ignorant and misguided devotees of knowledge. More often than not the latter fell victim to the pretensions and roguery of the former. This was true in astrology, in alchemy, in medicine, as well as in religion and in magic, through long centuries. The whole history of modern science, young in years, immense in the number of its devoted students, is a tale of practical Occultism applied to physical nature. Not an invention, not a discovery, maleficent or beneficent, has ever been achieved by prayer, by ritual, by reliance on miracle or the offering up of sacrifice to some deity, human or otherwise, infernal or supernal. All that has been gained has been gained by work, by study, by experiment, by observation, by comparison.

There are students, now as in the earlier days of the Movement, who are the victims of their own enthusiasm of ignorance. They are susceptible to the blandishments of the short and easy path. They fall prey to the promise of quick results made to them.
They are practitioners of the ignoble art of getting something for nothing. They are ready to rush headlong into the laboratory of Nature’s arcanum, lay hold on any of her secret apparatus, swallow at a gulp any prescription offered. The price they have paid for entrance is a frightful one — the sacrifice of their common-sense. The price to be paid is still more terrible — the sacrifice and loss of the evolution of the Soul. Fools still rush in where angels fear to tread, never counting the cost, as though their refusal to count made the reckoning less.

For all such students who little know or realize the depths of “human nature,” H.P.B. wrote the article with which this volume opens. It is a warning to the heedless and the selfish, but a benediction, an affirmation, and a promise to all who would take the first step in fitting themselves for the noblest of all pursuits, the study of the Science of Life and the Art of Living.

Similarly every article in this volume contains priceless instruction — hints to be worked out, warnings to be heeded, seed-ideas to be meditated upon, information to be used and instruction to be absorbed.

The articles published in this volume will bring that knowledge which alone fortifies a student against wrong or fanciful Occultism, as against the perils of occult arts and psychic practices. Under the name of Yoga dangerous exercises are taught all over the world, and in the West well-intentioned but credulous people are being exploited, and even when not exploited are being instructed in practices ruinous to body and mind alike, in the name of India and Indian philosophy. Worse still, in the name of Theosophy esoteric progress is held out as a bait to those who are ignorant and who are kept ignorant of the instruction left behind by H. P. Blavatsky. A sound study in the theory will prepare the earnest devotee to practise the life of Occultism which is not psychic clairvoyance, not going into the silence, not becoming invisible helpers by night; it is knowing the Self within, recognizing Its Light as a ray from the Universal Light. The aim and method of Occultism is thus described by H.P.B.:

Man ought to be ever striving to help the divine evolution
of Ideas, by becoming to the best of his ability a co-worker with nature in the cyclic task. The ever unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence. (The Secret Doctrine, I. 280)

Now most students of Theosophy are not ready to practise this true Occultism, but all are in a position theoretically to study the problems connected with the Divine Science. We cannot find a better reason for the publication of this volume than the following inspiring words of its author:

If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn.

Bombay,
17th November 1931.
Chelas and Lay Chelas

As the word Chela has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (Siddhi) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas — outside the hereditary group within the gon-pa (temple) — has been made by the Himalayan Mahatmas themselves from among the class — in Tibet, a considerable one as to number — of natural mystics. The only exceptions have been in the cases
of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandola, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kui-te, Chapter on “the Laws of Upasans,” we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one’s being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela’s UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic — whether in, or outside the active world — had placed himself, according to his natural capacity, above, hence made himself master of, his (1) Sarira — body; (2) Indriya — senses; (3) Dosha — faults; (4) Dukkha — pain; and is ready to become one with his Manas — mind; Buddhi — intellection, or spiritual intel-
ligence; and *Atma* — highest soul, *i.e.*, spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga* — emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretyabhava* — transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning — since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most cal-
culated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries’ establishment as though, indeed, in their person had been born to the world a new Avatar! All expected to have hidden things taught, extraordinary powers given them because — well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year’s devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints — from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored — a man’s duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness
could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated “Lay Chelas” — a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three “Declared Objects” is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the “favour” of one of our Mahatmas, or any other Mahatmas in the world — should the latter consent to become known — that has not been fully earned by personal merit. The Mahatmas are the servants, not the arbiters of the law of Karma. LAY-CHELASHIP CONFEWS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be prima facie evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim “First deserve, then desire” intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain “Chelas” who
have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, “Let sleeping dogs lie”? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably, because they were never put to the pinch. This is a truisim doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, “To be, or Not to be”; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are — perhaps a little better or somewhat worse than the average — no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish — do what he may, it shall and will be brought to light. The varnish of conven-
tionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions — Maya. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela’s Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his Zanoni, a work which will ever be prized by the occultist; while in his Strange Story he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a “psychic resolvent, which eats away all dross and leaves only the pure gold behind.” If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: “Let him that standeth take heed lest he fall” — a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying
the tests. *We call to mind several sad failures within a twelvemonth.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer’s money — the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sob and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but “within all was rottenness and dead men’s bones.” The world’s varnish was so thick as to hide the absence of the true gold underneath; and the “resolvent” doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. ...

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still “there is no Impossibility to him who WILLS.” The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18, 19) might have had a Chela in mind when he said “to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do.” And in the wise Kiratarjuniya of Bharavi it is written:—
CHELAS AND LAY CHELAS

“The enemies which rise within the body,
Hard to be overcome — the evil passions —
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds.” (XI, 32.)

[Supplement to The Theosophist, July 1883]
“The Theosophical Mahatmas”

It is with sincere and profound regret — though with no surprise, prepared as I am for years for such declarations — that I have read in the Rochester Occult Word, edited by Mrs. J. Cables, the devoted president of the T.S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after “a great desire. . . to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas. . .” is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the “Mahatmas” or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that “we (they) need not run after Oriental Mystics, who deny their ability to help us.” The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true manifesto. Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: “We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone.” The charge is quite serious; nevertheless, that it is neither just nor fair — is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America, (save to a few mystics and Initiates of every age) yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed
names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defence. What I intend, is to present simple facts, and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been “living on husks,” “hunting after strange gods” without receiving admittance, I would ask in my turn, as plainly: “Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?”

Our MASTERS are not “a jealous god”; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries — they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honoured laws and rules. And one of the first rules in it demands that those who start on their journey Eastward, as candidates to the notice and favours of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other “Masters” and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfil. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly “‘The Dwellers of the threshold’ are within!”

Once that a theosophist would become a candidate for either chelaship or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted be-
tween the two parties, and, *that such a pledge is sacred*. It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master*, or Masters, (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into — thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of *Karma*, which no one from the Zulu savage up to the highest archangel can avoid — and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or *chela* on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*; not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again*; and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it “favours by anticipation,” and being disappointed, instead of humbly repeating *mea culpa*, tax the Masters with selfishness and
injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist — let him be nameless though it is hoped he will recognize himself — a quiet, intelligent young gentleman, a mystic by nature, who, in his ill advised enthusiasm and impatience, changed Masters and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought “Masters” under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more “to be taken back as a chela” (I have his letter) and his Master remaining silent — he renounced him altogether, to seek in the words of the above manifesto — his old “Essenian Master and to test the spirits in his name.”

The able and respected editor of the Occult Word and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. “It is pleasant for some of us,” they say, “to obey the call of the ‘Man of Sorrows’ who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit.” How do they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer believes sincerely that the blood of his “Redeemer” has saved him at the last hour — what is it but blind unphilosophical faith? Emotionalism is not philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from
that evil breeding superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by personal merit, and self forgetfulness is the cornerstone of the teaching of the Lord Buddha. Both the writers may have and very likely they did — “hunt after strange gods”; but these were not our MASTERS. They have “denied Him thrice” and now propose “with bleeding feet and prostrate spirit” to “pray that He (Jesus) may take us (them) once more under his wing,” etc. The “Nazarene Master” is sure to oblige them so far. Still they will be “living on husks” plus “blind faith.” But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their “Masters” as a chromo-premium to the best behaved. For years every new member has been told that he was promised nothing, but had everything to expect only from his own personal merit. The theosophist is left free and untrammelled in his actions. Whenever displeased — alia tentanda via est — no harm in trying elsewhere; unless, indeed, one has offered himself and is decided to win the Masters’ favours. To such especially, I now address myself and ask: Have you fulfilled your obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters — the latter the embodiment of charity, tolerance, justice and universal love — have you led the life requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has, — that he has never once failed seriously, never doubted his Master’s wisdom, never sought other Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed, — let him, I say, rise and protest. He can do so fear-
lessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society — the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of lay candidates — only three who have not hitherto failed, and one only who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be chela. Verily, Verily, many are the called but few are chosen — or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India? Who among the many thousands of members does lead the life? Shall any one say because he is a strict vegetarian — elephants and cows are that — or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the Bhagavat-Gita or the “Yoga philosophy” upside down, that he is a theosophist according to the Masters’ hearts? As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of divine Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, cant and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant’s graphic expression “Kill one another for Brotherhood’s sake and fight as devils for the love of God” — and this is that we have made away with every dogma and are now justly and wisely trying to make away with
the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose is the Masters’ fault: THEY will not help those who help others on the way of salvation and liberation from selfishness — with kicks and scandals? Truly we are an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: “And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favours from Them; Are you so holy, faultless, and so worthy?” To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings — and for this my Karma is heavier than that of any other Theosophist. It is — and must be so — since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the trial cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master’s protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master bodily and personally for the first time, I have never once denied or even doubted Him, not even in thought. Never a reproach or murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashrum of the blessed Masters — the last and only primitive Wisdom and Truth — his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he who doubts, the coward who fears to receive his just dues and
tries to avoid justice being done — FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the eleventh hour — and so he did. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion’s strength to support shocks — physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom — collectively, of that grand, mysterious, yet actual Brotherhood of holy men — is my only merit, and the cause of my success in Occult philosophy. And now repeating after the Paraguru — my Master’s MASTER — the words He had sent as a message to those who wanted to make of the Society a “miracle club” instead of a brotherhood of Peace, Love and mutual assistance — “Perish rather, the Theosophical Society and its hapless Founders,” I say perish their twelve years’ labour and their very lives rather than that I should see what I do today: theosophists outvying political “rings” in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to lead the life and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws — hoary with age and based on an experience of human nature millenniums old — those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.
Unless radical reforms in our American and European Societies are speedily resorted to — I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world — namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta — the Motherland of my MASTER.

[The Path, December 1886]
Practical Occultism

IMPORTANT TO STUDENTS

As some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:

(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:

(b) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples — those Western Hierophants being often themselves ignorant of the danger they incur — one and all of these “Teachers” are subject to the
same inviolable law. From the moment they begin really to teach, from the instant they confer any power — whether psychic, mental or physical — on their pupils, they take upon themselves all the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child. These tacitly take upon themselves all the sins of the newly baptised child — (anointed, as at the initiation, a mystery truly!) — until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the “Teachers” are so reticent, and why “Chelas” are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic — Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness

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1 So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.
remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC.

What are then the conditions required to become a student of the “Divina Sapientia”? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a sine quâ non. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself — or what is worse — others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the “private rules,” with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with “influence-evolving” (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

   [The place must be set apart, and used for no other purpose. The five “sacred colours” are the prismatic hues arranged in a certain way, as these colours are very magnetic. By “malignant in-
fluences” are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, i.e., in the atmosphere of the place, and to hang “about in the air.” This first condition seems easy enough to accomplish, yet — on further consideration, it is one of the most difficult ones to obtain.

2. Before the disciple shall be permitted to study “face to face,” he has to acquire preliminary understanding in a select company of other lay upasaka (disciples), the number of whom must be odd.

[“Face to face,” means in this instance a study independent or apart from others, when the disciple gets his instruction face to face either with himself (his higher, Divine Self) or — his guru. It is then only that each receives his due of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy Lanoo (disciple) the good (holy) words of LAMRIN, or shall permit him “to make ready” for Dubjed, thou shalt take care that his mind is thoroughly purified and at peace with all, especially with his other Selves. Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

[“Lamrin” is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. “To make ready” for Dubjed, is to prepare the vessels used for seership, such as mirrors and crystals. The “other selves,” refers to the fellow students. Unless the greatest harmony reigns among the learners, no success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The upasaka while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others,
and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves in tune with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (vina) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a keyboard answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the Siddhis (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as “I am the wisest,” “I am more holy and pleasing to the teacher, or in my community, than my brother,” etc., — and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A Lanoo (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his inner nature, he must take care to separate his outer (external) body
from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i.e., being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the “Doctrine of the Heart” should become only the “Doctrine of the Eye” (i.e., empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the Lhamayin (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be “Upasaka,” who has been born and bred in
Western lands.²

All Western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is miscalled “friendly rivalry” is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas “educated into” him from his childhood, how can a Westerner bring himself to feel towards his co-students “as the fingers on one hand”? Those co-students, too, are not of his own selection, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must first be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one’s nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems! Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one’s own development. Well, let those who think so defer, till another lifetime, the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered “external,” though their importance is none the less great, how are students in the West to “attune them-

² Be it remembered that all “Chelas,” even lay disciples, are called Upasaka until after their first initiation, when they become lamo-Upasaka. To that day, even those who belong to Lamaseries and are set apart, are considered as “laymen.”
selves” to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. “Professional” hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of “non-separateness” is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one’s lower to one’s higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the Path for last February:— “The key in each degree is the aspirant himself.” It is not “the fear of God” which is “the beginning of Wisdom,” but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom — words repeated and enforced again and again by the wise Socrates:— MAN, KNOW THYSELF. . . .

[Lucifer, April 1888]
In a very interesting article in last month’s number entitled “Practical Occultism” it is stated that from the moment a “Master” begins to teach a “chela” he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

For the Western mind, steeped as it has been for generations in “Individualism,” it is very difficult to recognize the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason.

S. E.

EDITORS’ REPLY: The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being “steeped in Individualism,” has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the “Spiritual Guru”? The latter taking the student by the hand leads him into, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the
field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its motive, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the guide who should be responsible for the sins of him whom he has led into those dangerous regions?

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**Is THERE NO HOPE?**

I think, after reading the conditions necessary for Occult study given in the April number of *Lucifer*, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realized. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.³

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of *Lucifer*. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that I admire your magazine as a scientific production, and that I really and truly classify it along with the “Imitation of Christ” among my textbooks of religion.

Yours,

DAVID CRICHTON

Marischall College, Aberdeen.

³ By “successful practice” I mean, successful to everybody concerned.
EDITORS’ REPLY: This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or Theophany. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It is possible to study “Occultism” (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellent to a free manifestation of Spirituality — solitude is the best condition for study. See Editorial [“Occultism versus the Occult Arts”] in this issue.

[Lucifer, May 1888]
Occultism versus The Occult Arts

I oft have heard, but ne’er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature’s laws.

—Milton

In this month’s “Correspondence” several letters testify to the strong impression produced on some minds by our last month’s article “Practical Occultism.” Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and —

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the “Black art” included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking “Witch-of-Endorism” pure and simple, for Occultism — “through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light,” and want, on the strength of this feat, to be regarded as full-blown Adepts. “Ceremonial Magic” according to the rules mockingly laid down by Eliphas Levi, is another imagined alter-ego of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the
philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become necessary to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves “Occultists,” who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man — the reflection of the absolute, causeless and unknowable ALL — differs from the mortal clay — the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts — as happened with every tongue — the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded “superstition.” Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. “Magic,” a synonym for jugglery; “Sorcery,” an equivalent for crass ignorance; and “Occultism,” the sorry relic of crackbrained, mediæval Fire-philosophers, of the Jacob Boëhmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of “thimble-rigging.” They are terms of contempt, and used generally only
in reference to the dross and residues of the dark ages and the preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages — pre-eminently the Sanskrit. What do the words “miracle” and “enchantment” (words identical in meaning after all, as both express the idea of producing wonderful things by breaking the laws of nature (!!) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian — breaking “of the laws of nature,” notwithstanding — while believing firmly in the miracles, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh’s magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such “superstitions.” This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the “breaking of the laws of Nature” by man, God, or devil; the former — the scientific “miracles” and enchantments of Moses and the Magicians in accordance with natural laws, both having been learned in all the Wisdom of the Sanctuaries, which were the “Royal Societies” of those days — and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word Gupta-Vidya, “Secret Knowledge.” But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given,
even in the exoteric Purânas. There is (1) *Yajna-Vidya*,¹ knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the “great knowledge,” the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words, a magical performance based on Knowledge of the forces of Nature and their correlation; and (4) *Atma-Vidya*, a term which is translated simply “Knowledge of the Soul,” *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires “Light on the Path,” and who would be wise and unselfish, ought to strive after. All the rest is some branch of the “Occult Sciences,” *i.e.*, arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature — such as minerals, plants and animals — hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist

¹ “The *Yajna,*” say the Brahmans, “exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from ‘no beginning.’ It is the key to the *Travidya*, the thrice-sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. ‘The Yajna’ exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.” —Martin Haug’s *Aitareya Brahmana.*

“This *Yajna* is again one of the forms of Akāsa; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through *Willpower.*” —“Isis Unveiled,” Vol. I. Intr. See *Aitareya Brahmana*, Haug.
in Nature and the *exact* Sciences — perhaps so called, because they are found in this age of paradoxical philosophies the reverse — have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolized in India as the “Eye of Siva,” called in Japan, “Infinite Vision,” is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified “Occult Arts” without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* “Hypnotizers” of the Faculties of Medicine; the only difference between the two classes being that the *Voodoos* and *Dugpas* are *conscious*, and the Charcot-Richter crew *unconscious*, Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richter can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they under-
stand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma-Vidya or Occultism aside — go without it. Let them become magicians by all means, even though they do become Voodoos and Dugpas for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the “Occult,” yet who neither realize the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man’s heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a “Mahatma,” a Buddha or a Great Saint, let him study the philosophy and the “Science of Soul,” and he can become one of the modest benefactors of humanity, without any “super-human” powers. Siddhis (or the Arhat powers) are only for those who are able to “lead the life,” to comply with the terrible sacrifices required for such a training, and to comply with them to the very letter. Let them know at once and remember always, that true Occultism or Theosophy is the “Great Renunciation of SELF;” unconditionally and absolutely, in thought as in action. It is
ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. “Not for himself, but for the world, he lives,” as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he “accepted” than his personality must disappear, and he has to become a mere beneficent force in Nature. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no Devachanic break, the golden ladder leading to Mahatmaship (the Arhat or Bodhisatva condition), or — he will let himself slide down the ladder at the first false step, and roll down into Dugpaship . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one’s breast, until their energy is, not expended, but turned toward higher and more holy purposes: namely, until their collective and unexpended strength enables their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the Master — the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanc-
The “Master” in the Sanctuary of our souls is “the Higher Self” — the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the Human Soul (the “Spiritual Soul” being the vehicle of the Spirit). In its turn the former (the personal or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspects, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the inner animal. The latter is the instinctual “animal Soul” and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth — that same animal soul; for both the higher and the lower portions of the “Human Soul” or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The “Higher Self” or Spirit is as unable to assimilate such feelings as
water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self — that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the “Astral man”?

For this “Astral” — the shadowy “double” (in the animal as in man) is not the companion of the divine Ego but of the earthly body. It is the link between the personal SELF, the lower consciousness of Manas and the Body, and is the vehicle of transitory, not of immortal life. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the “astral” has been reduced in consequence to a cipher, that the Union with the “Higher Self” can take place. Then when the “Astral” reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant Augoeides, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity — the man of matter purified, and the ever pure Spiritual Soul — and stand in the presence of the MASTER SELF, the Christos of
the mystic Gnostic, blended, merged into, and one with It for ever.²

How then can it be thought possible for a man to enter the “straight gate” of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family — the purest as the most unselfish of human affections — is a barrier to real occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still selfishness in the first, and an égoïsme à deux in the second instance. What mother would not sacrifice without a moment’s hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of selves, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the “great orphan”? And how shall the “still small voice” make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity en bloc to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of

² Those who would feel inclined to see three Egos in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but man is nevertheless one and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three “Egos” are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.
the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo-*sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the “still small voice” and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to OCCULTISM in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one’s passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—
Depth ever deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair.

And once being mistaken and having acted on their mistakes, most men shrink from realizing their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether white or black magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence. Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost ad infinitum. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are “natural-born magicians”; Mystic and Occultists by birth, and by right of direct inheritance from a series of incarnations and æons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralysed thereby the “astral” animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution,
the golden gate of Wisdom may get transformed into the wide gate and the broad way “that leadeth unto destruction,” and therefore “many be they that enter in thereby.” This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousandfold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the “Gate” and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity — “narrow is the gate and straitened the way that leadeth unto life” eternal, and therefore “few be they that find it.” So strait indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that Via Fatale of the Inferno, over whose portal Dante read the words:—

Per me si va nella città dolente
Per me si va nell’eterno dolore
Per me si va tra la perduta gente...

[Lucifer, May 1888]
Lodges of Magic

When fiction rises pleasing to the eye,
Men will believe because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down.

—CHURCHILL

ONE of the most esteemed of our friends in occult research propounds the question of the formation of “working Lodges” of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one’s natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of Luxor (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

“Students of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to . . . , when, if found suitable, they can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely” (at £1 to £5 per letter?), “and without reserve” (the nastiest portions of P. B. Randolph’s “Eulis”), “all they find worthy to receive” (read: teachings on a commercial basis; the cash going to the
teachers, and the extracts from Randolph and other “love- philtre” sellers to the pupils!\(^1\)

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the “lodges of magic,” suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend’s letter, the senior Editor of *Lucifer* begs to inform her friends that she has never had the remotest connection with the so-called “H(ermetic) B(rotherhood) of L(uxor),” and that all representations to the contrary are false and dishonest. There is a secret body — whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood — to which that name was given by the author of “Isis Unveiled” for convenience of designation,\(^2\) but which is known among Initiates

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\(^1\) Documents on view at *Lucifer* Office, *viz.* Secret MSS. written in the handwriting of — (name suppressed for past considerations), “Provincial Grand Master of the Northern Section.” One of these documents bears the heading, “A brief Key to the Eulian Mysteries,” *i.e.* Tantric black magic on a phallic basis. No; the members of this Occult Brotherhood “do not boast of their knowledge.” Very sensible on their part; least said soonest mended.

\(^2\) In “Isis Unveiled,” vol. ii, p. 308. It may be added that the “Brotherhood of Luxor,” mentioned by Kenneth Mackenzie (*vide* his *Royal Masonic Cyclopedia*) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of *Isis* from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer
by quite another one, just as the personage known to the public under the
pseudonym of “Koot Hoomi” is called by a totally different name among his
acquaintance. What the real name of that society is, it would puzzle the “Eulian”
phallicists of the “H. B. of L.” to tell. The real names of Master Adepts and
Occult Schools are never, under any circumstances, revealed to the profane; and
the names of the personages who have been talked about in connection with
modern Theosophy, are in the possession only of the two chief founders of the
Theosophical Society. And now, having said so much by way of preface, let us
pass on to our correspondent’s letter. He writes:—

A friend of mine, a natural mystic, had intended to form, with others, a Branch T.S.
in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had
heard that the T.S. only met and talked, and did nothing practical. I always did think the
T.S. ought to have Lodges in which something practical should be done. Cagliostro
understood well this craving of humans for something before their eyes, when he
instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There
are many readers of *Lucifer* in ———shire. Perhaps in it there might be a suggestion for
students to form such lodges for themselves, and to try, by their united wills, to develop
certain powers in one of the number, and then through the whole of them in succession.
I feel sure members would enter such lodges, and create a great interest for Theosophy.

“A.”

In the above note of our venerable and learned friend is the echo of the voices
of ninety-nine hundredths of the members of the Theosophical Society: one-
hundredth only have the correct idea of the function and scope of our Branches.
The glaring mistake generally made is in the conception of adeptship and the
path thereunto. Of all

that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and
Theosophists that the “H. B. of L.” was either identical or a branch of the same, supposed to be
near Lahore!! — which was the most flagrant untruth.
thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.’s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan “A.” proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates’ freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable prerequisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could “A.” guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. “When the pupil is ready, the teacher will be found waiting,” says an Eastern maxim. The Masters do not
have to hunt up recruits in special ——shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like “A.” forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and Five Points of Europe and America, as well as in the cleaner and more “cultured” quarters; that some poor ragged wretch, begging a crust, may be “whiter-souled” and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathizers, such as the slumbering army of churchgoers, whose eyes are shut while the “devil” sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking “What will it profit us to join the Theosophical Society, and how much will it harm us?” but be putting to themselves the question “Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?” If “A.” would only bring his ——shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the
spiritual faculty; *e.g.*, the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not “be free to suspect some of the so-called ‘precipitated’ letters as being forgeries,” giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has anyone to decide between one “precipitated” letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas*
and disciples), can tell? For it is hardly one out of a hundred “occult” letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, “I wrote that letter,” it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela’s state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the non-adept recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of “occult” letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one single fraudulent line in his name, would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called occult letters being supported by identical proofs, they have all to stand or fall together. If one is to be doubted, then all have, and the series of letters in the “Occult World,” “Esoteric Buddhism,” etc., etc., may be, and there is no reason why they should not be in such a case — frauds, “clever impostures,” and “forgeries,” such as the ingenuous though stupid agent of the “S.P.R.” has made them out to be, in order to raise in the public estimation the “scientific” acumen and standard of his “Principals.”

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide from the occult side to open their eyes to the esoteric pitfalls. And where are such guides,
so far, in our Society? “They be blind leaders of the blind,” both falling into the
ditch of vanity and self-sufficiency. The whole difficulty springs from the
common tendency to draw conclusions from insufficient premises, and play the
oracle before ridding oneself of that most stupefying of all psychic anaesthetics
— IGNORANCE.

[Lucifer, October 1888]
What of Phenomena?

To the Editors of LUCIFER:

I avail myself of your invitation to correspondents, in order to ask a question.

How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the ‘age of miracles’ past in the Society?

Yours respectfully

“∗”

“Occult Phenomena,” is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, “miracles.” It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the every-day routine of the material world is
attributed, by religion, to the arbitrary will of a good or an evil autocrat, inhabiting a supernatural region inaccessible to man, and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be “miraculous,” or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface — that surface of things which modern science scratches and pecks at so industriously and so proudly — would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement
that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude — the result of centuries of superstitious teaching — from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a bona-fide miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force, as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to “miracles,” in whose production apparatus has no part, and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be ex-
pected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination, and no hearsay reports, to attribute them to fraudulent contrivances — wires, trap-doors and so forth.

It was bad enough for the leaders of the movement, when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power over perfectly natural though unrecognised forces, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or amusing gape-seed, or as the performances of those dangerous “spooks” that masquerade
in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that word came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

[Lucifer, February 1888]
Psychic and Noetic Action

. . . I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th’ ethereal powers
And spirits, both them who stood and them who fail’d,
Truly, they stood who stood, and fell who fell. . .

—Milton

. . . The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience. — GEORGE T. LADD, in the Elements of Physiological Psychology

I

A new influence, a breath, a sound — “as of a rushing mighty wind” — has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, more subservient to, if not entirely at one with modern science. It is urged that the so-called esoteric\(^1\) (or late esoteric) cosmogony, anthropology, ethnology, geology — psychology and, foremost of all, metaphysics — having been adapted into making obeisance to modern (hence materialistic) thought, should never henceforth be allowed to contradict (not openly, at all events) “scientific philosophy.” The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

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\(^1\) We say “so-called,” because nothing of what has been given out publicly or in print can any longer be termed esoteric.
A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediæval Casuists, who distorted truth and even suppressed it, if it clashed with divine Revelation. Useless to say that we decline the compromise. It is quite possible — nay, probable and almost unavoidable — that “the mistakes made” in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be “frequent and often important.” But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of Gupta Vidya, not by the speculations that blossom forth today, to die tomorrow — on the shifting sands of modern scientific guesswork, especially in all that relates to psychology and mental phenomena. Holding to our motto, “There is no religion higher than truth,” we refuse most decidedly to pander to physical science. Yet, we may say this: If the so-called exact sciences limited their activity only to the physical realm of nature: if they concerned themselves strictly with surgery, chemistry — up to its legitimate boundaries, and with physiology — so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern “animalistic”\(^2\) school pretend to meddle with,

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\(^2\) “Animalism” is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor’s term “animism,” which he applied to all the “Lower Races” of mankind who believe the soul a distinct entity. He finds that the words psyche, pneuma, animus, spiritus, etc., all belong to the same cycle of superstition in “the lower stages of culture,” Professor A. Bain dubbing all these distinctions, moreover, as a “plurality of souls” and a “double materialism.” This is the more curious as the learned author of “Mind and Body” speaks as disparagingly of Darwin’s “materialism” in Zoonomia, wherein the founder of modern Evolution defines the word idea as “contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense” (“Mind and Body,” p. 190, Note).
and deliver *ex cathedra dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent*, far less a responsible one — then the Occultist has a far greater right than the average modern “Idealist” to protest. And the Occultist asserts that no materialist — a prejudiced and one-sided witness at best — can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*. No such noun can be applied to the word “soul,” unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct. But since the great Charles Darwin taught that “our ideas are animal motions of the organ of sense” everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer’s* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By “science” we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free will in man and the immateriality of the mind are concerned. The study of the “Physiology” of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulæ; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvellous verifying *actus* of mind in
which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying actus; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.\textsuperscript{3}

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or \textit{Kama-manas})\textsuperscript{4} is common to both the animal and the human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells — no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the \textit{psychic} and the \textit{noëtic} (or the \textit{manasic}),\textsuperscript{5} or even to comprehend the intricacies of the former on the purely material — plane unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the “personal” and the “impersonal” Egos. For, between the \textit{psychic} and the \textit{noëtic}, between the \textit{Personality} and the \textit{Individuality}, there exists the same abyss as between a “Jack the Ripper,” and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned “Didymi” reject the idea of free will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as

\textsuperscript{3} \textit{Physiological Psychology}, etc., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

\textsuperscript{4} Or what the Kabalists call \textit{Nephesh}, the “breath of life.”

\textsuperscript{5} The Sanskrit word \textit{Manas} (Mind) is used by us in preference to the Greek \textit{Nous} (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.
far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern “psycho-physiologists” claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, “the collective hallucination of mankind.” This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free will in man appears as the most *unscientific* absurdity. Says this oracle:—

In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law. (*Psychophysiologie Générale*)

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question — if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres? — we answer that we never denied the fact. But what has this to do with a free will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at loggerheads with the whole conclave of exact scientists were he to allow the idea
that at a given moment a whole series of physical phenomena may disappear in
the vacuum. Therefore, when the author of the work cited maintains that the
said force does not disappear upon reaching the highest nervous centres, but that
it is forthwith transformed into another series, viz., that of psychic
manifestations, into thought, feeling, and consciousness, just as this same
psychic force when applied to produce some work of a physical (e.g., muscular)
character gets transformed into the latter — Occultism supports him, for it is the
first to say that all psychic activity, from its lowest to its highest manifestations,
is “nothing but — motion.”

Yes; it is MOTION; but not all “molecular” motion, as the writer means us to
infer. Motion as the GREAT BREATH (vide “Secret Doctrine,” vol. i, sub voce)
— ergo “sound” at the same time — is the substratum of Kosmic-Motion. It is
beginningless and endless, the one eternal life, the basis and genesis of the
subjective and the objective universe; for LIFE (or Be-ness) is the fons et origo
of existence or being. But molecular motion is the lowest and most material of
its finite manifestations. And if the general law of the conservation of energy
leads modern science to the conclusion that psychic activity only represents
a special form of motion, this same law, guiding the Occultists, leads them also
to the same conviction — and to something else besides, which psycho-
physiology leaves entirely out of all consideration. If the latter has discovered
only in this century that psychic (we say even spiritual) action is subject to the
same general and immutable laws of motion as any other phenomenon
manifested in the objective realm of Kosmos, and that in both the organic and
the inorganic (?) worlds every manifestation, whether conscious or
unconscious, represents but the result of a collectivity of causes, then in Occult
philosophy this represents merely the A, B, C, of its science. “All the world is
the Swara; Swara is the Spirit itself” — the ONE LIFE or motion, say the old
books of Hindu Occult philosophy. “The proper
translation of the word **Svara** is the *current of the life wave,*” says the author of “Nature’s Finer Forces,”⁶ and he goes on to explain:—

It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (vide infra), itself carries the idea of eternal motion, coming as it does from the root, *AT,* or eternal motion; and it may be significantly remarked, that the root *AT* is connected with, is in fact simply another form of, the roots *AH,* breath, and *AS,* being. All these roots have for their origin the sound produced by the breath of animals (living beings). . . . The primeval current of the life-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe. . . .

So much about **motion** and the “conservation of energy” from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism,* when it says:—

From the visible atom to the celestial body lost in space, *everything is subject to motion* . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the

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⁶ *The Theosophist,* Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society.* As the Occult book cited by him says: “It is the *svara* that has given form to the *first accumulations of the divisions* of the universe; the *Svara* causes evolution and involution; the *Svara* is God, or more properly the Great *Power* itself (*Maheswara*). The *Svara* is the manifestation of the impression on matter of that power which in man is known to us as the *power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence” — and this is the “Motion” of the Scientists and the universal *Breath of Life* of the Occultists.
addition or the subtraction of a certain quantity of motion.\(^7\)

But Occultism says more than this. While making of motion on the material plane and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law — Swara, it denies point blank that these have anything to do with the free will of man which belongs to quite a different plane. The author of “Psycho-physiologie Générale,” treating of his discovery that psychic action is but motion, and the result of a collectivity of causes — remarks that as it is so, there cannot be any further discussion upon spontaneity — in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for free will! The Occultist denies the conclusion. The actual fact of man’s psychic (we say manasic or noëtic) individuality is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the collective hallucination of the whole mankind throughout the ages, there would be an end also to psychic individuality.

Now by “psychic” individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, i.e., their psychic individuality.

But if instead of “psychic” we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that will has no special organ, how will the materialists connect it with “molecular” motion at all? As Professor George T. Ladd says:—

*The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving mole-

\(^7\) “Animal Mechanism,” a treatise on terrestrial and aerial locomotion. By E. J. Marey, Professor at the College of France, and Member of the Academy of Medicine.
cules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind (manas). To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental “faculties” are only the modes of the behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass.  

And having shown that we have to regard consciousness as a unit (another occult proposition) the author adds:—

We conclude, then, from the previous consideration: the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.

This “Mind” is manas, or rather its lower reflection, which whenever it disconnects itself, for the time being, with kama, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. There-

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8 The higher manas or “Ego” (Kshetrajna) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower manas, its representative — a tyrannical despot, truly.

9 Elements of Physiological Psychology. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.
fore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free will with the law of the conservation of energy is — a pure fallacy. This was well shown in the “Scientific Letters” of “Elpay” in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyse the question dispassionately.

It is postulated by one man, presumably a scientist, that because “psychic action is found subject to the general and immutable laws of motion, there is, therefore, no free will in man.” The “analytical method of exact sciences” has demonstrated it, and materialistic scientists have decreed to “pass the resolution” that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures\textsuperscript{10} that:—

The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the \textit{Psycho-physiologie} decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and

error of such an unscientific proceeding self-evident?" asks his critic; and then argues very correctly that:—

At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only “the vibrations of molecules”? But does it necessarily follow that for all that, heat, light, electricity — are but illusions instead of the actual manifestations of the peculiarities of our real world? Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of “Psycho-physiology” act just in this way when he denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building — in the hands of the chemist, at any rate; though it would in those of a psychometer, a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be
traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their combinations, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the harmony produced by certain combinations of that motion or the “harmony of vibrations”? Criticism, then, is right in accusing Materialistic psychophysiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psychophysicologist depriving it during the process of all its essential characteristics, should destroy it, and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations must be related in their final analysis to the world of vibration (“sound” being the substratum of universal Akasa), yet, in their origin, they belong to a different and a higher World of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls “physico-biologists” which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive speciality of the human soul — free
will, spontaneity — is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the “illusion of free will.” And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is “a distinctive feature of modern science in its endeavour to satisfy inquiry into the nature of the objects of its investigation by a detailed description of their development,” says G. T. Ladd. And the author of The Elements of Physiological Psychology adds:—

The universal process of “Becoming” has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantage
that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, the history of each individual’s experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own (p. 616).

How closely this last “assumption” of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarized in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements is only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. Free Will would force Science to postulate an invisible Free-Willer, a creator of that special Force.

We agree: “not the slightest need,” of a creator of “that special” or any other Force. Nor has anyone ever claimed such an absurdity. But between creating and guiding, there is a difference and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. Psychic mind (in contradistinction to manasic or noetic mind) only transforms this energy of the “unit-being” according to “a nature and laws of its own” — to use Ladd’s felicitous expression. The “unit-being” creates nothing but only causes a natural correlation in accordance with both the psychical laws and laws of its own; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is sui generis and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not independent it could not do so. As it is, the freedom of man’s will is beyond doubt or cavil. Therefore, as already observed, there is no question of
creation, but simply of guidance. Because the sailor at the wheel does not create
the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists
as the last word of science, do we furnish thereby a new proof that free will is an hallucination? We deride the animalistic idea. How far more scientific and
logical, besides being as poetical as it is grand, is the teaching in the Kathopanishad, which, in a beautiful and descriptive metaphor, says that: “The
senses are the horses, body is the chariot, mind (kama-manas) is the reins, and
intellect (or free will) the charioteer.” Verily, there is more exact science in the
less important of the Upanishads, composed thousands of years ago, than in all
the materialistic ravings of modern “physico-biology” and “psychophysiology”
put together!

II

... The knowledge of the past, present, and future,
is embodied in Kshetrajna (the “Self”).

—Occult Axioms

Having explained in what particulars, and why, as Occultists, we disagree
with materialistic physiological psychology, we may now proceed to point out
the difference between psychic and noëtic mental functions, the noëtic not being
recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism”
somewhat differently from the average public, science, and even theology, the
latter giving it a significance which both science and Theosophy reject, and the
public in general remaining with a very hazy conception of what is really meant
by the terms. For many, there is little, if any, difference between “psychic” and
“psychological,” both words relating in some way to the human soul. Some
modern metaphysicians have wisely agreed to disconnect the word Mind
(pneuma) from Soul
(psyche), the one being the rational, spiritual part, the other — psyche — the living principle in man, the breath that animates him (from anima, soul). Yet, if this is so, how in this case refuse a soul to animals? These are, no less than man, informed with the same principle of sentient life, the nephesh of the 2nd chapter of Genesis. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soul-less” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a supersensible world — is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher noetic character of the Mind-Principle is entirely ignored, and even rejected, as a “superstition” by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honoured philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September Lucifer (“The Dual Aspect of Wisdom,” p. 3), and acquaint himself with the double aspect of that which is termed by St. James in his Third Epistle at once — the devilish, terrestrial wisdom and the “wisdom from above.” In another editorial, “Kosmic Mind” (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work “supersensible beings.” Occultism regards every
Atom\textsuperscript{11} as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with \textit{free will to act} within the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has \textit{seats} in every organ of the body.

“No good ground exists for speaking of any special organ, or seat of memory,” writes Professor G. T. Ladd.\textsuperscript{12} “Every organ, indeed, every area, and every limit of the nervous system has its own memory” (p. 553 loc. cit.).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the \textit{Manasaputra}) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of “Universal Mind” and the Higher \textit{noëtic} souls of men. But, what \textit{is} memory, we ask. “Both presentation of sense and image of memory, are transitory phases of consciousness,” we are answered. But what is Consciousness itself? — we ask again. \textit{“We cannot define Consciousness,”} Professor Ladd tells us.\textsuperscript{13} Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people’s private and unverifiable hypotheses; and this, on “questions of cerebral physiology \textit{where experts and novices are alike ignorant},” to use the pointed remark of the said author. Hypothesis for hypo-

\textsuperscript{11} One of the names of Brahmâ is \textit{anu} or “atom.”
\textsuperscript{12} Professor of Philosophy at Yale University.
\textsuperscript{13} \textit{Elements of Physiological Psychology}.
esis, then, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that “if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes” (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, “divine mind,” or Nous, whose pale and too often distorted reflection is that which we call “Mind” and intellect in men — virtually an entity apart from the former during the period of every incarnation — we say that the _two_ sources of “memory” are in these two “principles.” These two we distinguish as the Higher _Manas_ (Mind or Ego), and the _Kama-Manas_, _i.e._, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically — verily the WORD made flesh! — and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter “principle” is the Lower Self, or that, which manifesting through our organic system, acting on this plane of illusion, imagines itself the _Ego Sum_, and thus falls into what Buddhist philosophy brands as the “heresy of separateness.” The former, we term INDIVIDUALITY, the latter Personality. From the first proceeds all the _noëtic_ element, from the second, the _psychic_, _i.e._, “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather _animal passions_ of the living body.

The “Higher EGO” cannot act directly on the body, as its consciousness belongs to quite another plane and planes
of ideation: the “lower” Self does: and its action and behaviour depend on its free will and choice as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. The “Higher Ego,” as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its alter ego — the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a Seer, a soothsayer, and a prophet; yet the memory of bygone events — especially of the earth earthy — has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature — such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbour, etc., etc., has aught to do with the “Higher” Mind or EGO. Nor has it any direct dealings on this physical plane with either our brain or our heart — for these two are the organs of a power higher than the Personality — but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our “sense-thought,” which is entirely distinct from the “supersensuous” thought. It is only the higher forms of the latter, the superconscious mental experience, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various
Kamic organs, and the “dynamical associations” of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:— “This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory” — he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: “We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called ‘centres’ of reflex action belonging to the chords of the memory of the medulla oblongata, the cerebellum, etc.” This is the essence of Occult teaching — even in the Tantra works. Indeed, every organ in our body has its own memory. For if it is endowed with a consciousness “of its own kind”, every cell must of necessity have also a memory of its own kind, as likewise its own psychic and noëtic action. Responding to the touch of both a physical and a metaphysical Force, the impulse given by the psychic (or psycho-molecular) Force will act from without within; while that of the noëtic (shall we call it Spiritual-dynamical?) Force works from within without. For, as our body is the covering of the inner “principles,” soul, mind, life, etc., so the molecule or the cell is the body in which dwell its “principles,” the (to our sense and comprehension) immaterial atoms which compose that cell. The cell’s activity and behaviour are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the physical cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms — being psycho-spiritual, not physical units — act

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14 We fondly trust this very unscientific term will throw no “Animalist” into hysterics beyond recovery.
under laws of their own, just as Professor Ladd’s “Unit-Being,” which is our “Mind-Ego,” does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a “double-faced Unity,” indeed. And it is the action of this or the other “Face” of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the “Wisdom above,” the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the “terrestrial, devilish wisdom” (psychic power), man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are Manasic, as well as Kamic organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the Adytum of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind alone which can influence the atoms interacting in these cells, which interaction is alone capa-
ble of exciting the brain, via the spinal "centre" cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological processes, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts — through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions in the brain — the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of ideas" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organ of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal mind*. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one’s daily life — even to the minutest details — the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast
sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called “states of consciousness” only for the want of a better expression — as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such “psychic” actions to brain-work, it is only because in that mansion called the human body the brain is the front door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the “principle” they originate from, and the preponderance in the Lower Manas of the noëtic or the phrenic (“Kamic,” terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity — the permanent and the immortal — is of the divine homogeneous essence of “Alaya-Akasa,”15 or Mahat, — its reflection, the Personal Mind, is, as a temporary “Principle,” of the Substance of the Astral Light. As a pure ray of the “Son of the Universal Mind,” it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its “body,” or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its

15 Another name for the universal mind.
intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means: 

(a) on the condition of paralysing at will the memory and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and

(b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saint-ship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boehme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply — *mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit “messages” from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the “communion of spirits” as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind (*psyche*), the percentage of “astral” light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an
enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose soul is divine, but whose body — the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth’s memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane — are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of “Kama loka,” appear to him the living images of the “dear departed” ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium’s heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain — having unfortunately passed at one period of life personally through such experiences — that on the whole, mediumship is most dangerous; and psychic experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure
natures “can be driven headlong by the blind forces set in motion in the Light” — by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:—

We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral fire of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the caduceus, it is the Old Serpent of Genesis, but it is also the brazen serpent of Moses entwined around the tau, that is to say, the generative lingha. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the Hylé of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas; finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (i.e., the lower Manas or Nepheh) have to conquer to liberate themselves from the bonds of the earth; for if their will does not free “them from this fatal attraction, they will be absorbed in the current by the force which has produced them, and will return to the central and eternal fire.”

The “central and eternal fire” is that disintegrating Force, that gradually consumes and burns out the Kama-rupa, or “personality,” in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their

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16 *Dogme et Rituel de la Haute Magie*, quoted in *Isis Unveiled*. 
terrestrial elements. And, therefore, as the same Occultist tells us:—

All the magical operations consist in freeing one’s self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator’s will. “I will give unto thee,” says the Serpent, in the Gospel myth, “all the kingdoms of the earth, if thou wilt fall down and worship me.” The initiated should reply to him, “I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For I am thy Lord and Master!”

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise ...

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the “Double-Faced” God in him, and who knows the potency of his own Spirit — or “Soul Dynamics.”

*[Lucifer, October and November 1890]*
Thoughts on the Elementals

YEARS have been devoted by the writer to the study of those invisible Beings — conscious, semi-conscious and entirely senseless — called by a number of names in every country under the sun, and known under the generic name of “Spirits.” The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is — endless. The great kyriology of their symbolic names — is a study. Open any account of creation in the first Purana that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation — the Prakrita and the Vaikrita or Padma, the primary and the secondary) all evolved from the body of Brahma. The Urdhwasrota only,¹ of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phoenician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the nature of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognized as the attendants upon the Jewish Jehovah — were proclaimed Devils.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of

¹ The Urdhwasrota, the Gods, so called because the bare sight of aliment stands to them in place of eating: “for there is satisfaction from the mere beholding of ambrosia,” says the commentator of the Vishnu Purana.
the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and, too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground — still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any “Spirits.” If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all — the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being — let us say in our solar system alone — that in all this boundless space in which the Spiritualist locates his “Summer-land” — there are only *two orders of conscious* beings — men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Count de Gabalis*, immor-
talized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the “Spirits” of the Séance rooms and the Sylphs and Undines of the French satire,

There is a sinister ring in the merry quips and jests of its writer, who while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy Karma\(^2\) in the shape of assassination.

The way he introduces the *Count de Gabalis* is worthy of attention:—

I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a Foreigner, “Adore my son; adore the most great God of the Sages; and let not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.”\(^3\)

There is only one answer to be made to those who taking advantage of such works, laugh at Occultism. “Servitissimo” gives it himself in his own chaffing way in his introductory “Letter to my Lord” in the above-named work. “I would have persuaded him (the author of *Gabalis*) to have changed the whole form of his work,” he writes, “for

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\(^2\) The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

\(^3\) *Sub Mundanes; or the Elementaries of the Cabala*: being the History of Spirits, reprinted from the Text of the Abbé de Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. 1886: Bath, Robert H. Fryer.
This drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabala* are serious matters, which many of my friends do seriously study ... the which are certainly most dangerous to jest with.” *Verbum sat sapienti*.

They are “dangerous,” most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fires produced by chance and accident.

Theosophists believe in spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in “Angels,” for many have seen them

... by the sick one’s pillow —
Whose was the soft tone and the soundless tread!
Where smitten hearts were drooping like the willow,
They stood between the living and the dead.

But there were not the three-toed materializations of the modern medium. And if our doctrines were all piecemealed by the “drolleries” of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts*, whatever the garb they are presented in to the profane. Since the first kings began reigning “by the grace of God,” countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their hunches and at their fingers’ ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable
privilege of speaking truth at the Courts, and those truths have always been laughed at. ...

This is a digression; but such works as the Count de Gabalis have to be quietly analysed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty railleries and gasconades of that “satire,” full of pre-eminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in effects and results — good or bad motive being everything. Many of the preliminary rules and conditions to enter societies of adepts, whether of the Right or the Left Path, are also identical in many things. Thus Gabalis says to the author: “The Sages will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. You must renounce all carnal Commerce with Women.” (p. 27)

This is a sine quâ non with practical Occultists — Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the Dugpas and Jadoos of Bhutan and India, one with the Voodoos and Nagals of New Orleans and Mexico, with an additional clause to it, however, in the statutes of the latter. And this is to have carnal commerce with male and

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4 We speak here of the well-known ancient statutes in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans’ Voodoo does, when in the exercise of his powers. Every Kabalist knows this.
female Djins, Elementals, or Demons, call them by whatever names you will.\textsuperscript{5}

"I am making known nothing to you but the Principles of the Ancient Cabal," explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls Elementaries), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity ... they must finally resolve into nothing."

"Our Fathers, the philosophers," goes on the soi-disant Rosicrucian, "speaking to God Face to Face, complained to him of the Unhappiness of these People (the Elementals), and God, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with God, has been made Partaker of the Divinity: the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a she-Nymph or a Sylphide becomes immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a Sylphe ceases to be Mortal from the moment that he Espouses one of our Daughters."

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

No, no! Our Sages have never erred so as to attribute the Fall of the first Angels to their Love of women, no more than they have put Men under the Power of the Devil. ... There was nothing criminal in all that. They were Sylphs which endeavoured to become Immortal. Their innocent Pursuits, far enough from being

\textsuperscript{5}The Jewish Kabalist of Poland and Galicia calls the female spirit of Nergal, when bent on revenge, \textit{to his help and to infuse into him power}. The Mussulman Sorcerer a female Djini; a Russian Koldoon a deceased Witch (Vyédma). The Chinese maleficer has a female Houen in his house at his command. The above intercourse is said to give magic powers and a Supernal Force.
able to scandalize the Philosophers, have appeared so Just to us that we are all resolved by common consent utterly to Renounce Women; and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs. (p. 33)

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, and it is not those of Holland who will deny the fact, with a recent event among their colleagues and co-religionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called “Spirits of the Dead,” watch. Let those who ridicule our warnings and doctrine and make merry over them — explain after analysing it dispassionately, the mystery and the rationale of such facts as the existence in the minds of certain Mediums and Sensitives of their actual marriage with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with undeniable facts of SPIRIT-MATERIALIZATIONS. If there are “Spirits” capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of Séance rooms, all of which facts have been proven as well as the existence of those visitors themselves — why should not those same Spirits perform matrimonial duties as well? And who are those “Spirits” and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine ——, one of which authoress we abstain from naming out of regard to the surviving relatives — that they are the actual “Spirits” of those two deceased ladies; and that the latter felt a “Spiri-
tal affinity” for an idiotic, old and slovenly Canadian medium and thus became his happy wife as he boasts publicly, the result of which union is a herd of "spiritual” children bred with this holy Spirit? and who is the astral husband — the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of Spiritual (?! intercourse. Let him think seriously over this, and then read the Count de Gabalis, especially the Appendix to it, with its Latin portions; and then perchance he will be better able to appreciate the full gravity of the supposed chaff, in the work in question, and understand the true value of the raillery in it. He will then see clearly the ghastly connection there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries” of the Kabalists — and all those poetical, spiritual "Lillies” of the "Harris Community,” the astral "Napoleons,” and other departed Don Juans from the "Summer-Land,” the “spiritual affinities from beyond the grave” of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual Journals that, at best, we know not what we are talking about, “Platon” (a presumptuous pseudonym to assume, by the bye) — a dissatisfied ex-theosophist, tells the Spiritualists (see Light,

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6 Sub-Mundanes; or The Elementaries of the Cabala: with an illustrative Appendix from the work Demoniality or Incubi and Succubi, by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporeity of the Incubi and Succubi would do as well now, perhaps: “The blessed St. Anthony” having inquired who he was, the little dwarf of the woods answered: “I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi” or “Spirits of the Dead” might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus who fully believed in it, and so do we, with certain amendments.
Jan. 1, 1887) that not only is there no reincarnation — because the astral “spirit” of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tomfoolery. “Without Karma reincarnation cannot stand,” and, since his astral informant “has inquired in the realm of his present existence as to the theory of reincarnation, and he says he cannot get one fact or a trace of one as to the truth of it ...” this “astral informant has to be believed. He cannot lie. For “a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts ... especially if he, during earth life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness.”

Let us hope that the “astrals” of such eminent chemists as Messrs. Crookes and Butlerof — when disembodied, will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their post-mortem communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt for the present generation of Spiritualists, since the name assumed by the “astral control of a friend” was that of a truthful and honourable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good — goes for nought. And thus the “spirit-husbands and wives” must be also believed when they say they are this or that. Because, as “Platon” justly argues: “There is no

[7] The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those “Spirits” are not even “lying” Spirits, but simply empty, senseless shells talking sense only with the help of the brain of the sitters and the brain of the medium as a connecting link.
progress without knowledge, and the knowledge of truth founded upon fact is progress of the higher degree, and if astrals progress, as this spirit says they do, the philosophy of Occultism in regard to reincarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?’’

This is high philosophy and logic. “The end of wisdom is consultation and deliberation” — with “Spirits,” Demosthenes might have added, had he known where to look for them — but all this leaves still the question, “who are those spirits” — an open one. For, “where doctors disagree,” there must be room for doubt. And besides the Ominous fact that Spirits are divided in their views upon reincarnation — just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. This is no disrespectful cut at “Platon,” whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy. A person may be very truthful — he observed — that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschell, puts it, “The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.”

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other
words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; i.e., that Theosophists are, to say the least, in the same box with the Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschell, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity: and since — whether in the writings and traditions of the East; in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the mediaeval Theosophists and so on, ad infinitum — since we find in all these, the same identical testimony as to the extremely various, and often dangerous nature of all those Genii, Demons, Gods, Lares, and “Elementaries,” now all confused into one heap under the name of “Spirits”; we cannot fail to recognize in all this something “enduring the test of universal experience,” and “coming unchanged” out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the “Spirits” in America, one that is neither a Theosophist nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of
the mediums?” Surely none — would be the correct answer. Those who do not shudder at this hideous revival of mediaeval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy — which unveils the mysteries of the “Spirit World” and unmasksthe Spirits masquerading under eminent names — none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

“Monstrum horrendum informe cui lumen ademptum” ... is the fittest epithet to be applied to most of the “Lillies” and “Joes” of the Spirit World. But we do not mean at all — following in this the example of Spiritualists, who are determined to believe in no other “Spirits” than those of the “dear departed” ones — to maintain that save Nature Spirits or Elementals, Shells, or Elementaries, and “Gods” and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits — who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men’s hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless fallen victims to the wiles of “Joes,” “Daisies,” and
other spooks and “controls.” And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof — all these complete psychological phenomena of human temperament — have our modern physiologists found a key to them? Will the verdict remain “non compos mentis” or “victim to fraud and psychology”? etc., etc. When we say with regard to unbelievers that they are “a handful” the statement is no undervaluation; for it is not those who shout the loudest against degrading superstitions, the “Occult craze” and so on, who are the strongest in their scepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the “Departure of the Fairies.” They are gone, says the poet:—

... They are flown,
Beautiful fictions of our fathers, wove
In Superstition’s web when Time was young,
And fondly loved and cherished — they are flown,
Before the Wand of Science! ...

We maintain that they have done nothing of the kind; and that on the contrary it is these “Fairies” — the beautiful, far more than the hideous — who are seriously threatening under their new masks and names to disarm Science and break its “Wand.”

Belief in “Spirits” is legitimate, because it rests on the authority of experiment and observation; it vindicates moreover, another belief, also regarded as a superstition:
namely, Polytheism. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men — hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD — that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism — once man claims the right of divine interference on his behalf — is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom “no man shall see and live” (Exodus, xxxiii. 20), shows him at the same time so human and so petty a God as to concern himself with the breeches\(^8\) of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in conscious intra-Kosmic Beings, in fact, is logical and reasonable, while belief in an extra-Kosmic God is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses (“See I have made thee a God to Pharaoh and Aaron ... thy prophet” — Exodus, Vii. 7) as the Egyptian monarch’s deity, why should not “Pagans” be allowed the choice of their own Gods? Once we believe in the existence of our Egos, we may well believe in Dhyan Chohans. As Hare has it: “Man is a mixed being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all

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1 “And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach” (Exodus, xxviii. 42, et seq.). GOD a linendraper and a tailor!!
respects, whereas God is infinite and uncreated.” And if God is the latter, then God is not a “Being” but an incorporeal Principle, not to be blasphemously anthropomorphized. The angels or Dhyan Chohans are the “Living Ones”; that Principle the “Self-Existent,” the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the “River of Life,” whose ever rolling waves create angels and men alike, the former being simply “men of a superior kind,” as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their Houen, Bhoots, and Pisachas — the Pagan, however, only to keep them quiet from post-mortem mischief.

Although these Gods are said to be “superior to man in some respects,” it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolized in the Mahābhārata by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and Deva-yonis (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience “Know ye not that we shall judge angels?” (I. Corinth, vi, 3), and speaks of the astral body of man, the soma psychikon, and the

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9 The Houen in China, is “the second Soul, or human Vitality, the principle, which animates the ghost” as explained by missionaries from China; simply the astral. The Houen, however, is as distinct from the “Ancestor” as the Bhoots are from the Pitris in India.
spiritual body, *soma pneumatikon*, which “hath not flesh and bones,” but has still an external form.

The order of Beings called the Devas — whose variety is so great that no description of it can be attempted here — is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may, however, be mentioned. The Pitris, or our “lunar ancestors,” and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos do believe in, and even worship “Spirits.” This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not “the spirits” of the departed ancestors — the full significance of which name will be found in Vol. II of *The Secret Doctrine*, where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay “*nacha punaravartī*” — “I shall not come back” — and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the “lunar” ancestors and their connection with the “moon” would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A “soma-drinker” attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from the *concentrated intellectual energy of the blessed ancestors*. The “concentration,” and the moon being a storehouse of the Energy, is the secret,
the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a dual nature — one giving life and wisdom, the other being lethal. He who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom — will have his reward. The word Pitri does mean, no doubt, the ancestor; but that which is invoked is the lunar wisdom esoterically and not the “Lunar ancestor.” It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the “Nabathean Agriculture,” who wrote down “the revelations of the Moon.” But there is the other side to this. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from “the dark side of the moon,” which is a terra incognita to Science, but a well-explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris. ... Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called “superstitions” of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by
allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread “degrading superstitions,” any more than has any other philosophical or scientific Society. The only difference between the “Spirits” of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the “Spirits of the Dead,” and in whom the Roman Church sees the devils of the Host of Satan — we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low — and know them as the “Gods” of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as man is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

[Lucifer, May 1890]
Elementals

The universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its habitat in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest “Gods” down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the will. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of human thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings — the primordial germs of Gods and men — which have passed away into the invisible worlds. In the Ancient Philosophy there
was no missing link to be supplied by what Tyndall calls an “educated imagination”; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our “ignorant” ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The “descent of species” was to them a descent from the Spirit, primal source of all, to the “degradation of Matter.” In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin’s missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of Zanoni. Now, himself “a thing not of matter” but an “idea of joy and light,” his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:—

Man is arrogant in proportion to his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles ... that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. ... Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. ... Everywhere, in this immense design, science brings new life to light. ... Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world — nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and
inhabit man’s frame, as man inhabits earth — common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space — the boundless impalpable which divides earth from the moon and stars — is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe, ... Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being ... than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air. Yet between these last and man is a mysterious and terrible affinity. ... But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. ... When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself — the air, the space — may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not Magic as the credulous call it; as I have so often said before, Magic (a science that violates Nature) exists not; it is but the science by which Nature can be controlled. Now, in space there are millions of beings, not literally spiritual, for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. ... Yet, in truth, these races differ most widely ... some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the

¹ Bulwer-Lytton, Zanoni.
face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive*. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the “Gods,” or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Āryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths — they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindu Gods and Deities. Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia — the divine Egos of man — to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,² and he divides them into classes, each subdivided into many

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² Plutarch, De Isid., ch. xxv. p. 360.
others. But he states expressly that the individual or personal Soul is the leading
guardian Daimon of every man, and that no Daimon has more power over us
than our own. Thus the Daimonion of Socrates is the God or Divine Entity
which inspired him all his life. It depends on man either to open or close his
perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the
human Soul, its nature and faculties, speaking of Spirits, calls them “Daimons
with airy and vaporous bodies,” and affirms that Souls inhabit the Milky Way
before descending “into generation” or sublunary existence.

Again, when the author of Epinomis locates between the highest and lowest
Gods (embodied Souls) three classes of Daimons, and peoples the universe with
invisible beings, he is more rational than either our modern Scientists, who
make between the two extremes one vast hiatus of being, the playground of
blind forces, or the Christian Theologians, who call every pagan God, a dæmon,
or devil. Of these three classes the first two are invisible; their bodies are pure
ether and fire (Planetary Spirits); Daimons of the third class are clothed with
vapoury bodies; they are usually invisible, but sometimes, making themselves
concrete, become visible for a few seconds. These are the earthly spirits, or our
astral souls.

The fact is, that the word Daimon was given by the ancients, and especially
by the Philosophers of the Alexandrian school, to all kinds of spirits, whether
good or bad, human or otherwise, but the appellation was often synonymous
with that of Gods or angels. For instance, the “Samothraces” was a designation
of the Fane-gods worshipped at Samothracia in the Mysteries. They are
considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names
were mystical — denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius
or Hermes, and they were all referred to as Daimons.
Apuleius, speaking in the same symbolical and veiled language of the two Souls, the human and the divine, says:—

The human soul is a demon that our language may name genius. She is an immortal god, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their “shells” were reverenced during a part of the Mysteries. Belief in Gods, in Larvae and Umbrae, was a universal belief then, as it is fast becoming — now. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists — only because they rejected the grotesque idea of a personal extra-cosmic God — such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:—

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. ... I do not mean to say that the gods have body and blood in them; but I say that they seem as if they had bodies with blood in them. ... Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are intelligible; that they are not bodies having a certain solidity ... but that we can recognize them by their passing images; that as there are atoms enough in the infinite space to produce such images, these are produced before us ... and make us realize what are these happy, immortal beings.³

If, turning from Greece and Egypt to the cradle of

³ De Natura Deorum, lib. i. cap. xviii.
universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists — their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of Infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic séances, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic “Gods,” and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself en rapport with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. They belong to the three lower kingdoms, and pertain to the Mysteries on account of their dangerous nature.
We have found a very erroneous opinion gaining ground not only among Spiritualists — who see the spirits of their disembodied fellow creatures everywhere — but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are mediums; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swami; or as he spells it, “the fakir Kovindasami’s” phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of human races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mánava-Dharma-Shāstra* they are called the Lunar Ancestors. The Hindū — least of all the proud Brahman — has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, “Nachapunarāvarti,” “I shall not come back,” and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhāyās as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds “lead and repre-
sent the human element."\(^4\)

A brief examination of the part they play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the Rig Veda, Vishnu (or the pervading Fire, Æther) is shown first striding through the seven regions of the World in three steps, being a manifestation of the Central Sun. Later on, he becomes a manifestation of our solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the “Sons of Fire,” the primeval Seven of our System, emanate from the primordial Flame, the “Seven Builders” of our planetary Chain are the “Mind-born Sons” of the latter, and — their instructors likewise. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite Occult) is made which must be noticed. In the Rig Veda they are divided into two classes — the Pitris Agnidagdha (“Fire-givers”), and the Pitris Anagni-dagdha (“non-Fire-givers”),\(^5\) i.e. as explained exoterically — Pitris who sacrificed to the Gods and those who refused to do so at the “fire sacrifice.” But the Esoteric and true meaning is the following. The first or primordial Pitris, the “Seven Sons of Fire” or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see Vâyu Purâna and Harivamsha, also Rig Veda); three of which classes are Arûpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni

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\(^4\) Let the student consult the Secret Doctrine on this matter, and he will there find full explanations.

\(^5\) In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were “Sons of God” and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed them to become fools, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers — Pitris. This is the exoteric version.
(fire) or Sapta-jīva ("seven lives," now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they could not create that, the prototypical form of which was not in their minds, as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajāpati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arūpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Akāsha) to produce beings that became objective and having a form. But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. "The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed" (Sansk. Comment.). Then only, could perfect Beings — intellectually and physically — be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) within which all is, and no-

6 We find an echo of this in the Codex Nazaraeus. Bahak-Zivo, the “father of Genii” (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid who fails still worse and sits in the mud (Illus, Chaos, Matter) and wonders why the living fire is so changed. It is only when the “Spirit” (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos — the spirit of matter and concupiscence — who consents to help his mother, that the “Spiritus” conceives and brings forth "Seven Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates our planet. (See Isis Unveiled, vol. i. 298-300 et seq.)
thing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state, is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the “Self-Existent”—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr’actes*) between their existences during the evolutionary period and the cycle of life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle) and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. “There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could
not continue because the Sacred Aged had not as yet assumed the form”\(^7\) (of perfect contraries not only in opposite sexes but of cosmical polarity). “Why were these primordial worlds destroyed? Because,” answers the *Zohar*, “the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed.”

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the “spirits of the departed” concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâttan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people “to see that which they do not see.” Shûla Mâdan, is another mischievous spook. He is the furnace-demon, skilled in pottery and baking. If you

\(^7\) *Idra Suta, Zohar*, iii. 292b.
keep friends with him, he will not injure you; but woe to him who incurs his wrath, Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Puruthû Mâdan, is the “wrestling” demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every “physical manifestation” has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pishâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i.e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; “from elements it was formed — to elements it must return.” We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones;
and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:—

After death, the soul (the spirit) continueth to linger in the aerial body (astral form), till it is entirely purified from all angry and voluptuous passions ... then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes and mission of the Pitris, may help to better understand this passage of Plutarch:—

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into the earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they incontinently vanish away.⁸

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the “elemental” and “elementary” beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to their subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the

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⁸Of late, some narrow-minded critics — unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences — chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* “moon in the shape of a dust-bin to collect the sins of men!”
other, a proof of the worship by the Egyptians of cats, dogs and all manner of
creeping things. This modern idea is wholly wrong, and arises from ignorance
of the astral world and its strange denizens.

There are many distinct classes of “Elementaries” and “Elementals.” The
highest of the former in intelligence and cunning are the so-called “terrestrial
spirits.” Of these it must suffice to say, for the present, that they are the Larvæ
or shadows of those who have lived on earth, alike of the good and of the bad.
They are the lower principles of all disembodied beings, and may be divided
into three general groups. The first are they, who, having refused all spiritual
light, have died deeply immersed in the mire of matter, and from whose sinful
Souls the immortal Spirit has gradually separated itself. These are, properly, the
disembodied Souls of the depraved; these Souls having at some time prior to
death separated themselves from their divine Spirits, and so lost their chance of
immortality. Éliphas Lévi and some other Kabalists make little, if any,
distinction between Elementary Spirits who have been men, and those beings
which people the elements, and are the blind forces of nature. Once divorced
from their bodies, these Souls (also called “astral bodies”), especially those of
purely materialistic persons, are irresistibly attracted to the earth, where they
live a temporary and finite life amid elements congenial to their gross natures.
From having never, during their natural lives, cultivated their spirituality, but
subordinated it to the material and gross, they are now unfitted for the lofty
career of the pure, disembodied being, for whom the atmosphere of earth is
stiffing and mephitic. Its attractions are not only away from earth, but it cannot,
even if it would, owing to its Devachanic condition, have aught to do with earth
and its denizens consciously. Exceptions to this rule will be pointed out later on.
After a more or less prolonged period of time these material souls will begin to
disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in
the surrounding elements.
These are the “shells” which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the reliquæ of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the “privation” of the form of the child that is to be. According to Aristotle’s doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The “privation” of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity — privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child’s form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which is, though its outlines, in order to be, must acquire an objective form — the abstract must be-
come concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that human thought “affects the matter of another universe simultaneously with this,” how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther — the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of Absolute Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose “privation” is already in the divine mind. Only it must not be understood that this Thought creates matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are “Elementals” — better yet, psychic embryos — which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in transitu that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo — the future man — contains in himself a portion of each of the
four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results, therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

Another class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the “princes of the powers of the air.”

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown above, by the disembodied spirits — whether pure or impure — and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.9

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9Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the London Spiritualist of June 29th, 1877. A thunderstorm approaching, the seeress saw “a bright spirit emerge from a dark cloud and pass with lightning
Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion — peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies — and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that all who have met them were hallucinated?

These Elementals are the principal agents of disembodied but never visible “shells” taken for spirits at séances, and are, as shown above, the producers of all the phenomena except the subjective.

In the course of this article we will adopt the term “Elemental” to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are “centres of force” having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of

speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds.” These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her “spiritual” experience they can hardly reject her evidence in favour of the occult theories.
certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the “human elementaries,” or the “shells.” More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds’ exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huperouranioi, or Supercelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Intercosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom — of types, and prototypes — that the lower spheres
have their sub-divisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, maintaining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of earth, air, fire and water, are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the sixth order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its soul. It is that which Aristotle’s doctrine terms the form, in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant — besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf — there must be a substantial form, which Aristotle called in the horse, the horse’s soul; Proclus, the daimon of every mineral, plant, or animal, and the mediaeval philosophers, the elementary spirits of the four kingdoms.

All this is held in our century as “poetical metaphysics” and gross superstition. Still on strictly ontological princi-
ples, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of _inductive_ science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists “ridicule the use of the term ‘vital force,’” or vitality, as a _remnant of superstition._”¹⁰ De Candolle suggests the term “vital movement,” instead of vital force;¹¹ thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clockwork inside him. “But,” objects Le Conte, “can we conceive of movement without force? And if the movement is peculiar, so also is the _form of force._”

In the Jewish Kabalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them all Devs; the Greeks indistinctly designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the “ancient” Mexicans knew something of the doctrines of Kâma Loka. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the

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¹⁰ _Correlation of Vital with Chemical and Physical Forces_, by J. Le Conte.
¹¹ _Archives des Sciences_, xiv. 345. December, 1872.
Brahmans, Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger current to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which, to the modern sceptic, appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favourably or otherwise by conditions of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer’s astronomical erudition than upon his
knowledge of the occult forces and races of nature.

Pythagoras taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending towards the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole which was its life, is destroyed. Individual life can only be continued if sustained by this twofold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of the Kâma Loka. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we — Avîchi. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the Yin-youan of the Buddhist initiates.

This class of spirits are called the “terrestrial,” or
“earthly elementaries,” in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the “Brothers of the Shadow,” living men possessed by the earth-bound elementaries; at times — their masters, but ever in the long run falling victims to these terrible beings. In Sikkhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhûtan and Sikkhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, en masse, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the élite of their Lamaseries, of a nucleus of priests, “devil-dancers,” and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible “Brothers of the Shadow” — the living and the dead. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at séances. These are the leading “stars,” on the great spiritual stage of “materialization,” which phenomenon they perform with the help of the more intelligent of the genuine-born “elemental” creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German Kabalist, in his rare work Amphitheatrum Sapientiae Aëternae, has a plate with representations of the four classes of the human “elementary spirits.” Once past the threshold of the sanctuary of initiation, once that an adept has lifted the “Veil of Isis,” the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely
to the “evocation of souls.” “Bring her (the soul) not forth, lest in departing she retain something,” says Psellus. “It becomes you not to behold them before your body is initiated, since, by always alluring, they seduce the souls of the uninitiated” — says the same philosopher in another passage.

They objected to it for several good reasons: 1. “It is extremely difficult to distinguish a good Daimon from a bad one,” says Iamblichus. 2. If the shell of a good man succeeds in penetrating the density of the earth’s atmosphere — always oppressive to it, often hateful — still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on “departing, she retains something,” that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic — such as the Dug-pas of Bhûtan and Sikkhim — who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augoeides through the mediumistic powers of subjective mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. “When you shall see a terrestrial Daimon approaching, exclaim, and sacrifice the stone Mnizurin” — exclaims a Zoroastrian Oracle (Psel., 40).

These “Diamons” seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and pure will. Jesus, Apollonius, and some of the apostles, had the power to cast out “devils,” by purifying the atmosphere within and without the patient, so as to force the unwelcome ten-
ant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster
is corroborated in this by Mr. C. F. Varley, and ancient science is justified by
modern. The effect of some chemicals used in a saucer and placed under the
bed, by Mr. Varley, of London,\textsuperscript{12} for the purpose of keeping away some
disagreeable physical phenomena at night, are corroborative of this great truth.
Pure or even simply inoffensive human spirits fear nothing, for, having rid
themselves of terrestrial matter, terrestrial compounds can effect them in no
wise; such spirits are like a breath. Not so with the earth-bound souls and the
nature-spirits.

It is for these carnal terrestrial Larvæ, degraded human spirits, that the ancient
Kabalists entertained a hope of reincarnation. But when, or how? At a fitting
moment, and if helped by a sincere desire for his amendment and repentance by
some strong, sympathizing person, or the will of an adept, or even a desire
emanating from the erring spirit himself, provided it is powerful enough to make
him throw off the burden of sinful matter. Losing all consciousness, the once
bright monad is caught once more into the vortex of our terrestrial evolution,
and repasses the subordinate kingdoms, and again breathes as a living child. To
compute the time necessary for the completion of this process would be
impossible. Since there is no perception of time in eternity, the attempt would
be a mere waste of labour.

\begin{footnote}
Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company,
communicates the result of his observations, in the course of a debate at the Psychological Society
of Great Britain, which is reported in the \textit{Spiritualist} (London, April 14th, 1876, pp. 174, 175).
He thought that the effect of free nitric acid in the atmosphere was able to drive away what he
calls “unpleasant spirits.” He thought that those who were troubled by unpleasant spirits at home,
would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a
saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over
two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at
as a “superstition” the herbs and incenses employed by Hindus, Chinese, Africans, and other races
to accomplish the self-same purpose!
\end{footnote}
Speaking of the elementary, Porphyry says:—

These invisible beings have been receiving from men honours as gods; ... a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.\(^\text{13}\)

Homer describes them in the following terms:—

Our gods appear to us when we offer them sacrifice ... sitting themselves at our tables, they partake of our festival meals. Whenever they meet on his travels a solitary Phœnician, they serve to him as guides, and otherwise manifest their presence. We can say that our piety approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.\(^\text{14}\)

The latter proves these Gods were kind and beneficent Daimons, and that, whether they were disembodied spirits or elemental beings, they were no “devils.”

The language of Prophyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits.

Daimons are invisible; but they know how to clothe themselves with forms and configurations subjected to numerous variations, which can be explained by their nature having much of the corporeal in itself. Their abode is in the neighbourhood of the earth ... and when they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit. One day they will employ brute force; another, cunning.\(^\text{15}\)

Further, he says:—

It is a child’s play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you “that all of these are the work of the gods.” ... These spirits pass their time in cheating and deceiving mortals, creating around them illusions

\(^{13}\) “Of Sacrifices to Gods and Daimons,” chap. ii.

\(^{14}\) *Odyssey*, vii.

and prodigies; their greatest ambition is to pass as gods and souls (disembodied spirits).\textsuperscript{16}

Iamblichus, the great theurgist of the Neoplatonic school, a man skilled in sacred magic, teaches that:—

Good Daimons appear to us in reality, while the bad ones can manifest themselves but under the shadowy forms of phantoms.

Further, he corroborates Porphyry, and tells how that:—

The good ones fear not the light, while the wicked ones require darkness. ... The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.\textsuperscript{17}

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:—

The gods, the angels, and the Daimons, as well as the souls, may be summoned through evocation and prayer. ... But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.\textsuperscript{18}

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence, it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of evil. An adept who prepared to converse with the “invisible,” had to know

\textsuperscript{16} Ibid.
\textsuperscript{17} Ibid., De Mysteriis Egyptorum.
\textsuperscript{18} Ibid., “On the Difference between the Daimons, the Souls,” etc.
his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrize the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent enquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:—

Once that thou hast resolved to become a co-operator with the spirit of the living God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr’d the wrath of the moyst\textsuperscript{19} natures, and they will stand up against the central fire, and the central fire against them, and there will be a terrible division in the chaos.\textsuperscript{20}

The spirit of harmony and union will depart from the

\textsuperscript{19} We give the spelling and words of this Kabalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

\textsuperscript{20} The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements, must also proceed from ether and chaos, the first \textit{duad}; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man’s body there are air, water, earth, and heat, or fire — air is present in its components; water in the secretions; earth in the inorganic constituents; and fire in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.
elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct — the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aerial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable “Book of Life.”

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had personified their Akâsha, and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, Pater Omnipotens Æther, Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists, they

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21 Virgil, *Georgica*, book II.

22 Porphyry and other philosophers explain the nature of the dwellers. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neoplatonist. “These spirits,” he says, “are deceitful, not by their nature, as Porphyry, the theurgist, will have it, but through malice. They
are those whom the Christian clergy denounce as “devils,” the enemies of mankind!

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are “spirits” implies that there is a diversity of “spirits”; for men differ, and human “spirits” are but disembodied men.

To say that all “spirits” are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions — electric, magnetic, odic, astral, it

pass themselves off for gods and for the souls of the defunct.” (Civit. Dei, x. 2). So far Porphyry agrees with him; “but they do not claim to be demons [read devils], for they are such in reality!” — adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men without heads, whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, “men with the legs and tails of goats”; and, if we may believe him, one of these satyrs was actually pickled and sent in a cask to the Emperor Constantine!!!
matters not which — is as absurd as though one should say that all planets have
the same nature, or that all animals are amphibious, or that all men can be
nourished on the same food. To begin with, neither the elementals, nor the
elementaries themselves, can be called “spirits” at all. It accords with reason to
suppose that the grossest natures among them will sink to the lowest depths of
the spiritual atmosphere — in other words, be found nearest to the earth.
Inversely, the purest will be farthest away. In what, were we to coin a word, we
should call the “psychomatics” of Occultism, it is as unwarrantable to assume
that either of these grades of ethereal beings can occupy the place, or subsist in
the conditions, of the other, as it would be in hydraulics to expect that two
liquids of different densities could exchange their markings on the scale of
Beaume’s hydrometer.

Görres, describing a conversation he had with some Hindûs of the Malabar
coast, reports that upon asking them whether they had ghosts among them, they
replied:—

Yes, but we know them to be bad bhûts [spirits, or rather, the “empty” ones, the
“shells”], ... good ones can hardly ever appear at all. They are principally the spirits of
suicides and murderers, or of those who die violent deaths. They constantly flutter about
and appear as phantoms. Night-time is favourable to them, they seduce the feeble-
minded and tempt others in a thousand different ways.\(^{23}\)

Porphyry presents to us some hideous facts whose verity is substantiated in
the experience of every student of magic. He writes:—

The soul,\(^{24}\) having even after death a certain affection for its body, an affinity
proportioned to the violence with which their union was broken, we see many spirits
hovering in despair about their earthly remains; we even see them eagerly seeking the
putrid re-

\(^{23}\) Görres, *Mystique*, iii. 63.
\(^{24}\) The ancients called the spirits of bad people “souls”; the soul was the “larva” and “lemure.” Good human spirits became “gods,”
mains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.25

Though spiritualists discredit them ever so much, these nature-spirits — as much as the “elementaries,” the “empty shells,” as the Hindûs call them — are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton’s “Dweller on the Threshold” is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the Book of Jasher.26

The Christians are very wrong to treat them indiscriminately, as “devils,” “imps of Satan,” and to give them like characteristic names. The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neoplatonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,27 for they are only inferior angels, “the powers which inhabit elements,

25 Porphyry, De Sacrificiis. Chapter on the true Cultus.
26 Chap. lxxx. vv. 19, 20. “And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses] ... they locked their doors after them and God ordered the Sulanuth ... [a sea-monster, naively explains the translator, in a footnote] which was then in the sea, to come up and go into Egypt ... and she had long arms, ten cubits in length ... and she went upon the roofs and uncovered the rafting and cut them ... and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt ... and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.”
27 Strom., vi. 17. § 159.
move the winds and distribute showers, and as such are agents and subject to God.”

Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the septenary trinity that he is in life, and will continue so throughout all the spheres. The astral body, which, in this life, is covered by a gross physical envelope, becomes — when relieved of that covering by the process of corporeal death — in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the “silvery spark,” observed by Dr. Fenwick in Margrave’s brain (in Bulwer Lytton’s Strange Story), and not found by him in the animals, never changes, but remains indestructible “by aught that shatters its tabernacle.”

The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his People from the Other World, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the human spirit, the notions of the older philosophers, and mediaeval Kabalists, while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most

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28 Ibid., vi. 3, § 30.
substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the Augoeides never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man — the astral soul — the Kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man’s soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the “fall of Adam,” contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared:

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand the philosophers who explained the “fall into generation” in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the “shining one” were concerned. Man and his spiritual soul or the monad — i.e., spirit and its vehicle — had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death
depended on the spirit, not on his astral or human soul — Manas and its vehicle Kâma-Rûpa — and body. Although the word “personality,” in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of Avîchi, or disappear entirely in the eighth sphere and have its complete personality annihilated — even then the spirit remains a distinct being. It becomes a planetary spirit, angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul, *i.e.*, the personality, like the terrestrial body and the lower portion of the *human* soul of man, may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from
the unworthy vehicle.

If the “spirit,” or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his personality. This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature — the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we “take the kingdom of heaven by violence,” and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit — our only personal God.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the latter was, according to their own teachings — ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause, because the Anima Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul

29 As says Krishna — who is at the same time Purusha and Prakriti in its totality, and the seventh principle, the divine spirit in man — in the Bhagavad Gîtâ: “I am the Cause. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string.” (Ch. vii.) “Even
and the human soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as preëxisting matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the Anima Bruta and Anima Divina. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, Nous, and the other, the animal soul, Psuche. According to the philosophers, the reasoning soul comes from without the Universal Soul (i.e., from a source higher than the Universal Soul — in its cosmic sense; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from within. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element — whereas it is the seventh in the Esoteric philosophy, or Mûlaprakriti — purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the Universe, in short — Ether. The Stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient

though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Mâyâ [the mystic power of self-ideation, the Eternal Thought in the Eternal Mind].” (iv. 6)

30 Ether is the Akâsha of the Hindus. Akâsha is Prakriti, or the totality of the manifested universe, while Purusha is the Universal Spirit, higher than the Universal Soul.
or modern theists. But Epicurus, whose doctrine (militating directly against the
agency of a Supreme Being and Gods, in the formation or government of the
world) placed him far above the Stoics in atheism and materialism, nevertheless
taught that the soul is of a fine, tender essence formed from the smoothest,
roundest, and finest atoms — which description still brings us to the same
sublimated ether. He further believed in the Gods. Arnobius, Tertullian,
Irenæus, and Origen, notwithstanding their Christianity, believed, with the more
modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine
nature — an anthropomorphic and personal something, i.e., corporeal, finite and
conditioned. Can it under such conditions become immortal? Can the mutable
become the immutable?

This doctrine of the possibility of losing one’s soul and, hence, individuality,
militates with the ideal theories and progressive ideas of some spiritualists,
though Swedenborg fully adopts it. They will never accept the kabalistic
doctrine which teaches that it is only through observing the law of harmony that
individual life hereafter can be obtained; and that the farther the inner and outer
man deviate from this fount of harmony, whose source lies in our divine spirit,
the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if
any, perception of this fact of the possible death and obliteration of the human
personality by the separation of the immortal part from the perishable, some
Swedenborgians — those, at least, who follow the spirit of a philosophy, not
merely the dead letter of a teaching — fully comprehend it. One of the most
respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New
York, recently elucidated the subject in a public discourse as follows. Physical
death, or the death of the body, was a provision of the divine economy for the
benefit of man, a provision by means of which he attained the higher ends of
his being. But there is another
death which is the interruption of the divine order and the destruction of every human element in man’s nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. “There may be a vast development of man’s natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man.” When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but the eloquent preacher remarks, “these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust.”

Although we do not believe in “the Lord and the angels” — not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentle-
man’s opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence, in one, of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them, or rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these spiritually dead everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a “double” soul, or soul plus spirit, as one can see in his De Generat. et Corrupt. (Lib. ii.). He laughed at Strabo for believing that any particles of matter, per se, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.\(^{31}\) Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the Pythagorean Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn “by him who the Tetraktys found.”\(^{32}\) But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our

\(^{31}\) De Part, i. i.

\(^{32}\) A Pythagorean oath. The Pythagoreans swore by their Master.
scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years; after which, we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle’s example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect facts as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of “spirits” and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of The Secret Doctrine, and has taught us two important truths, viz., that for the exercise of “mediumship” personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that
while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under exceptional circumstances — such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death — manifest their presence, either in dream, or vision, or even bring about their objective appearance — if very soon after physical death. Direct writing may be produced in the genuine handwriting of the “spirit,” the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine human spirit can materialize, i.e., clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state — its home — into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a “psychic force,” and spiritualists the identical “spirits of the dead,” is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done: deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures — only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal “spirits” do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the “spirits of the de-
parted human beings that are at work even in the “materialization” of animals. We will now examine with their permission the pro and con of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, i.e., deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce? And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orangoutang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, “The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals.”

Now, people assume that there can be no apes in the other world, because apes have no “souls.” But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The
ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality — *i.e.*, having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the “life-principle”) of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived “to affect the matter of another universe simultaneously with this”; why, then, should not the gross, brutish thought of an orangoutang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a “future state”?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul* which Plato, in the *Timeæus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why
not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?\textsuperscript{33}

\cite{Lucifer, August 1893}

\footnote{The article here comes to an abrupt termination — whether it was ever finished or whether some of the MS. was lost, it is impossible to say. — Eds., \textit{Lucifer}.}
Chinese Spirits

The following notes have been collected partly from an old work by a French missionary who lived in China for over forty years; some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Des Mousseaux and the Marquis De Mirville — for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired “semblances.” This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

Bis duo sunt hominis; manes, caro, spiritus, umbra;
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The human soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This “soul” is divided by its nature and actions into two principal parts: the LING and the HOUEN. The ling is the better adapted of the two for spiritual and intellectual operations, and has no “upper” ling or soul over it which is divine. Moreover, out of the union of the lower ling and houen is formed, during man’s life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the
houen is absolutely bad. Thus we have four principles in these two “substances,” which correspond, as is evident, to our Buddhi, the divine “upper” ling; to Manas, the lower ling, whose twin, the houen, stands for Kama-rupa — the body of passion, desire and evil; and then we have in the “mixed being” the outcome or progeny of both ling and houen — the “Mayavi,” the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse — but not before its complete dissolution — it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prâna, the life-principle or vital form. Now, when man dies, the following takes place:— the “upper” ling ascends heaven-ward — into Nirvâna, the paradise of Amitabha, or any other region of bliss that agrees with the respective sect of each Chinaman — carried off by the Spirit of the Dragon of Wisdom (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the ling-houen and the “mixed being.” If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of houen, the absolutely evil principle, then the latter transforms his “mixed being” into koueïs — which answers to the Catholic idea of a damned soul¹ — and, imparting to it a terrible vitality and power, the koueïs becomes the alter ego and the executioner of houen in all his wicked deeds. The houen and koueïs unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The koueïs is an anima damnata according to the good missionaries, who thus make of the milliards of deceased

¹ The spiritual portion of the ling becomes chen (divine and saintly), after death, to become hien — and absolute saint (Nirvanee when joined entirely with the “Dragons of Wisdom”).
“unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. “The kouëïs, being naturally wicked,” says the Memoire, “do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves visible and fantastic bodies to deceive and frighten men with. ... These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation” (read, being baptize...and of forcing them to become damned as they themselves are” (p. 222, Memoires concernant l’histoire, les sciences, les arts, les mœurs, etc., des Chinois par les Missionaires de Pekin, (1791).

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2 According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it — led to the discomfort and pain of its astral (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. “Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear” (see Porphyry, Sacrifice). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. “Patet quod animæ, illæ quæ post mortem, adhuc, relictæ corporæ diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the houen] circa cadavera sua oberrant, tanquam circa cognatum aliquod eos alliciens,” etc. See Cornelius Agrippa, De Occulta Philosophia, pp. 354-5; Le Fantôme Humain by Des Mousseaux. Homer and Horace
This is how our old friend the Abbé Hue, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the houen. “What is the houen is a question to which it is difficult to give a clear answer. ... It is, if you so like it, something vague, something between a spirit, a genii, and vitality” (see Hue’s Voyage à la Chine, Vol. II., p. 394). He seems to regard the houen as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus re-formed on the day of resurrection. This answers well enough the Christian idea of one body and merely one personality to be resurrected. But if the houen has to unite on that day the atoms of all the bodies the Monad has passed through and inhabited, then even that “very cunning creature” might find itself not quite equal to the occasion. However, as while the ling is plunged in felicity, its ex-houen is left behind to wander and suffer, it is evident that the houen and the “elementary” are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere — then man — as just shown by the ling or houen — would be possessed of the double faculty of experiencing a simultaneous and distinct feeling of two contraries — bliss and torture. The ancients understood so well the absurdity of this theory, knowing that no

have described many a time such evocations. In India it is practised to this day by some Tāntrikas. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author’s conclusions, by P. Thyrée, Loca Infesta, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.
absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the “shell of the false personality?”

There is but one real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.

The *houen*, to return to it, is said to be the terror of men; in China, “that horrid spectre” troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as “ Spirits” are shown to do in Europe and America — the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The

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3 See Lucretius, *De Nat. Rerum* I., i, who calls it a *simulacrum*.

4 Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De Vit. Clar. Virc.* I., 8, 30) gives the common belief that the animal soul, *phren* — generally the diaphragm — resided in the stomach, Diogenes calling the *anima bruta, thumos*. Pythagoras and Plato also make the same division, calling the divine or rational soul *logon* and the irrational *alagon*. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles, and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these “souls” and principles are only its aspects. Spirit alone is immortal, infinite and the one reality — the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet who places an intelligent “spirit” in each of our organs, simply because he is unable to grasp the Baron’s idea.
formulae used to evoke the houen of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see Les Mediateurs de la Magie, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the houen has appeared, it is always in the likeness of the victim as it was at the moment of its death. If the body has been burned before judicial enquiry, the houen reproduces on its body the wounds or lesions received by the murdered man — the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulae of such evocations, and even the name of the murderer may be forced from the complacent houen. In this the Chinamen were followed by Christian nations however. During the middle ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. “The wounds of a murdered man will re-open at the approach of his murderer” says a jurisprudential work (Binsfeld, De Conf. Malef., p. 136).

“The houen can neither be buried underground nor drowned; he travels above the ground and prefers keeping at home.”

In the province of Ho-nan the teaching varies. Dela-place, a bishop in China,\(^5\) tells of the “heathen Chinee” most extraordinary stories with regard to this subject. “Every man, they say, has three houens in him. At death one of the houens incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the lar; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the manes; the domestic houen takes his abode

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\(^5\) Annales de la propagation de la foi, No. 143; July, 1852.
in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, hiangs (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two houens will keep quiet” if they are those of adults, nota bene.

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion:—man is a triple, and esoterically a septenary, compound of mind, of reason, and of an eidolon, and these three are (during life) one. “I call the soul’s idol that power which vivifies and governs the body, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY” (Magie Dévoilée, Dupotet, p. 250).

“Triplex unicuique homini daemon, bonus est proprius custos,” said Cornelius Agrippa, from whom Dupotet had the idea about the “soul’s idol.” For Cornelius says: “Anima humana constat mente, ratione et idolo. Mens illuminat rationem; ratio fluit in idolum; idolum autem animae est supra naturam quae corporis et animae quodam modo nodus est. Dico autem animae idolum, potentiam illam VIVICATIVAM et rectricem corporis sensuum originem, per quam ... alit in corpore corpus” (De Occulta Philos., pp. 357, 358).

This is the houen of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of “A Fallen Idol” (Theosophist, Sept., 1886, p. 793) — whether meant seriously or otherwise by the writer — that “if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, an idol is liable to be taken possession of by some powerful evil spirit” — is quite true. And as a moral law of nature — a counterpart to the mathematical — if the rules of harmony in the world of causes and effects are not observed during life, then our inner idol is as liable to turn out a maleficent demon (a
**CHINESE SPIRITS**

*bhoot* and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes — a whole library! — to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit or “god,” that had appeared that was not a *ferouer*, an *impostor*, a *usurpator* — Satan, in short, in one of his masquerades — there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A god who eats and drinks and receives sacrifice and honour can be but an evil spirit” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” [ether?], teaches Des Mousseaux (Le *Monde magique*, p. 287). “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same — if “good appetite” be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously, lays, for himself and his religion, a trap. “See,” he exclaims, “the angels of God descend under the green trees near Abraham’s tent. They eat *with appetite* the bread and meat, the butter and milk prepared for them by the patriarch” (*Gen.* xviii., 2, *et seq*). Abraham dressed a whole “calf tender and good” and “they did eat” (v. 7 and 8); and baked cakes and milk and butter besides. Was their appetite any more *divine* than that of a “John King” drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. “These [the Biblical] are
real genuine spirits”! Angels, beyond any doubt (certes), argues Des Mousseaux. “Theirs are bodies which, no doubt in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight” (p. 388).

So can a “John King.” we are assured, and a Pekin houen no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

[Lucifer, November 1891]
Ancient Magic in Modern Science

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world—yet, he is right in his statement. It is Aryan metaphysics that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, historical Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic gran-

1 ESSAY, PREFACE by Colebrooke.
2 It is only through Mr. Barthelemy St. Hilaire that the world has learnt that “with regard to metaphysics, the Hindu genius has ever remained in a kind of infantile underdevelopment”!!
dam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Niniveh, or an ancient tile-cylinder — that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulæ; magic bottled up in hermetically closed vials, many thousands of years old; magic elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic — worse than that, SORCERY — in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia at unconscious magic it emits and stores away in the surrounding atmosphere ...

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracized science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the genus canis, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus hysterical hypnosis, but that does not make it the less magic. The result and outcome of primitive Revelation to the earlier races by their “Divine Dynasties” the kings-instructors, became innate knowledge in the Fourth race, that of the Atlanteans; and that knowledge, is now called in its rare cases of “abnormal” genuine manifestations mediumship. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and — to oblivion. The tale of their sorcery and wicked en-
chantments has reached us, through classical writers; in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The “witches” of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to sorcery, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, “the Sons of Light,” to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, nolens volens, science has to take it in hand. Archaeology in its most interesting department — Egyptology and Assyriology — is fatally wedded to it, do what it may. For magic is so mixed up with the world’s history that, if the latter is ever to be written at all in its completeness, giving the truth and nothing but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, the HISTORY will never be written, we fear.

One sympathizes profoundly with, and can well imagine, the embarrassing position of the various savants and “F.R.S.’s,” of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on the steles and Babylonian rhombs, they find themselves at every moment face to face with MAGIC! Votive
offerings, carvings, hieroglyphics, incantations — the whole paraphernalia of that hateful “superstition” stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem*, passport furnished to the osirified soul\(^3\) of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant — a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the “soul” to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: “In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)\(^4\) for the High-priest Pion-ki-moan, and the scribe of the temple of Sosser-soo-khons and of the Necropolis Bootega-moomoo, began to dress the late Prince Oozir-mari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the “lady singer,” Nefrelit Nimutha, gone into eternity the* 

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\(^3\)The reader need not be told that every soul newly born into its cycle of 8,000 years after the death of the body it animated, became, in Egypt, an “Osiris,” was *osirified*, viz., the personality became reduced to its higher principles, a *spirit*.

\(^4\)“Substitute” was the name given to the father of the “Son” adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting “Sons” for purposes of transmission of power and succession.
year so and so — “some hundred years before!” The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings’-manes, viz., of phantoms and ghosts. The same is found in the histories of other nations.

All claim for their first and earliest dynasties\(^5\) of rulers and kings, what the Greeks called Manes and the Egyptians Ourvagan, “gods,” etc. Rossellius has tried to interpret the puzzling statement, but in vain. “The word manes meaning urvagan,” he says, “and that term in its literal sense signifying exterior image, we may suppose, if it were possible to bring down that dynasty within some historical period — that the word referred to some form of theocratic government, represented by the images of the gods and priests”\(^6\)

A dynasty of, to all appearance, living, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even “kings’ phantoms.”

Were these Hierophants and Scribes, Pharaohs and

\(^5\) The Secret Doctrine teaches that those dynasties were composed of divine beings, “the ethereal images of human creatures,” in reality, “gods,” in their luminous astral bodies; the Sishta of preceding manvantaras.

\(^6\) Rossellius (Vol. i, “Storia degli Monumenti dell Egitto,” (p. 8). He adds that Manetho and the old Chronicles agree in translating the word manes by nehies. In the Chronicles of Eusebius Pamphilus, discovered at Milan and annotated by Cardinal Mai, the word nehies is also translated urvagan, “the exterior shadow” or “ethereal image of men”; in short, the astral body.
King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes*, the text of *The Secret Doctrine* will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archæology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called “Lepsius Papyrus” of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archæological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments are missing*. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was “an historical romance of the XVIth century B.C.,

7 *Supposititiously* — during the XVIIIth Dynasty of kings, agreeably to Manetho’s *Synchronistic Tables*, disfigured out of recognition by the able Eusebius, the *too* clever Bishop of Cæsarea.

7 *Supposititiously* — during the XVIIIth Dynasty of kings, agreeably to Manetho’s *Synchronistic Tables*, disfigured out of recognition by the able Eusebius, the *too* clever Bishop of Cæsarea.
lous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience*. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was “refreshed.” But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, “divested of their clothes, covered with nets, and with twenty oars made of ebony and gold”; but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince Gardadathu remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty King Cheops expressed a desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with
him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:

“I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter.”

“I can do so, great King,” — answered Deddy.

“Let a criminal be brought here, without delay,” quoth the Pharaoh.

“Great King, my power does not extend to men. I can resurrect only animals,” — remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. “The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

“Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of
Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record — the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of child-birth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: “She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices.” The goddesses did as they were asked, and three boys, each one yard long and with very long arms, were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother goddesses returned of itself into the corn-bin in an outhouse of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings — the triplets.

A female slave having been punished once by the High-priestess, the former ran away from the house, and spoke thus to the assembled crowds: “How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord.”

At this interesting place the papyrus is again torn; and the reader left once more in ignorance of what resulted

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8 Long arms in Egypt meant, as now in India, a sign of mahatma-ship or adeptship.
from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.⁹

Another magical feat is given by Mariette Bey (Mon. Dir. pi. 9, Persian epoch), from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and “the stele 114 which is an official statement about the election of Aspalout, shows how such events took place.” (Gebel-Bar-kal) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

“Come,” reads the inscribed legend, “come, let us choose a master who would be like an irresistible young bull.” And the army began lamenting, saying — “Our master is with

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⁹ This is the more to be regretted — says the translator of the papyrus — that “legendary details notwithstanding, the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence.” The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far-away events of that “land of mystery and riddle,” as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers — and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their originality (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called “Contes de l’ancienne Egypte,”
us, and we know him not!” And others remarked, “Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be.”... Forthwith the whole army cried out, — “But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ. ... He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves.” “This is what the entire army saith: ‘It is an excellent speech, in truth a million of times.’ ”

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. “The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors.”

All the members of the Royal family pass in procession before the statue of Ammon-Râ — still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims: “This is your king! This is your Master who will make you live!”: and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer. (Gebel-Barkal)

There are a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs believed — as well as the masses — in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues had to be fabricated; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by
magic art, the *divine* (or *infernal*, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce its magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the “Harris papyrus on Magic” (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article — on MAGIC.

*[The Theosophist, October 1886]*
Animated Statues

To whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of “an object selected temporarily for worship,” “a small idol used by the African *savages,*” etc., etc.

In his “Des Cultes Anterieurs à l’Idolatrie,” Dulaure defines Fetichism as “the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius.”

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects, images, and *amulets* for example — serve as a temporary or even constant habitation to a “god,” “genius” or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world’s sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation “in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ,” would render the bread and wine and the communion cup along with them *fetiches* — no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do*
become — if the miracle be claimed as genuine — “the receptacle or dwelling” for a longer or shorter time of God or an “angel of God.”

It is only in the “Dictionnaire des Religions” (Article on Fetichism) that a pretty correct definition may be found: “The word fetich was derived from the Portuguese word fetisso, “enchanted,” “bewitched” or “charmed”; whence fatum, “destiny,” fatua, “fairy,” etc.

Fetich, moreover, was and still ought to be identical with “idol”; and as the author of the “The Teraphim or Idolatry” says, “Fetichism is the adoration of any object, whether inorganic or living, large or of minute proportions, in which, or, in connection with which, — any ‘spirit’ — good or bad in short — an invisible intelligent power — has manifested its presence.”

Having collected for my Secret Doctrine a number of notes upon this subject, I may now give some of them apropos of the latest theosophical novel “A Fallen Idol,” and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites — the Jews, — were all idols and fetiches, whether called Teraphim, Urin and Thummim, Kabeiri, or cherubs, or the gods Lares. If, speaking of the teraphim — a word that Grotius translates as “angels,” an etymology authorized by Cornelius, who says that they “were the symbols of angelic presence” — the Christians are allowed to call them “the mediums through which divine presence was manifested,” why not apply the same to the idols of the “heathen”?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an “animated” image of the Roman Church than he does in the “animated” fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century — the
century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot
and his hypnotism, of psychic “suggestion,” and of unrecognized BLACK MAGIC
all round.

Let us Europeans honour the religion of our forefathers, by questioning it on
its beliefs and their origin, before placing on its defence pagan antiquity and its
grand philosophy; where do we find in Western sacred literature, so called, the
first mention of idols and fetiches? In chapter xxxi (et seq.) of Genesis, in Ur of
the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and
Terah, worshipped little idols in clay which they called their gods; and where
also, in Haran, Rachel stole the images (teraphim) of her father Laban. Jacob
may have forbidden the worship of those gods, yet one finds, 325 years after
that prohibition, the Mosaic Jew adoring “the gods of the Amorites” all the same
(Joshua xxiv. 14, 15). The teraphim-gods of Laban exist to this day among
certain tribes of Mussalmans on Persian territory. They are small statuettes of
tutelary genii, or gods, which are consulted on every occasion. The Rabbis
explain that Rachel had no other motive for stealing her father’s gods than that
of preventing his learning from them the direction she and her husband Jacob
had taken, lest he should prevent them from leaving his home once more. Thus,
it was not piety, or the fear of the Lord God of Israel, but simply a dread of the
indiscrretion of the gods that made her secure them. Moreover, her mandrakes
were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers of these
idols, which Hermes Trismegistus calls “statues foreseeing futurity”
(Asclepias)?

Philo of Biblos shows that the Jews consulted demons like the Amorites,
especially through small statues made of gold, shaped as nymphs, which,
questioned at any hour, would instruct them what the querists had to do and
what to avoid (“Antiquities”). In “More Nevochim” (I. iii) it is said that nothing
resembled more those portative and
preserving gods of the pagans (*dii portatiles vel Averrunci*) than those tutelary gods of the Jews. They were “veritable phylacteries or *animated* talismans, the *spirantia simulacra* of Apuleius (Book XI), whose *answers, given* in the temple of the goddess of Syria, *were heard* by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his vol. iii, p. 494, “Edipus,” etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us (“More Nevochim,” p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were “all that was useful and salutary for them.”

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino\(^1\) puts in the mouth of the sage Gamaliel, St. Paul’s master (or *guru*), the following words, which he quotes, he says, from his “Capito,” chap, xxxvi: “They (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of *an evil* spirit was perforated; then, after suspend-

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\(^1\) Ugolino — “Thesaur” — Vol. xxiii, p. 475.
ing that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they conversed with it.”

The learned Marquis de Mirville believes that it was just such ex-human fetiches that were meant by Philostratus, who gives a number of instances of the same. “There was the head of Orpheus” — he says — “which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmius which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, etc. (“Pn. des Esprits,” Vol. III., 29 Memoir to the Academy, p. 252).

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow the custom of his country and give it (the babe) a supermundane origin which would make it live after death, enclosed its body within a gold statue and made of it an idol for which a special cult and rites were established. (Diodorus, lib. i. p. 48).

As Freret, in his article in the “Memoires de l’Academie des Inscriptions,” Vol. XXIII, p. 274 — pointedly remarks, when commenting upon the above passage: “A singular thing, deserving still more attention, is that the said consecration of Semele’s baby, which the Orphics show as having been the custom of Cadmus’ ancestors — is precisely the ceremony described by the Rabbis, as cited by Seldenus, with regard to the teraphim or household gods of the Syrians and the Phœnicians. There is little probability, however, that the Jews should have been acquainted with the Orphics.

Thus, there is every reason to believe that the numerous
drawings in Father Kircher’s *Œdipus*, little figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads’ mouths, are real and genuine teraphims — as shown by de Mirville. Then again in Le Blanc’s “Religions,” (Vol. III, p. 277), speaking of the Phœnician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. “All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi* — the Mundane Soul — was killed,” he says; “his head was enbalmed and its soul was fixed in it, as it is averred, by the power of magic and enchantments.” After which followed the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the “St. Bartholomew Massacre.” The story is given by Bodin, in his famous work on Sorcery “Le Demonomanie, ou Traité des Sorciers” (Paris, 1587); and it is quoted in *Isis Unveiled* (Vol. II, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his “Brazen Oracular Head.” These heads and other *talking* statues, trophies of the magical skill of monks and bishops, were facsimiles of the *animated* gods of the ancient temples, Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all — aye, even of their knowledge of *black art* inclusively — one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish, against the modern Jews, the most terrible and foul of accusations!
In his violent polemics with the French symbologists, who try to find a philosophical explanation for ancient Bible customs, and rites, he says: “We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews (their human teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that ‘the head’ consulted by the Scandinavian Odin in every difficult affair was a teraphim of the same (magic) class. And that in which we believe still more, is, that all these mysterious disappearances and abductions of small (Christian) children, practised at all times and even in our own day by the Jews — are the direct consequences of those ancient and barbarous necromantic practices. ... Let the reader remember the incident of Damas and Father Thomas.” (“Pneum. des Esprits,” Vol. III, p. 254.)

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make oracular heads with them, for purpose of sorcery! Where will bigotry and intolerance with their odium theologicum land next, I wonder?

On the contrary, it seems quite evident that it was just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either “gods” or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the likeness of any person, in whatever form and mode, of whatever material, may be turned into a deadly weapon against the original by a really learned practitioner of the black art. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was murder contemplated, pure and simple. “Thou shalt not
draw the *vital spirits* of thy enemy, or of any person into his *simulacrum,*” for “this is a heinous crime against nature.” And again: “Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant. ... An expert (in magic) has to be called to purify it.” (“Pract. Laws of Occult Science,” Book v, Coptic copy). In a kind of “Manual” of Elementary Occultism, it is said: “To make a bewitched object (*fetich*) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil” — (follow instructions, unnecessary in a publication).

That which is called “vital spirits” is the astral body. “Souls, whether united or separated from their bodies, *have a corporeal substance inherent to their nature,*” says St. Hilarion (“Comm, in Matth.” C. v. No. 8). Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, *and then fixed within* any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, etc. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts — the heart, for instance — the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups — “mind body” (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the “spectral soul,” or astral

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2 The author of “A Fallen Idol,” — whether through natural intuition or study of occult laws it is for him to say — shows knowledge of this fact by making Nebelsen say that the *spirit* or the tirthankar was paralyzed and torpid during the time his idol had been buried in India. That Eidolon or Elementary could do nothing. See p. 295.
body, as we call it.

“It was not the soul itself that was evoked, but its simulacrum that the Greeks called Eidōlon, and which was the middle principle between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the divine soul alone (spirit) which would participate in the glory of celestial light, but also the sensitive soul.” (“Psellus, in Scholiis, in Orac.”)

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi — the vehicle of spirit. The Neo-Platonics, and even Origen, — “call the astral body Augoeides and Astroeides, i.e., one having the brilliancy of the stars” (“Sciences Occultes,” by Cte. de Resie, Vol. II, pp. 598-9).

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all — an easy way of cutting the Gordian knot of the difficulty — the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists — those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings — whether ghosts of once living men, angels, spirits, or elementals, — have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether
it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to animate it?

4. Is it in the power of any Adept, Yogi or Initiate, to fix such entities, whether by White or Black magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my Secret Doctrine. I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as “A Fallen Idol” on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such post-mortem pranks as played by Mr. Anstey’s sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no superstition founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an eidolon, whose individuality is all centred after death in his personal EGO — should be attracted to the remains of the body that was his, during life; and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium’s), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited.

The “vampire” theory, can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become vampires, have

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3 Even burning does not affect its interference or prevent it entirely since it can avail itself of the ashes. Earth alone will make it powerless.
special exorcismal rites established for them by their respective churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the “spectral soul” was the vehicle of the divine soul and the pure spirit. But, as soon as the flames had devoured the physical envelope, the spiritual soul, separating itself from the simulacrum of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon descended into the regions of Hades (limbus, purgatory, or Kama loka). “I have terminated my earthly career,” exclaims Dido, “my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.”

“Et nunc magna mei sub terras ibit imago” (“Æneid,” lib. IV, 654.)

Sabinus and Servius Honoratus (a learned commentator of Virgil of the VIth cent.) have taught, as shown by Delris, the demonologist (lib. II, ch. xx and xxv, p. 116) that man was composed, besides his soul, of a shadow (umbra) and a body. The soul ascends to heaven, the body is pulverized, and the shadow is plunged in Hades. ... This phantom umbra seu simulacrum — is not a real body, they say: it is the appearance of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet “Here he is — it is his face, his voice, his blood still flowing from his wounds!” (See “Iliad,”

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4 Which is not the interior of the earth, or hell, as taught by the anti-geological-theologians, but the cosmic matrix of its region — the astral light of our atmosphere.
xxiii, and also “Odyssey,” I, IX). The ancient Greeks and Latins had two souls — *anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and life of the body, and the second, the immortal and the divine.

As to our *Kama loka*, Ennius, says Lucretius — “has traced the picture of the sacred regions in Acherusia, where dwell *neither our bodies nor our souls*, but only our *simulacres*, whose pallidity is dreadful to behold!” It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kama loka*), which *seeks with avidity communication with our own*, that this *third* (part) of the poet, his *phantom* — explained to him the mysteries of nature. ...⁵

Pythagoras and Plato both divided soul into two representative parts, independent of each other — the one, the rational soul or *logon*, the other, *irrational, alogon* — the latter being again subdivided into two parts or aspects, the *thumichon*, and the *epithumikon*, which, with the divine soul and its spirit and the body, make the *seven principles of Theosophy*. What Virgil calls *imago*, “image,” Lucretius names — *simulacrum*, “similitude” (See “De Nat. Rerum” I), but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (*a*) the astral or materialized figure of the dead is neither *the soul, nor the spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a “shell”; and (*b*) unless it be an *immortal God* (an angel) who ani-

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⁵ ... Esse Acherusia templ
*Quo neque permanent animæ, neque corpora nostra,*
*Sed quaedam simulacra, modis pallentia miris,*
Unde sibi exortam semper florentis Homeri
commemorat speciem lacrymas et fundere salsas
Cœpisse, et rerum naturam, expandere dictis.
mates an object, it can never be a spirit, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, earth-bound ego, or an irrational shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself — to his son: “No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!”

_Ou su g’ Oduseus essi Pater emos, alla me daimon Thelgei._

(“Odyssey,” xvi, 194)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or — human.

For the present, enough has been said to show that the Theosrophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

_[The Theosophist, November 1886]_
The Science of Magic

HAPPENING to be on a visit to Ithaca, where spiritual papers in general, and *The Banner of Light* in particular, are very little read, but where, luckily, *The Scientist* has found hospitality in several houses, I learned through your paper of the intensely interesting and very erudite attack in an editorial of *The Banner*, on “Magic,” or rather on those who had the absurdity to believe in magic. As hints concerning myself — at least in the fragment I see — are very decently veiled, and, as it appears, Col. Olcott alone, just now, is offered by way of a pious holocaust on the altar erected to the angel-world by some Spiritualists, who seem to be terribly in earnest, I will — leaving the said gentleman to take care of himself, provided he thinks it worth his trouble — proceed to say a few words only, in reference to the alleged *non-existence* of Magic.

Were I to give anything on my own authority and base my defence of Magic only on what I have seen *myself*, and know to be true in relation to that science, as a resident of many years’ standing in India and Africa, I might, perhaps, risk to be called by Mr. Colby — with that unprejudiced, spiritualized politeness, which so distinguishes the venerable editor of *The Banner of Light* — “an irresponsible woman”; and that would not be for the first time either. Therefore, to his astonishing assertion that no *Magic* whatever either exists or has existed in this world, I will try to find as good authorities as himself, and maybe better ones, and thus politely proceed to contradict him on that particular point.

Heterodox Spiritualists, like myself, must be cautious in our days and proceed with prudence, if they do not wish to be persecuted with all the untiring vengeance of that mighty army of “Indian controls” and miscellaneous “guides” of our bright Summer-Land.

When the writer of the editorial says that he:—
Does not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to occult knowledge with the notion that there is such a thing as magic, (?)

then, on the other hand, I can answer him that I, for one, not only think it probable but I am perfectly sure and can take my oath to the certainty, that more than once spirits who were either very elementary or very unprogressed ones, calling themselves Theodore Parker, have been most decidedly fooling and disrespectfully humbugging our most esteemed editor of The Banner of Light into the notion that the Apennines were in Spain, for instance.

Furthermore, supported in my assertions by thousands of intelligent Spiritualists, generally known for their integrity and truthfulness, I could furnish numberless proofs and instances where the Elementary Diakka, Esrito malins etfarfadeto and other such-like unreliable and ignorant denizens of the spirit-world, arraying themselves in pompous, world-known and famous names, suddenly gave the bewildered witnesses such deplorable, unheard-of, slipslop trash, and betimes something worse, that more than one person who, previous to that, was an earnest believer in the spiritual philosophy, has either silently taken to his heels, or if he happened to have been formerly a Roman Catholic, has devoutly tried to recall to memory with which hand he used to cross himself, and then cleared out with the most fervent exclamation of “Vade retro Satanas!” Such is the opinion of every educated Spiritualist.

If that indomitable Attila, the persecutor of modern Spiritualism and mediums, Dr. G. Beard, had offered such a remark against Magic, I would not wonder, as a too profound devotion to blue pill and black draught is generally considered the best antidote against mystic and spiritual speculations; but for a firm Spiritualist — a believer in invisible, mysterious worlds swarming with beings, the true nature of which is still an unriddled mystery to everyone — to step in and then sarcastically reject that which
has been proved to exist and believed in for countless ages by millions of persons, wiser than himself, is too audacious! And that sceptic is the editor of a leading Spiritual paper! — a man whose first duty should be to help his readers to seek, untiringly and perseveringly, for the truth in whatever form it might present itself; but who takes the risk of dragging thousands of people into error, by pinning them to his personal rose-water faith and credulity. Every serious, earnest-minded Spiritualist must agree with me in saying, that if modern Spiritualism remains, for a few years only, in its present condition of chaotic anarchy, or still worse, if it is allowed to run its mad course, shooting forth on all sides idle hypotheses based on superstitious, groundless ideas, then will the Dr. Beards, Dr. Marvins and others, known as scientific (?) sceptics, triumph indeed.

Really, it seems to be a waste of time to answer such ridiculous, ignorant assertions as the one which forced me to take up my pen. Any well-read Spiritualist who finds the statement “that there ever was such a science as magic, has never been proved, nor ever will be,” will need no answer from myself, nor anyone else, to cause him to shrug his shoulders and smile, as he probably has smiled, at the wonderful attempt of Mr. Colby’s spirits to reorganize geography by placing the Apennines in Spain.

Why, man alive, did you never open a book in your life besides your own records of Tom, Dick and Harry descending from upper spheres to remind their Uncle Sam that he had torn his gaiters or broken his pipe in the far West?

Did you suppose that magic is confined to witches riding astride broomsticks and then turning themselves into black cats? Even the latter superstitious trash, though it was never called Magic but Sorcery, does not appear so great an absurdity for one to accept who firmly believes in the transfiguration of Mrs. Compton into Katie Brinks. The laws of nature are unchangeable. The conditions under which a medium can be transformed, entirely absorbed in the process by the spirit, into the semblance of another
person, will hold good whenever that spirit, or rather force, should have a fancy to take the form of a cat.

The exercise of magical power is the exercise of powers natural, but superior to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a science, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits.

A powerful mesmerizer, profoundly learned in his science, such as Baron Dupotet, and Regazzoni Pietro d’Amicis of Bologna, are magicians, for they have become the Adepts, the initiated ones, into the great mystery of our Mother Nature. Such men as the above-mentioned — and such were Mesmer and Cagliostro — control the spirits instead of allowing their subjects or themselves to be controlled by them; spiritualism is safe in their hands. In the absence of experienced Adepts though, it is always safer for a naturally clairvoyant medium to trust to good luck and chance, and try to judge of the tree by its fruits. Bad Spirits will seldom communicate through a pure, naturally good and virtuous person; and it is still more seldom that pure spirits will choose impure channels. Like attracts like.

But to return to Magic. Such men as Albertus Magnus, Raymond Lulli, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philatethes, Kunrath, Roger Bacon and others of similar character, in our sceptical century, are
generally taken for visionaries; but so, too, are modern Spiritualists and mediums — nay worse, for charlatans and poltroons; but never were the Hermetic philosophers taken by anyone for fools and idiots, as, unfortunately for ourselves and the cause, every unbeliever takes all of us believers in Spiritualism to be. Those Hermetics and philosophers may be disbelieved and doubted now, as everything else is doubted, but very few doubted their knowledge and power during their lifetime, for they could always prove what they claimed, having command over those forces which now command helpless mediums. They had their science and demonstrated philosophy to help them to throw down ridiculous negations, while we sentimental Spiritualists, rocking ourselves to sleep with our “Sweet Bye-and-Bye,” are now unable to recognize a spurious phenomenon from a genuine one, and are daily deceived by vile charlatans. Even though doubted then, as Spiritualism is in our day, still these philosophers were held in awe and reverence, even by those who did not implicitly believe in their Occult potency, for they were giants of intellect. Profound knowledge, as well as cultured intellectual powers, will always be respected and revered; but our mediums and their adherents are laughed at and scorned, and we are all made to suffer, because the phenomena are left to the whims and pranks of self-willed and other mischievous spirits, and we are utterly powerless in controlling them.

To doubt Magic is to reject History itself, as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men — historians and philosophers, who all of them either believed in Magic or were magicians themselves — and ending with our modern authors, such as W. Howitt, Ennemoser, G. des Mousseaux, Marquis de Mirville and the late Éliphas Lévi, who was a magician himself — among all of
these great names and authors, we find but the solitary Mr. Colby, editor of *The Banner of Light*, who ignores that there ever was such a science as Magic. He innocently believes the whole of the sacred army of *Bible* prophets, commencing with Father Abraham, including Christ, to be merely mediums; in the eyes of Mr. Colby they were all of them acting under control! Fancy Christ, Moses, or an Apollonius of Tyana, controlled by an Indian guide! The venerable editor ignores, perhaps, that spiritual mediums were better known in those days to the ancients, than they are now to us, and he seems to be equally unaware of the fact that the inspired sibyls, pythonesses, and other mediums were entirely guided by their high-priest and those who were initiated into the esoteric theurgy and mysteries of the temples. Theurgy was Magic; as in modern times, the sibyls and pythonesses were mediums; but their high-priests were magicians. All the secrets of their theology, which included Magic, or the art of invoking ministering spirits, were in their hands. They possessed the science of discerning spirits; a science which Mr. Colby does not possess at all — to his great regret, no doubt. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of Magic — the real existing, *White* or Sacred Magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which spiritualism has inductively taught for these last twenty-seven years.

That is the reason why no trash was allowed to be given by unprogressed spirits in the days of old. The oracles of the sibyls and inspired priestesses could never have affirmed Athens to be a town in India, or jumped Mount Ararat from its native place down to Egypt.

If the sceptical writer of the editorial had, moreover, devoted less time to little prattling Indian spirits and more to profitable lectures, he might have learned perhaps at the same time that the ancients had their illegal mediums
— I mean those who belonged to no special temple — and thus the spirits controlling them, unchecked by the expert hand of the magician, were left to themselves and had all the opportunity possible to perform their capers on their helpless tools. Such mediums were generally considered obsessed and possessed, which they were in fact, in other words, according to the Bible phraseology, “they had seven devils in them.” Furthermore, these mediums were ordered to be put to death, for the intolerant Moses the magician, who was learned in the wisdom of Egypt, had said, “Thou shalt not suffer a witch to live.”

Alone the Egyptians and Greeks, even more humane and just than Moses, took such into their temples, and, when found unfit for the sacred duties of prophecy cured them in the same way as Jesus Christ cured Mary of Magdala and many others, by “casting out the seven devils.” Either Mr. Colby and Co. must completely deny the miracles of Christ, the Apostles, Prophets, Thaumaturgists, and Magicians, and so deny point-blank every bit of the sacred and profane histories, or he must confess that there is a Power in this world which can command spirits — at least the bad and unprogressed ones, the elementary and Diakka. The pure ones, the disembodied, will never descend to our sphere unless attracted by a current of powerful sympathy and love, or on some useful mission.

Far from me the thought of casting odium and ridicule on all mediums. I am myself a Spiritualist, if, as says Colonel Olcott, a firm belief in our spirit's immortality and the knowledge of a constant possibility for us to communicate with the spirits of our departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. And I am not of those fanatical Spiritualists, to be found in every country, who blindly accept the claims of every “spirit," for I have seen too much of various phenomena, undreamed of in America; I know that Magic does exist, and 10,000 editors of spiritual papers cannot change my belief in what I
know. There is a White and a Black Magic, and no one who has ever travelled in the East can doubt it, if he has taken the trouble to investigate. My faith being firm I am therefore ever ready to support and protect any honest medium — aye, and even occasionally one who appears dishonest, for I know but too well what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings. I am furthermore aware of the malice and wickedness of the elementaries, and how far they can inspire not only a sensitive medium but any other person as well. Though I may be an “irresponsible woman,” despite the harm some mediums do to earnest Spiritualists by their unfairness, one-sidedness, and spiritual sentimentalism, I feel safe to say that generally I am quick enough to detect whenever a medium is cheating under control, or cheating consciously.

Thus Magic exists, and has existed, ever since prehistoric ages. Beginning in history with the Samothracian Mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of Christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and, passing by initiation to sundry solitary students and philosophers, safely crossed the mediæval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such Adepts as Paracelsus and several others, and finally died out in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country of the East.

In India, Magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within the secret enclosure of the temples, it was, and still is, called the “Sacred Science.” For it is a science, based on the occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty elementaries, ready to forcibly prevent real, disembodied spirits from communi-
cating with their loved ones whenever they can do so.

Some time since a Mr. Mendenhall devoted several columns, in *The Religio-
Philosophical Journal*, to questioning, cross-examining, and criticizing the
mysterious Brotherhood of Luxor. He made a fruitless, attempt at forcing the
said Brotherhood to answer him, and thus unveil the sphinx.

I can satisfy Mr. Mendenhall. The Brotherhood of Luxor is one of the sections
of the Grand Lodge of which *I am a member*. If this gentleman entertains any
doubt as to my statement — which I have no doubt he will — he can, if he
chooses, write to *Lahore* for information. If, perchance, the *seven of the
committee were* so rude as not to answer him, and should refuse to give him the
desired information, I can then offer him a little business transaction. Mr.
Mendenhall, as far as I remember, has two wives in the spirit world. Both of
these ladies materialize at M. Mott’s and often hold very long conversations
with their husband, as the latter told us several times and over his own signature;
adding, moreover, that he had no doubt whatever of the identity of the said
spirits. If so, let one of the departed ladies tell Mr. Mendenhall the name of that
section of the Grand Lodge I belong to. For *real, genuine disembodied* spirits,
if both are what they claim to be, the matter is more than easy; they have but to
enquire of other spirits, look into my thoughts, and so on; for a disembodied
entity, an immortal spirit, it is the easiest thing in the world to do. Then, if the
gentleman I challenge, though I am deprived of the pleasure of his acquaintance,
tells me the true name of the section — which name three gentlemen in New
York, who are accepted neophytes of our Lodge, know well — I pledge myself
to give to Mr. Mendenhall the true statement concerning the Brotherhood,
which is not composed of spirits, as he may think, but of *living* mortals, and I
will, moreover, if he desires it, put him in direct communication with the Lodge
as I have done for others.
Methinks, Mr. Mendenhall will answer that no such name can be given correctly by the spirits, for no such Lodge or Section either, exists at all, and thus close the discussion.

[The Modern Panarion, p. 54]
B EING daily in receipt of numerous letters, written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labour of myself and correspondents by naming herein a few of the principal works treating upon *Magism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge. The works of the Hermetic philosophers were never intended for the masses, as Mr. Charles Sotheran, a learned member of the Society Rosæ Crucis, in a late essay observes:

Gabriel Rossetti in his disquisitions on the anti-papal spirit which produced the Reformation shows that the art of speaking and writing in a language which bears a double interpretation is of very great antiquity, that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation.

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings’s *The Rosicrucians*, and yet it has been repeatedly called “obscure trash” in my presence, and that too, by individuals who were most decidedly well-versed in the rites and mysteries of modern Freemasonry. Persons who lack even the latter knowledge, can easily infer from this what would be the amount of information they might derive from still more obscure and mystical works; for if we compare
Hargrave Jennings’ book with some of the mediæval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former — as regards language — as a pupil in celestial philosophy would find the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth the beacon of my life. The words uttered by Christ eighteen centuries ago: “Believe and you will understand,” can be applied in the present case, and repeating them with but a slight modification, I may well say: “Study and you will believe.”

But to particularize one or another book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature, is something the responsibility of which I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses loaded with ridicule and chaff against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear for ever in mind the impressive fable of Ædipus, and beware of the same consequences. Ædipus unriddled but one-half of the enigma offered him by the Sphinx and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God, the idea.
If a man would follow in the steps of Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology — the Montecchi and Capuletti of the nineteenth century — will ally themselves with the ignorant masses against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, per contra, of slander, the venom of the press, and all these mephitic venticelli of calumny so vividly expressed by the immortal Don Basilio. To science it will be the duty — arid and sterile as a matter of course — of the Kabalist to prove that from the beginning of time there was but one positive science — Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the allegorical paradise, from whose gigantic trunk sprang in every direction boughs, branches, and twigs, the former shooting forth straight enough at first, the latter deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology the Occultist of the future will have to demonstrate that the Gods of the mythologies, the Elohims of Israel as well as the religious and theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity,
descending to Hades or hell, the latter to bring back to earth the famous Pandora's box, the former to search out and crush the head of the serpent — symbol of time and evil, the crime of both expiated by the pagan Prometheus and the Christian Lucifer; the first delivered by Hercules, the second conquered by the Saviour.

Furthermore, the Occultist will have to prove to Christian theology, publicly, what many of its priesthood are well aware of in secret, namely, that their God on earth was a Kabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or Logos, was worshipped at his birth by the three Magi led on by the star, and received from them the gold, the frankincense and myrrh — the whole of which is simply an excerpt from the Kabalah our modern theologians despise, and the representation of another and still more mysterious “Ternary” embodying allegorically in its emblems the highest secrets of the Kabalah.

A clergy whose main object has ever been to make of their Divine Cross the gallows of truth and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians’ magic, represents the key to heaven. Their anathemas are powerless in our days — the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral — till they come to know better — in this forthcoming conflict between Truth, Superstition and Presumption, or to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant — this thousand-headed Hydra, the more
dangerous for being composed of individual mediocrities — is not an enemy to be scorned by any would-be Occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion, for he is the most dangerous of our three classes of enemies. What will be the fate in such a case of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally — if I may be allowed to so express myself — an idea of what is formidable in its genuine strength. People will never conspire except against real Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress; human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood then that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties in becoming a practical Occultist in this country are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the keys of the Golden Gate leading to the Infinite Truth lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit faith. Faith alone — one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain — is able to find out how simple becomes the Kabalah to the Initiate once he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words. “It is the Infinite condensed in the hand of an infant,” says
Eliphas Lévi. Ten ciphers, twenty-two alphabetical letters, one triangle, a square and a circle. Such are the elements of the Kabalah from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Freemasonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic philosophers. Those, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart only to them and their successors the glorious truths, and on other very naturally desirous to avoid the clutches of the bloodthirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high-priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable Kabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language, but it is and can become such only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language be obtained in order to get initiated in the Kabalah, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pico della Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one how
to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as Sepher Yetzirah, for instance, learn by heart the great book of the Zohar in its original tongue, master the Kabalah Denudata from the Collection of 1684 (Paris); follow up the Kabalistic pneumatics at first, and then throw oneself headlong into the turbid waters of that myterious

never tried to explain: the Prophecy of Ezekiel and the Apocalypse, two Kabalistic treatises, reserved without doubt for the commentaries of the Magi kings, books closed with the seven seals to the faithful Christian, but perfectly clear to the Infidel initiated in the Occult Sciences.

Thus the works on Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Kabalah the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, “try and become.” One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better,

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1 The cutting is here imperfect — some paragraph or so wanting.
and far more practical results, than the most diligent study of Occultism in books — even though one were to devote to it dozens of years.

[The Modern Panarion, p. 49]
Dialogues Between the Two Editors

ON ASTRAL BODIES, OR DOPPELGANGERS

M.C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of “doubles” — what are they?

H.P.B. Our occult philosophy teaches us that there are three kinds of “doubles,” to use the word in its widest sense. (1) Man has his “double” or shadow, properly so called, around which the physical body of the fetus — the future man — is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This double is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, pari passu, with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, man’s vital double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This “double” is what we have agreed to call lingasarira, but which I would propose to call, for greater convenience, “Protean” or “Plastic Body.”

M.C. Why Protean or Plastic?

H.P.B. Protean, because it can assume all forms; e.g., the “shepherd magicians” whom popular rumour accuses, perhaps not without some reason, of being “were-wolves,”
and “mediums in cabinets,” whose own “Plastic Bodies” play the part of materialized grandmothers and “John Kings.” Otherwise, why the invariable custom of the “dear departed angels” to come out but little further than arm’s length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialized form is always that of the medium’s “Astral” or Protean body.

M.C. But how is this astral body created?
H.P.B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M.C. And what about the second?
H.P.B. The second is the “Thought” body, or Dream body, rather; known among Occultists as the *Mayavi-rupa*, or “Illusion-body.” During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama*, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East *Bhoot*, or *Kama-rupa*, but which is better known to theosophists as the “Spook.”

M.C. And the third?
H.P.B. The third is the true *Ego*, called in the East, by a name meaning “causal body” but which in the trans-Himalayan schools is always called the “Karmic body,” which is the same. For *Karma* or action is the cause which produces incessant rebirths or “reincarnations.” It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the Monad and Manas in Devachan.

M.C. Then there are three doubles?
H.P.B. If you can call the Christian and other Trinities “three Gods,” then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body;
the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the manvantara unless Nirvana puts an end to it before.

M.C. But shall not we be asked what difference there is between the *Mayavi* and *Kama rupa*, or as you propose to call them the “Dream body” and the “Spook”?

H.P.B. Most likely, and we shall answer, in addition to what has been said, that the “thought power” or aspect of the *Mayavi* or “Illusion body,” merges after death entirely into the causal body or the conscious, *thinking EGO*. The animal elements, or power of desire of the “Dream body,” absorbing after death that which it has collected (through its insatiable desire to live) during life; *i.e.* all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the “Spook” or *Kama rupa*. Our Theosophists know well enough that after death the *higher* Manas unites with the *Monad* and passes into Devachan, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

M.C. Is it all that can be said upon the subject?

H.P.B. For the present this is enough metaphysics, I guess. Let us hold to the “Double” in its earthly phase. What would you know?

M.C. Every country in the world believes more or less in the “double” or doppelganger. The simplest form of this is the appearance of a man’s phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi rupa*?

H.P.B. It is; because produced by the thought of the dying man.

M.C. Is it unconscious?

H.P.B. It is unconscious to the extent that the dying man
DIALOGUES BETWEEN THE TWO EDITORS

does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the image reproduces even the expression of the dying man’s face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; i.e., the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the inner man in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; his thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective, This is what the “Spookical” Research Society would pompously, but none the less mud-
dily, call *telepathic impact*.

M.C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H.P.B. This is impossible. The “Double” cannot act, unless the key-note of this action was struck in the brain of the man to whom the “Double” belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivization* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces — as a dry leaf fallen from a tree is taken up and carried away by the wind — be made to caricature or distort your thought.

M.C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it — let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H.P.B. Because it then so happens that the created image is taken up and used by a “Shell.” Just as in séance rooms when “images” of the dead — which may perhaps be lingering unconsciously in the memory or even the auras of those present — are seized upon by the Elemental or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link — a telegraph wire — between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily
M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, beyond, if not above, the average of human kind. These will think even upon ordinary matters on that higher plane. The idiosyncrasy of the person determines in which “principle” of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist — the metaphysical portion of whose brain is almost atrophied — to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed — else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the
lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that “person” alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi rupa*, but the ordinary man does not, except in very rare cases. It is called *Mayavi rupa*, because it is a form of illusion
created for use in the particular instance, and it has quite enough of the adept’s mind in it to accomplish its purpose. The ordinary man merely creates a thought image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say the form of an adept appearing at a distance from his body, as for instance Ram Lal in Mr. Isaacs, is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not all of even the astral adept is present in each appearance.

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your aura your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are stillborn; but for the others, those which we call “silent” but potential thoughts — yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a Dugpa, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M.C. But supposing the evil-wisher to have a very strong will, without being a dugpa, could the death of the other be accomplished?

H.P.B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned
unconsciously to bad uses. For what is the power of the “evil eye”? Simply a
great plastic power of thought, so great as to produce a current impregnated
with the potentiality of every kind of misfortune and accident, which
inoculates, or attaches itself to any person who comes within it. A jettatore
(one with the evil eye) need not be even imaginative, or have evil intentions
or wishes. He may be simply a person who is naturally fond of witnessing or
reading about sensational scenes, such as murder, executions, accidents, etc.,
etc. He may be not even thinking of any of these at the moment his eye meets
his future victim. But the currents have been produced and exist in his visual
ray ready to spring into activity the instant they find suitable soil, like a seed
fallen by the way and ready to sprout at the first opportunity.

M.C. But how about the thoughts you call “silent”? Do such wishes or thoughts
come home to roost?

H.P.B. They do; just as a ball which fails to penetrate an object rebounds upon
the thrower. This happens even to some dugpas or sorcerers who are not
strong enough, or do not comply with the rules — for even they have rules
they have to abide by — but not with those who are regular, fully developed
“black magicians”; for such have the power to accomplish what they wish.

M.C. When you speak of rules it makes me want to wind up this talk by asking
what everybody wants to know who takes any interest in occultism. What is
a principal or important suggestion for those who have these powers and wish
to control them rightly — in fact to enter occultism?

H.P.B. The first and most important step in occultism is to learn how to adapt
your thoughts and ideas to your plastic potency.

M.C. Why is this so important?

H.P.B. Because otherwise you are creating things by which you may be making
bad Karma. No one should
go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the practical training. Otherwise, as sure as fate — HE WILL FALL INTO BLACK MAGIC.

[Lucifer, December 1888]
Dialogue on the Mysteries of the After-Life

ON THE CONSTITUTION OF THE INNER MAN AND ITS DIVISION

M. Of course it is most difficult, and, as you say, “puzzling” to understand correctly and distinguish between the various aspects, called by us the “principles” of the real EGO. It is the more so as there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching in all of them.

X. Are you thinking of the Vedantins? They divide our seven “principles” into five only, I believe?

M. They do; but though I would not presume to dispute the point with a learned Vedantin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called Man at all, the physical body being in their view something beneath contempt, and merely an illusion. Nor is the Vedanta the only philosophy to reckon in this manner. Lao-Tze in his Tao-te-King, mentions only five principles, because he, like the Vedantins, omits to include two principles, namely, the spirit (Atma) and the physical body, the latter of which, moreover, he calls “the cadaver.” Then there is the Taraka Raja Yoga School. Its teaching recognizes only three “principles” in fact; but then, in reality, their Sthulopadhi, or the physical body in its jagrata or waking conscious state, their Sukshnopadhi, the same body in svapna or the dreaming state, and their Karanopadhi or “causal body,” or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this
Atma, the impersonal divine principle or the immortal element in Man, undistinguished from the Universal Spirit, and you have the same seven, again, as the esoteric division.¹

X. Then it seems almost the same as the division made by mystic Christians: body, soul and spirit?

M. Just the same. We could easily make of the body the vehicle of the “vital Double”; of the latter the vehicle of Life or Prana; of Kamarupa or (animal) soul, the vehicle of the higher and the lower mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism, every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting EGO, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

X. It is just that which is so difficult to understand.

M. It seems to me very easy, on the contrary, once that you have seized the main idea, i.e., that man acts on this, or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain, the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like; but, unless you make of him a pure animal, you cannot do less. Take his objective body; the feeling principle in him — which is only a little higher than the instinctual element in the animal — or the vital elementary soul; and that which places him so immeasurably beyond and higher than the animal — i.e., his reasoning soul or “spirit.” Well, if we take these three groups or representative entities, and subdivide them according to the occult teaching, what do we get?

First of all Spirit (in the sense of the Absolute, and therefore indivisible ALL) or Atma. As this can neither

¹ See Secret Doctrine for a clearer explanation.
be located nor conditioned in philosophy, being simply that which is, in Eternity, and as the ALL cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” principle at all. Rather, and at best, it is that point in metaphysical Space which the human Monad and its vehicle man, occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a maya; but then for ourselves as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account — in our own fancy at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A.B.C. of the mystery of man. Occultism calls it the seventh principle, the synthesis of the six, and gives it for vehicle the Spiritual Soul, Buddhi. Now the latter conceals a mystery, which is never given to any one with the exception of irrevocably pledged chelas, those at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but as this is directly concerned with the power of projecting one’s double consciously and at will, and as this gift like, the “ring of Gyges” might prove very fatal to men at large and to the possessor of that faculty in particular, it is carefully guarded. Alone the adepts, who have been tried and can never be found wanting have the key of the mystery fully divulged to them. ... Let us avoid side issues, however, and hold to the “principles.” This divine soul or Buddhi, then, is the Vehicle of the Spirit. In conjunction, these two are one, impersonal, and without any attributes (on this plane, of course), and make two spiritual “principles.” If we pass on to the Human Soul (manas, the mens) every one will agree that the intelligence of man is dual to say the least; e.g. the high-minded man can hardly become low-minded; the very intellectual and
spiritual-minded man is separated by an abyss from the obtuse, dull and material, if not animal-minded man. Why then should not these men be represented by two “principles” or two aspects rather? Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth: so to say paralyzed by the strength and predominance of the other aspect, during the life of man. These, then, are what we call the two principles or aspects of Manas, the higher and the lower; the former, the higher Manas, or the thinking, conscious EGO gravitating toward the Spiritual Soul (Buddhi); and the latter, or its instinctual principle attracted to Kama, the seat of animal desires and passions in man. Thus, we have four “principles” justified; the last three being (1) the “Double” which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life principle; and (3) the physical body. Of course no Physiologist or Biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, and which is the very key to the highest and divinest consciousness in man — his omniscient, spiritual and all-embracing mind. The seemingly useless appendage is the pendulum which, once the clockwork of the inner man is wound up, carries the spiritual vision of the EGO to the highest planes of perception, where the horizon open before it becomes almost infinite. . . .

X. But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements, and that what we call soul is merely a temporary self-consciousness pro-
duced as a by-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

M. Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in their case they simply utter an unconscious prophecy. For once that they are firmly convinced of what they assert, no conscious after-life is possible for them.

X. But if human self-consciousness survives death as a rule, why should there be exceptions?

M. In the fundamental laws of the spiritual world which are immutable, no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

X. Quite so, I understand. It is an aberration of a blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see?

M. They will not compel him, nor will he see anything. Having persistently denied an after-life during this life, he will be unable to sense it. His spiritual senses having been stunted, they cannot develop after death, and he will remain blind. By insisting that he must see it, you evidently mean one thing and I another. You speak of the spirit from the Spirit, or the flame from the Flame — of Atma in short — and you confuse it with the human soul — Manas.... You do not understand me, let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn’t it so? I say: It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the post-mortem period, or the interval between two lives or births as merely a transitory state, I say:— Whether that interval between two acts of the illusionary drama of life lasts one year or a million, that Post-mortem state may, without any breach of the fundamental law, prove to be just the same state as that of
a man who is in a dead swoon.

X. But since you have just said that the fundamental laws of the after-death state admit of no exceptions, how can this be?

M. Nor do I say now that they admit of exceptions. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood *Mandukya Upanishad* and *Vedanta-Sara* all this becomes very clear. I will say more: It is sufficient to understand what we mean by Buddhi and the duality of Manas to have a very clear perception why the materialist may not have a self-conscious survival after death: because Manas, in its lower aspect, is the seat of the terrestrial mind, and, therefore, can give only that perception of the Universe which is based on the evidence of that mind, and not on our spiritual vision. It is said in our Esoteric school that between Buddhi and Manas, or Iswara and Pragna, they is in reality no more difference than *between a forest and its trees, a lake and its waters*, just as *Mandukya* teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest. The destruction or *post-mortem* death of one personality dropped out of the long series, will not cause the smallest change in the Spiritual divine *Ego*, and it will ever remain the same *Ego*. Only, instead of experiencing *Devachan* it will have to immediately reincarnate.

X. But as I understand it, Ego-Buddhi represents in this simile the forest and the personal minds the trees. And if Buddhi is immortal, how can that which is similar to it, *i.e.* Manas-taijasi, lose entirely its consciousness till the

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2 Iswara is the collective consciousness of the manifested deity, Brahma, *i.e.*, the collective consciousness of the Host of Dhyan Chohans; and Pragna is their individual wisdom.

3 *Taijasi* means the radiant in consequence of the union with Buddhi of Manas, the human, illuminated by the radiance of the divine soul. Therefore Manas-taijasi may be described as radiant
day of its new incarnation? I cannot understand it.

M. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form; and because you confuse Manas-taijasi, the Buddhi-lit human soul, with the latter, animalized. Remember that if it can be said of Buddhi that it is unconditionally immortal, the same cannot be said of Manas, still less of taijasi, which is an attribute. No post-mortem consciousness or Manas-Taijasi, can exist apart from Buddhi, the divine soul, because the first (Manas) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (taijasi) is identical with the first, and that it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, as it were something separate from the universal soul for the whole period of the cycle of incarnation. Say rather that Buddhi-Manas can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two — i.e. the spiritual and the human soul, had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognize its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like taijasi, or spiritual radiance, is simply a transitory phenomenon.

X. Do I understand you to say that we must not mix

mind; the human reason lit by the light of the spirit; and Buddhi-Manas is the representation of the divine plus the human intellect and self-consciousness.
in our minds the noumenon with the phenomenon, the cause with its effect?

M. I do say so, and repeat that, limited to Manas or the human soul alone, the radiance of Taijasi itself becomes a mere question of time; because both immortality and consciousness after death become for the terrestrial personality of man simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap *in our after-life* only the fruit of that which we have ourselves sown, or rather created, in our terrestrial existence.

X. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

M. Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its just past existence. The whole punishment after death, even for the materialist, consists therefore in the absence of any reward and the utter loss of the consciousness of one’s bliss and rest. Karma — is the child of the terrestrial Ego, the fruit of the

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4 Some Theosophists have taken exception to this phrase, but the words are those of the Masters, and the meaning attached to the word “unmerited” is that given above. In the T.P.S. pamphlet No. 6, a phrase, criticized subsequently in *Lucifer* was used, which was intended to convey the same idea. In form however it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma, but to that of other people — and for these sufferings they of course deserve compensation. If it is true to say that nothing that happens to us can be anything else than Karma — or the direct or indirect effect of a cause — it would be a great error to think that every evil or good which befalls us is due only to our own personal Karma. (*Vide* further on.)
actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual “I”; but Karma is also the tender mother who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the fruit and consequence of some sin in this, or a preceding existence, on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own, this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his post-mortem existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child; either entirely dreamless, or with pictures of which he will have no definite perception. For the believer it will be a dream as vivid as life and full of realistic bliss and visions. As for the bad and cruel man, whether materialist or otherwise, he will be immediately reborn and suffer his hell on earth. To enter Avitchi is an exceptional and rare occurrence.

X. As far as I remember, the periodical incarnations of Sutratma\(^5\) are likened in some Upanishad to the life of a mortal which oscillates periodically between sleep and

\(^5\) Our immortal and reincarnating principle in conjunction with the Manasic recollections of the preceding lives is called Sutratma, which means literally the Thread-Soul; because like the pearls on a thread so is the long series of human lives strung together on that one thread. Manas must become taijasi, the radiant, before it can hang on the Sutratma as a pearl on its thread, and so have full and absolute perception of itself in the Eternity. As said before, too close association with the terrestrial mind of the human soul alone causes this radiance to be entirely lost.
waking. This does not seem to me very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every new incarnation a full change takes place not only in his external envelope, sex and personality, but even in his mental and psychic capacities. Thus the simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or any fact or event concerning it. ... I may forget in the morning what I have dreamed during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection have I of my past incarnation? How do you reconcile this?

M. Yet some people do recollect their past incarnations. This is what the Arhats call Samma-Sambuddha — or the knowledge of the whole series of one’s past incarnations.

X. But we ordinary mortals who have not reached Samma-Sambuddha, how can we be expected to realize this simile?

M. By studying it and trying to understand more correctly the characteristics of the three states of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

X. Just so. But this takes us from our subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality especially.

M. And the materialist is right for once, at least; since for one who has no inner perception and faith, there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all
in that life during one’s terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the post-mortem consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the post-mortem dreams? I repeat it, death is sleep. After death begins, before the spiritual eyes of the soul, a performance according to a programme learnt and very often composed unconsciously by ourselves: the practical carrying out of correct beliefs or of illusions which have been created by ourselves. A Methodist, will be Methodist, a Mussulman, a Mussulman, of course, just for a time — in a perfect fool’s paradise of each man’s creation and making. These are the post-mortem fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality, as the continuation or annihilation of separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

X. I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses or by scientific reasoning, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore, according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so?

M. Almost so. Remember the universal esoteric teaching of the two kinds of conscious existence: the terrestrial
and the spiritual. The latter must be considered real from the very fact that it
is the region of the eternal, changeless, immortal cause of all; whereas the
incarnating Ego dresses itself up in new garments entirely different from
those of its previous incarnations, and in which all except its spiritual
prototype is doomed to a change so radical as to leave no trace behind.

X. Stop! ... Can the consciousness of my terrestrial *Egos* perish not only for a
time, like the consciousness of the materialist, but in any case so entirely as
to leave no trace behind?

M. According to the teaching, it must so perish and in its fullness, all except
that principle which, having united itself with the Monad, has thereby become
a purely spiritual and indestructible essence, one with it in the Eternity. But
in the case of an out and out materialist, in whose personal “I” no Buddhi has
ever reflected itself, how can the latter carry away into the infinitudes one
particle of that terrestrial personality? Your spiritual “I” is immortal; but from
your present Self it can carry away into after-life but that which has become
worthy of immortality, namely, the aroma alone of the flower that has been
mown by death.

X. Well, and the flower, the terrestrial “I”?

M. The flower, as all past and future flowers which blossomed and died, and
will blossom again on the mother bough, the *Sutratma*, all children of one
root or Buddhi, will return to dust. Your present “I,” as you yourself know,
is not the body now sitting before me, nor yet is it what I would call Manas-
Sutratma — but Sutratma-Buddhi.

X. But this does not explain to me at all, why you call life after death immortal,
infinitive, and real, and the terrestrial life a simple phantom or illusion; since
even that *post-mortem* life has limits, however much wider they may be than
those of terrestrial life.

M. No doubt. The spiritual Ego of man moves in Eternity
like a pendulum between the hours of life and death. But if these hours marking the periods of terrestrial and spiritual life are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual “Pilgrim” is eternal. Therefore are the hours of his post-mortem life — when, disembodied, he stands face to face with truth and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call “the cycle of rebirths” — the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, to be following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego having reached its goal becomes the divine ALL. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. This Ego is the actor, and its numerous and various incarnations the parts it plays. Shall you call these parts with their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the Cycle of Necessity up to the very threshold of Paranirvana, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. It collects from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, and uniting all these into one whole it emerges from its chrysalis as the glorified Dhyan Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.
X. Thus then it seems, that for the terrestrial personality, immortality is still conditional. Is then immortality itself not unconditional?

M. Not at all. But it cannot touch the non-existent. For all that which exists as Sat, ever aspiring to Sat, immortality and Eternity are absolute. Matter is the opposite pole of spirit and yet the two are one. The essence of all this, i.e. Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, the externality, is certainly only the illusion of our personal conceptions. Therefore do we call the after-life alone a reality, while relegating the terrestrial life, its terrestrial personality included, to the phantom realm of illusion.

X. But why in such a case not call sleep the reality, and waking the illusion, instead of the reverse?

M. Because we use an expression made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

X. Nevertheless, I cannot understand. If the life to come is based on justice and the merited retribution for all our terrestrial suffering, how, in the case of materialists many of whom are ideally honest and charitable men, should there remain of their personality nothing but the refuse of a faded flower!

M. No one ever said such a thing. No materialist, if a good man, however unbelieving, can die for ever in the fullness of his spiritual individuality. What was said is, that the consciousness of one life can disappear either fully or partially; in the case of a thorough materialist, no vestige of that personality which disbelieved remains in the series of lives.

X. But is this not annihilation to the Ego?

M. Certainly not. One can sleep a dead sleep during a long railway journey, miss one or several stations without the slightest recollection or consciousness of it, awake at another station and continue the journey recollecting.
other halting places, till the end of that journey, when the goal is reached.
Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and
the one so real that to the sleeping man his dreams become full realities. If
you believe in the latter why can’t you believe in the former? According to
what one has believed in and expected after death, such is the state one will
have. He who expected no life to come will have an absolute blank amounting
to annihilation in the interval between the two rebirths. This is just the
carrying out of the programme we spoke of, and which is created by the
materialist himself. But there are various kinds of materialists, as you say. A
selfish wicked Egoist, one who never shed a tear for anyone but himself, thus
adding entire indifference to the whole world to his unbelief, must drop at the
threshold of death his personality for ever. This personality having no tendrils
of sympathy for the world around, and hence nothing to hook on to the string
of the Sutratma, every connection between the two is broken with the last
breath. There being no Devachan for such a materialist, the Sutratma will
reincarnate almost immediately. But those materialists who erred in nothing
but their disbelief, will oversleep but one station. Moreover, the time will
come when the ex-materialist will perceive himself in the Eternity and
perhaps repent that he lost even one day, or station, from the life eternal.

X. Still, would it not be more correct to say that death is birth into a new life, or
a return once more to the threshold of eternity?

M. You may if you like. Only remember that births differ, and that there are
births of “still-born” beings, which are failures. Moreover, with your fixed
Western ideas about material life, the words “living” and “being” are quite
inapplicable to the pure subjective state of post-mortem existence. It is just
because of such ideas — save in a few philosophers who are not read by the
many and who themselves are too confused to present a distinct picture
of it — that all your conceptions of life and death have finally become so
narrow. On the one hand, they have led to crass materialism, and on the other,
to the still more material conception of the other life which the Spiritualists
have formulated in their Summer-land. There the souls of men eat, drink and
marry, and live in a Paradise quite as sensual as that of Mohammed, but even
less philosophical. Nor are the average conceptions of the uneducated
Christians any better but are still more material, if possible. What between
truncated Angels, brass trumpets, golden harps, streets in paradisiacal cities
paved with jewels, and hell-fires, it seems like a scene at a Christmas
pantomime. It is because of those narrow conceptions that you find such
difficulty in understanding. And, it is also just because the life of the
disembodied soul, while possessing all the vividness of reality, as in certain
dreams, is devoid of every grossly objective form of terrestrial life, that the
Eastern philosophers have compared it with visions during sleep.

[Lucifer, January 1889]
Hypnotism

And its Relations to Other Modes of Fascination

We are asked by “H.C.” and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for “materialistic”) Science, as may clash with esoteric teachings.

Q. What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?

ANS. Hypnotism is the new scientific name for the old ignorant “superstition” variously called “fascination” and “enchantment.” It is an antiquated lie transformed into a modern truth. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that Hypnotism is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (hypnosis, or hupnos); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, i.e., the fixing of the eyes on some bright spot, a metal or a crystal. It becomes “animal magnetism” (or mesmerism), when it is achieved by “mesmeric” passes on the patient and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the eye — the most occult organ of all, on the superficies of our body — which, by serving as a medium between that
bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (i.e., equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be “animal magnetism” or that so much derided term “mesmerism.” For, in the hypnotization by preliminary passes, it is the human will — whether conscious or otherwise — of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations — only *atomic*, not *molecular* — produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (i.e., “suggestion,” etc.) is induced. For those which we call “will-vibrations” and their aura, are absolutely distinct from the vibrations produced by the simple mechanical molecular motion, the two acting on two separate degrees of the cosmos-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the “something” transmitted in both cases?

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, “enchantment,” “fascination,” “glamour” and “spell,” and especially the verb “to bewitch,” expressed far more suggestively the real action that took place during the process of such a *transmission*, than the modern and meaningless terms, “psychologize” and “biologize.” Occultism calls the force transmitted, the “auric fluid,” to distinguish it from the “auric light”; the “fluid” being a correlation of *atoms* on a higher plane, and a descent to this
lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the “auric light,” or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject — the human being’s aura being the strongest of all.

Q. What is the rationale of “Vampirism”?

ANS. If by this word is meant the involuntary transmission of a portion of one’s vitality, or life-essence, by a kind of occult *osmosis* from one person to another — the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial “auric fluid” spoken of just now. Like every other occult form in Nature, this *end- and exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane — the realm of atoms.
Q. Under what circumstances is hypnotism “black magic”?

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine eases out of ten, does not know how, and therefore cannot will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the fourth, and if he is anything of an occultist on the fifth plane.

Q. Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity.

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve
in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The “auric fluid” is not recognized by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of metallotherapeutics, the influence of these metals being due to the action of their electric fluids or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapy, whose characteristic peculiarity showed (a) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (b) that the patients affected by certain metals were few and exceptional. This showed that “electric fluids” operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then all metals would affect in a greater or lesser degree, all patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the once discredited discoverer of metallotherapy, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of “molecular motion,” which now reigns supreme in physiology — for the time being, of course. But now arises a question: “Are the real nature, behaviour and conditions of ‘motion’ known any better than the nature, behaviour and conditions of the ‘fluids’?” It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) are due in their essence and origin to that same molecular
motion, now transformed into atomic energy,\(^1\) to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electro-meter fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotheraputey or “fascination,” is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. Is Science entirely wrong in its definition of the hypnotic phenomena?

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain-heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibration — on the sole condition, however, of being what is called, in unison. Now “unison” does not always imply the sameness of na-

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\(^1\) In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action*, in the two last numbers.
ture, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations — especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect unison, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (a) as every organic or “inorganic” body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which will act in unison with one or another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, i.e., when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, plus his will, depends on the plane on which the same phenomenon is produced, still the “fascinating” or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality
and metaphysics it is known as WILL — the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way; i.e., their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye — the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant — that, unconsciously to the patient or subject, attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison — as two chords, for instance — one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker “co-respondent.” So true is this, that we can call upon physical Science to corroborate this fact. Take the “sensitive flame” as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame may also be extinguished if the sound is intensified (vide Isis Unveiled, Vol. II, pp. 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of
its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall to pieces.

Q. What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. If Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always “right” to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison doctor should not try to cure him of it?

Q. Is it necessary that the hypnotic “suggestions” of the operator should be spoken? Is it not enough for him to think them, and may not even he be ignorant or unconscious of the bent he is impressing on his subject?

ANS. Certainly not, if the rapport between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the “suggestion” made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by thought is an act of black magic still more pregnant with evil consequences than a spoken suggestion. It is always wrong and unlawful to deprive a man of his free-will, unless for his own or Society’s good; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.
Q. Do the motive and character of the operator affect the result, immediate or remote?

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful “suggestion” prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?

ANS. Imagination is a potent help in every event of our lives, Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for Will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: “Faith must confirm the imagination, for faith establishes the will... Determined will is the beginning of all magical operations. ... It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.” This is all the secret. Half, if not two-thirds of our ailing and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods per se. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer,
and when he thinks he can will away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

[Lucifer, December 1890]
Indian Days

A DIALOGUE OF LIFE AND DEATH

The heat was unbearable the day we spent in D—. It was so hot that one was inclined to suspect that Surya meant to bake the Jats, who are his faithful worshippers, alive, as well as ourselves, who so constantly cursed his too scorching caresses. The glaring rays of sun poured liquid gold on the marble walls and cupolas of the Kiosks, lay in blinding spots on the slumbering waters of the tanks, and darted dazzling arrows into everything, living or dead. Even the flocks of parrots and peacocks, which are as plentiful in the gardens of India as sparrows in our Russian cabbage beds, were forced to hide in the thickest part of the shrubbery.

Great was the silence around us. Everything slept, tingling with heat and languor. We took refuge in a marble summer house, lofty and well hidden under the thick trees, so that we enjoyed under this peaceful shelter a sort of comparative coolness. It stood in the middle of a small pond, protected and darkened by various creepers. While there, it was impossible to feel either weary or overheated. Here was a haven of shadow and coolness, but outside the limit of the miniature lake, a regular Hades of heat lay ablaze. The very ground seemed to crackle and open in numberless chinks, under the flaming kisses of the formidable spring sun. His rays, like fiery tongues, licked the foliage of the garden, still luxurious but already fading.

Roses pressed their petals together or shed them on the ground. Even the lotus and the water lily curled the edges of their thick, hardy leaves, as if gingerly avoiding the burning touch.

Orchids alone, “those blossoms of passion,” lifted high their many-coloured, insect-like chalices, drinking in this torrent of fire as other flowers drink in refreshing dew.
What an original and lovely garden! It was set on a dead rock measuring hardly an acre, but containing over two hundred large and small fountains. The keeper, a clean-shaven old man, all sugar in words and manner, assured us that only a part of the fountains were playing, many being out of order and stopped; but that on the day of a great reception in D——, that of the Prince of Wales, if I am not mistaken, there were six hundred of them. However, we were perfectly satisfied with the two hundred. For a few rupees the gardeners enabled us to feel deliciously cool during the hottest hours of the day, and when the night came, to walk along a path which was bordered with high sprays of fresh water instead of trees. I have never seen anything comparable to these two walls of water dust sparkling in the moonlight and passing through all the shades of the rainbow.

Almost abandoned by human beings, the lovely garden is running wild, given over as it is to the sole use of an army of magnificent peacocks, which are also getting as wild as the garden. The favourite birds of Juno, whom India calls Sarasvati, fill the garden, hundreds of them composedly pacing up and down the path, sweeping with their long tails the accumulation of dry leaves and rubbish which evidently had not been removed from the path for years. The birds are strung along the branches of the trees like so many beads, giving to the old garden the appearance of an enchanted wood in some fairy-land. In the glare of an Indian day, the shaggy old trees move as if expanding and contracting in gentle breathing, and thousands of inquisitive eyes peep at you from behind the thick foliage, sparkling like huge blue sapphires, with reflections of gold. These are the eyes on the tails of the restless peacocks, ever moving on the branches.

The first time I entered the garden, I stood aghast a long while utterly unable to account for this strange phantasmagoria. But as soon as my curiosity took the shape of action and I moved forward to examine the wonder more
closely, I had to suffer the consequences of my rashness. One of the peacocks, frightened by my approach, darted past me, and in his heavy flight, not only knocked the sun hat off my head, but myself as well off my feet. So my reflections on the theme of the wonders of India were interrupted. The exploration of the garden, however, soothed my feelings and the Babu avenged my fall by tearing a whole handful of bright feathers from the tail of another peacock. “A souvenir from D—,” he said. He did not seem to be in the least moved by the consideration that his victim was perfectly innocent, having taken no part in the offence.

The garden is cut in all directions by a regular network of narrow paths. These were going to be cleaned, the gardener explained to us, but not before he heard about some new “distinguished visitor” having started for D—; which led us to conclude, with our usual insight, that we were not included in the category of those lucky people. In all directions we saw waters peacefully slumbering in their nests of marble, snugly covered with thick blankets of green scum. The receptacles of the fountains, the ponds and miniature lakes had long turned into a sort of green gruel. Only the water-works right in front of the palace are regularly attended to, and add immensely to the beauty of the lovely wood. In spite of its neglected appearance, the octagonal pond in the centre, where we were taking refuge, is especially beautiful. Surrounded by smaller fountains with their high sprays flying into the air from the bowers of luxuriant tropical growth, we spent a blissful day, as if in some aquatic kingdom. Four avenues of waterworks lead crosswise to the pond and you reach the Kiosk which sheltered us, by going over four little bridges with lace-like parapets of white marble.

We were tired of talking, and sat in silence; each of us was left to his own reflections and occupations. I was trying to read, but my thoughts turned more to the Thakur than to the contents of the book. With his head half hidden
by the thick foliage of some creeper, and only, his long white Beard protruding, our respected chief, Colonel O., was snoring gently. Narayan and Mulji crouched on the floor and the Babu, taking the place of some absent idol, sat with his legs crossed on the high pedestal and to all appearances was also snoozing.

We sat on, half dozing, motionless and silent for a long while. At last towards half past five, the slumbering gardens began to wake up. The heat grew less; the peacocks crawled out of their hiding places and flocks of golden-green parrots called out to each other on the tops of the trees. A few moments more and the sun will disappear under the distant line of the salt lakes. Then exhausted nature will be granted a respite until next morning and will grow cool for the new ordeal by fire.

I put my book by, and looked around with increased interest, everything beginning to breathe freely and to move. The garden, the very image of Daniel’s fiery furnace a moment ago, was now turning into a grove in some classical idyl. But in vain would one look for troops of merry nymphs playfully throwing water at each other; in vain would one listen for the gay notes of Pan’s piping. The limpid waters of the tank reflected only the deep blue sky, and the peacocks roosting on the lace-like bridges. Preparing for sleep, they played with their tails like so many Spanish ladies with their fans; they spread them and then shut them again, admiringly looking at their own images reflected in the water below. At last, having sent us a few more golden rays, the sun departed and a faint cooling-breeze began to reach us. It was so pleasant in our summer house, so cool and quiet, that we decidedly refused to go into the stuffy halls of the palace for dinner, and asked for our food to be served to us where we were, deputing the Babu to settle the matter.

The frisky Bengali would not go over the bridge. He said he recognized the peacock he had plundered, sitting right on the balustrade, and feared the bird’s revenge. So
it would fare better with him if he took a safer and a shorter way to the shore, which he did by plunging head foremost into the water directly from the pedestal on which he was enthroned throughout the afternoon. The noise of the splashing water startled the Colonel, who said he wanted to know whether the Babu meant to get drowned, plunging into unknown waters in this foolhardy way.

“Better to get drowned, than to risk the revenge of an infuriated glamour!” shouted the latter, noisily blowing the water from his mouth and nostrils.

“What glamour?” asked our president, pacified by the fact that the water hardly reached the Babu’s chest.

“Why, the accursed peacock, of course. I have recognized him for a certainty for the same bird who visited us yesterday in Burtpore,” went on the Bengali at the top of his voice, stepping with great difficulty on the muddy bed of the tank. “Do you think that I did not notice the pretended bird and Mulji exchanging meaning glances behind my back!”

“A very round-about way of making fun of me,” said the “General” frowning. “This Nastika never believed in anything, laughing at everything on earth.”

“Well, now is your opportunity to laugh at him. Just look at him,” I said, bursting into laughter.

Indeed the Babu was a sight. With an effort he extricated himself from the mud, and climbing the high white marble banks, left behind him long streaks of greenish mud. Covered with mud and weeds all over, he had lost his likeness to humanity.

“You are like a drowned man, my poor Babu,” I said laughingly. “It is the second bath you have taken today. The water has a wonderful attraction for you. Surely after death you will be turned into a water spirit; but I hope you will escape death by drowning.”

“What I was, that I am and that I shall be,” he answered, quoting one of the aphorisms of his all-denying sect. “Dust I was, dust I shall be, and besides they say
that drowning is a very pleasant death, Mem-Sahib.”

“Who you are, everybody sees; what you shall be, I do not know, but undoubtedly in your last incarnation you were a Newfoundland puppy!” retorted Mulji.

But the remark was lost on the Babu. He evidently was a little ashamed of his looks, and ran towards the house at full speed.

Were Narayan right and were I actually endowed with the gift of prophesy, as he pretended, I would rather have swallowed my own tongue than have given utterance to my last remark. Poor boy, little did he think that an untimely and painful death was in store for him in the yellow waters of the Ganges. It is five years since I saw him last, and two since his terrible accident, but I can never think about him and the pleasant days we spent together without feeling sad, sad at heart. I often dream — only too often — of his fragile, childlike little body emerging from the water all covered with the green-black mud of that tank at D—. It seems to me I can see his eyes fixed on mine inquiringly, those eyes of his so full of light and mischief then, glazed and dim a long time now. It seems to me I can hear my own remark, “I hope you will escape death by drowning,” and his light-hearted answer, “what I was, that I shall be; dust I was, dust I shall be,” and I wake up shuddering with horror and pity.

The poor fellow was drowned in the most horrible, and at the same time ridiculous manner. Between Dehra Dun and Haridwar the Ganges is not the great river it becomes further on, but a mad torrent which is swift as it is shallow. In one place especially, the river is to be crossed only with the aid of a small footbridge, while the horses must be led, their legs only partly covered by the water. But in spite of all warning, the Babu would cross over on horseback. The horse was soon knocked off its legs, and the boy could not free himself for some reason or other, most probably his foot having got entangled in the stirrup. The mad torrent dragged both horse and rider over a mile,
until they finally disappeared, having reached a place where the river forms an abrupt waterfall.

“But is it really possible? Has he actually become dust?” I often ask myself when my thoughts turn to the past, and invariably my mind turns to another conversation, a conversation which took place only a few days after our pleasant stay in D—, and which may throw some light on the insoluble enigma of death. As usual, Narayan and the Babu came to disagree on some important point and asked Thakur to help them out of their difficulties.

I have written down this remarkable conversation in full as I remember it, in the hopes that serious readers may profit by it. Not that it definitely settled questions which to me personally are a constant torment; but it gives a complete idea of the point of view from which the best philosophy of the East considers life beyond the grave, its mysteries, and, in general, the soul of man.

“Master,” Narayan had said to Thakur, in the midst of a very hot dispute with the poor Babu, “what is it he is saying, and can one listen to him without being disgusted? He says that nothing remains of the man after he is dead, but that the body of the man simply resolves itself into its component elements, and that what we call the soul, and he calls the temporary consciousness, separates itself, disappearing like the steam of hot water as it cools.”

“Do you find this so very astonishing?” said the Master. “The Babu is a Charvaka¹ and he tells you only that which every other Charvaka would have told you.”

“But the Charvakas are mistaken. There are many people who believe that the real man is not his physical covering, but dwells in the mind, in the seat of consciousness. Do you mean to say that in any case the consciousness may leave the soul after death?”

“In his case it may,” answered Thakur quietly; “because

¹ A sect of Bengali Materialists.
he sincerely and firmly believes in what he says.”

Narayan cast an astonished and even frightened look at Thakur, and the Babu — who always felt some restraint in the presence of the latter — looked at us with a victorious smile.

“But how is this?” went on Narayan. “The Vedanta teaches us that the spirit is immortal and that the human soul does not die in Parabrahman. Are there any exceptions?”

“In the fundamental laws of the spiritual world there can be no exceptions; but there are laws for the blind and laws for those who see.”

“I understand that, but in this case, as I have told him already, his full and final disappearance of consciousness is nothing but the aberration of a blind man, who, not seeing the sun, denies its existence, but all the same he will see the sun with his spiritual sight after he is dead.”

“He will not see anything,” said the Master. “Denying the existence of the sun now, he could not see it on the other side of the grave.”

Seeing that Narayan looked rather upset and that even we, the Colonel and myself, stared at him in the expectation of a more definite answer, Thakur went on reluctantly:

“You speak about the spirit of the Spirit, that is to say about the Atma, confusing this spirit with the soul of the mortal, with Manas. No doubt the spirit is immortal, because being without beginning it is without end; but it is not the spirit that is concerned in the present conversation. It is the human, self-conscious soul. You confuse it with the former, and the Babu denies the one and the other, soul and. spirit, and so you do not understand each other.”

“I understand him,” said Narayan.

“But you do not understand me,” interrupted the Master. “I will try to speak more clearly. What you want to know is this. Whether the full loss of consciousness and feeling of oneself is possible after death, even in the case of a confirmed Materialist. Is that it?”
Narayan answered: “Yes; because he completely denies everything that is an undoubted truth for us, and in which we firmly believe.”

“All right,” said the Master, “To this I will answer positively as follows, though this does not prevent me from believing as firmly as you do in our teaching, which designates the period between two lives as only temporary; whether it is one year or a million that this entr’acte between the two acts of the illusion of life lasts, the posthumous state may be perfectly similar to the state of a man in a very deep fainting-fit, without any breaking of the fundamental rules. Therefore, the Babu in his personal case is perfectly right.”

“But how is this,” said the Colonel, “since the rule of immortality does not admit of any exceptions, as you said?”

“Of course it does not admit of any exceptions, but only in the case of things that really exist. One who has studied the Mandukya Upanishad and Vedantasastra ought not to ask such questions,” said the Master with a reproachful smile.

“But it is precisely the Mandukya Upanishad” timidly observed Narayan, “which teaches us that between the Buddhi and the Manas, as between the Ishvara and Prajna, there is no more difference in reality than between a forest and its trees, between a lake and its waters.”

“Perfectly right,” said the Master, “because one or even a hundred trees which have lost their vital sap, or are even uprooted, cannot prevent the forest from remaining a forest.”

Yes,” said Narayan, “but in this comparison, Buddhi is the forest, and Manas Taijasi the trees, and if the former be immortal, then how is it possible for the Manas Taijasi, which is the same as Buddhi, to lose its consciousness before a new incarnation? That is where my difficulty lies.”

“You will have no difficulties,” said the Master, “if you take the trouble not to confuse the abstract idea of the whole with its casual change of form. Remember that if in
talking about Buddhi we may say that it is unconditionally immortal, we cannot say the same either about Manas, or about Taijasi. Neither the former nor the latter have any existence separated from the Divine Soul, because the one is an attribute of the terrestrial personality, and the second is identically the same as the first, only with the additional reflection in it of Buddhi. In its turn, Buddhi would be an impersonal spirit without this element, which it borrows from the human soul, and which conditions it and makes of it something which has the appearance of being separate from the Universal Soul, during all the cycle of the man’s incarnations. If you say, therefore, that Buddhi-Manas cannot die, and cannot lose consciousness, either in eternity or during the temporary periods of suspension, you would be perfectly right; but to apply this axiom to the qualities of Buddhi-Manas is the same as if you were arguing that as the soul of the Colonel is immortal, the red on his cheeks is also immortal. And so it is evident you have mixed up the reality, Sat, with its manifestation. You have forgotten that united to the Manas only, the luminousness of Taijasi becomes a question of time, as the immortality and the posthumous consciousness of the terrestrial personality of the man become conditional qualities, depending on the conditions and beliefs created by itself during its lifetime. Karma, the law of perfect balance in the Universe and man, acts unceasingly, and we reap in the next world the fruit of that which we ourselves have sown in this life.”

“But, if my Ego may find itself after the destruction of my body in a state of complete unconsciousness, then where is the punishment for the sins committed by me in my lifetime?” asked the Colonel, pensively stroking his beard.

“Our philosophy teaches us,” answered Thakur, “that the punishment reaches the Ego only in its next incarnation, and that immediately after our death, we meet only the rewards for the sufferings of the terrestrial life, sufferings
that were not deserved by us. So, as you may see, the whole of the punishment consists in the absence of reward, in the complete loss of the consciousness of happiness and rest. Karma is the child of the terrestrial Ego, the fruits of the acts of his visible personality, even of the thoughts and intentions of the spiritual “I.” But at the same time it is a tender mother, who heals the wounds given in the preceding life before striking this Ego and giving him new ones. In the life of a mortal there is no mishap or sorrow which is not a fruit and direct consequence of a sin committed in a preceding incarnation; but not having preserved the slightest recollection of it in his present life, and not feeling himself guilty, and, therefore, suffering unjustly, the man deserves consolation and full rest on the other side of the grave. For our spiritual Ego, death is always a redeemer and a friend. It is either the peaceful sleep of a baby or a sleep full of blissful dreams and reveries.”

“As far as I remember, the periodical incarnations of the Sutratma are compared in the Upanishads to the terrestrial life which is spent, term by term, in sleeping and waking. Is that so?” I asked, wishing to renew the first question of Narayan.

“Yes, it is so; that is a very good comparison.”

“I do not doubt it is good,” I said, “but I hardly understand it. After the awakening, the man merely begins a new day, but his soul, as well as his body, are the same as they were yesterday; whereas, in every new incarnation not only his exterior, sex, and even personality, but, as it seems to me, all his moral qualities, are changed completely. And

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2 In the Vedanta, Buddhi, in its combinations with the moral qualities, consciousness, and the notions of the personalities in which it was incarnated, is called Sutratma, which literally means the “thread soul,” because a whole row of human lives is strung on this thread like the pearls of a necklace. Manas must become Taijasi in order to reach and to see itself in eternity, when united to Sutratma. But often, owing to sin and associations with the purely terrestrial region, this very luminousness disappears completely.
then, again, how can this comparison be called true, when people, after their awakening, remember very well not only what they were doing yesterday, but many days, months, and even years ago, whereas, in their present incarnations, they do not preserve the slightest recollection about any past life, whatever it was. Of course a man, after he is awake, may forget what he has seen in his dreams, but still he knows that he was sleeping and that during his sleep he lived. But about our previous life we cannot say even that we lived. What do you say to this?”

“There are some people who do remember some things,” enigmatically answered Thakur, without giving a direct answer to my question.

“I have some suspicions on this point, but it cannot be said about ordinary mortals. Then how are we, we who have not reached as yet the Samma Sambuddha,⁰ to understand this comparison?”

“You can understand it when you better understand the characteristics of the three kinds of what we call sleep.”

“This is not an easy task you propose to us,” said the Colonel, laughingly. “The greatest of our physiologists have got so entangled in this question that it has become more confused than ever.”

“It is because they have undertaken what they had no business to undertake, — the answering of this question being the duty of the psychologist, of whom there are hardly any among your European scientists. A Western psychologist is only another name for a physiologist, with the difference that they work on principles still more material. I have recently read a book by Maudsley which showed me clearly that they try to cure the soul’s diseases without believing in the existence of the soul.”

“All this is very interesting,” I said, “but it leads us away from the original object of our questions, which you

⁰ The knowledge of one’s past incarnations. Only Yogis and Adepts of the Occult Sciences possess this knowledge, by the aid of the most ascetic life.
seem reluctant to clear up for us, Thakur Sahib. It looks as if you were confirming and even encouraging the theories of the Babu. Remember that he says he disbelieves in the posthumous life, the life after death, and denies the possibility of any kind of consciousness exactly on the grounds of our not remembering anything of our past terrestrial life.”

“I repeat again that the Babu is a Charvaka, who only repeats what he has been taught. It is not the system of the Materialists that I confirm and encourage, but the truth of the Babu’s opinions in what concerns his personal state after death.”

“Then do you mean to say that such people as the Babu are to be excepted from the general rule?”

“Not at all. Sleep is a general and unchangeable law for man as well as for every other terrestrial creature, but there are various kinds of sleep and still more various dreams.”

“But it is not only the life after death and its dreams that he denies. He denies the immortal life altogether, as well as the immortality of his own spirit.”

“In the first instance he acts according to the canons of modern European Science, founded on the experience of our five senses. In this he is guilty only with respect to those people who do not hold his opinions. In the second instance again he is perfectly right. Without the previous interior consciousness and the belief in the immortality of the soul, the soul cannot become Buddhi Taijasi. It will remain Manas. But for Manas alone there is no immortal-

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4 Without the full assimilation with the Divine Soul, the terrestrial soul, or Manas, cannot live in eternity a conscious life. It will become Buddhi-Taijasi or Buddhi-Manas, only in case its general tendencies during its lifetime lead it towards the spiritual world. Then full of the essence and penetrated by the light of its Divine Soul, the Manas will disappear in Buddhi, will assimilate itself with Buddhi, still preserving a spiritual consciousness of its terrestrial personality; otherwise Manas, that is to say, the human mind, founded on the five physical senses, our terrestrial or our
In order to live a conscious life in the world on the other side of the grave, the man must have acquired belief in that world, in this terrestrial life. These are the two aphorisms of Occult Science, on which is constructed all our Philosophy in respect of posthumous consciousness and the immortality of the Soul. Sutratma gets only what it deserves. After the destruction of the body there begins for the Sutratma either a period of full awakening, or a chaotic sleep, or a sleep without reveries or dreams. Following your physiologists who found the causality of dreams in the unconscious preparation for them in the waking state, why should we not acknowledge the same with respect to posthumous dreams? I repeat what the Vedanta Sara teaches us: **Death is sleep.** After death there begins before our spiritual eyes a representation of a programme that was learned by heart by us in our lifetime, and sometimes even invented by us, the practical realization of our true beliefs, or of illusions created by ourselves. These are the posthumous fruit of the tree of life. Of course the belief or disbelief in the fact of conscious immortality cannot influence the unconditioned actuality of the fact itself, once it exists. But the belief or disbelief of separate personalities cannot but condition the influence of this fact in its effect on such personalities. Now I hope you understand?'

“I begin to understand. The Materialists, disbelieving everything that cannot be controlled by their five senses and their so-called scientific reason and denying every spiritual phenomenon, point to the terrestrial as the only conscious existence. Accordingly they will get only what they have deserved. They will lose their personal I; they will sleep a sleep of unconsciousness until a new awakening. Have I understood rightly?”

“Nearly. You may add to that that the Vedantins, acknowledging two kinds of conscious existence, the terres-

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personal soul, will be plunged into a deep sleep without awakening, without dreams, without consciousness, till a new reincarnation.
trial and the spiritual, point only to the latter as an undoubted reality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be considered a reality because it is there that lives our endless, never-changing immortal I, the Sutratma. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one, in which everything except its spiritual prototype is doomed to complete destruction.”

“But excuse me, Thakur. Is it possible that my personality, my terrestrial conscious I, could perish not only temporarily, as in the case of a Materialist, but still worse — leave no traces of itself whatever?”

“According to our teachings, not only is it to perish, but it must perish in all its completeness, except the one principle in it which, united to Buddhi, has become purely spiritual and now forms an inseparable whole. But in the case of a hardened Materialist it may happen that neither consciously nor unconsciously has anything of its personal I ever penetrated into Buddhi. The latter will not take away into eternity any atom of such a terrestrial personality. Your spiritual I is immortal, but from your present personality it will carry away only that which has deserved immortality, that is to say only the aroma of the flower mowed down by death.”

“But the flower itself, the terrestrial I?”

“The flower itself, as all the past and future flowers which have blossomed and will blossom after them on the same mother branch, will become dust. Your real I is not, as you ought to know yourself, your body that now sits before me, nor your Manas, but your Sutratma-Buddhi.”

“But this does not explain to me why you call our posthumous life immortal, endless, and real, and the terrestrial one a mere shadow. As far as I understand, according to your teaching, even our posthumous life has its limits, and
though being longer than the terrestrial life, still has its end.”

“Most decidedly. The spiritual Ego of the man moves in eternity like a pendulum between the hours of life and death, but if these hours, the periods of life terrestrial and life trans-sepulchral, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth and the shortlived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality. Such breaks, in spite of the fact that they are finite, do double service to the Sutratma, which, perfecting itself constantly, follows without vacillation, though very slowly, the road leading to its last transformation, when, reaching its aim at last, it becomes a Divine Being. They not only contribute to the reaching of this goal, but without these finite breaks Sutratma-Buddhi could never reach it. Sutratma is the actor, and its numerous and different incarnations are the actor's parts. I suppose you would not call these parts, much less the costumes, the personality of the actor. Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Paranirvana, many such parts, which are often disagreeable to it, but like a bee, collecting honey from every flower, and leaving the rest of the plant to feed the worms of the earth, our spiritual individuality, the Sutratma, collecting only the nectar of mortal qualities and consciousness from every terrestrial personality in which it has to clothe itself, at last unites all these qualities in one, having then become a perfect being, a Dhyan Chohan. So much the worse for those terrestrial personalities from whom it could not gather anything. Of course, such personalities could not consciously outlive their terrestrial existence.”

“Then the immortality of the terrestrial personality
still remains an open question, and even immortality itself is not unconditioned?"

“By no means!” said the Master. “What I mean is that immortality could not be claimed for what has never had any existence; for everything that exists in Sat, or has its origin in Sat, immortality as well as infinity is unconditioned. Mulaprakriti is the reverse of Parabrahman, but they are both one and the same. The very essence of all this, that is to say, spirit, force and matter, have neither end nor beginning, but the shape acquired by this triple unity during its incarnations, their exterior so to speak, is nothing but a mere illusion of personal conceptions. This is why we call the posthumous life the only reality, and the terrestrial one, including the personality itself, only imaginary.”

“Why in this case should we call the reality sleep, and the phantasm waking?”

“This comparison was made by me to facilitate your comprehension. From the standpoint of your terrestrial notions it is perfectly accurate.”

“You say that posthumous life is founded on a basis of perfect justice, on the merited recompense for all the terrestrial sorrows. You say that Sutratma is sure to seize the smallest opportunity of using the spiritual qualities in each of its incarnations. Then how can you admit that the spiritual personality of our Babu, the personality of this boy, who is so ideally honest and noble-minded, so perfectly kind-hearted in spite of all his disbeliefs, will not reach immortality, and will perish like the dust of a dried flower?”

“Who, except himself,” answered the Master, “ever doomed him to such a fate? I have known the Babu from the time he was a small boy, and I am perfectly sure that the harvest of the Sutratma in his case will be very abundant. Though his Atheism and Materialism are far from being feigned, still he cannot die for ever in the whole fullness of his individuality.”

“But Thakur Sahib, did not you yourself confirm the
rightness of his notions as to his personal state on the other side of the grave and do not these notions consist in his firm belief that after his death every trace of consciousness will disappear?"

“I confirmed them, and I confirm them again. When travelling in a railway train you may fall asleep and sleep all the time, while the train stops at many stations; but surely there will be a station where you will awake, and the aim of your journey will be reached in full consciousness. You say you are dissatisfied with my comparison of death and sleep, but remember, the most ordinary of mortals knows three different kinds of sleep — dreamless sleep, a sleep with vague chaotic dreams, and at last a sleep with dreams so very vivid and clear that for the time being they become a perfect reality for the sleeper. Why should not you admit an exact analogy in what happens to the soul freed from its body? After their parting there begins for the soul, according to its deserts, and chiefly to its faith, either a perfectly conscious life, a life of semi-consciousness, or a dreamless sleep which is equal to the state of non-being. This is the realization of the programme of which I spoke, a programme previously invented and prepared by the Materialist. But there are Materialists and Materialists. A bad man or simply a great egoist, who adds to his full disbelief a perfect indifference to his fellow beings, must unquestionably leave his personality for ever at the threshold of death. He has no means of linking himself to the Sutratma, and the connection between them is broken forever with his last sigh; but such Materialists as our Babu will sleep only one station. There will be a time when he will recognize himself in eternity, and will be sorry he lost a single day of the life eternal. I see your objections — I see you are going to say that hundreds and thousands of human lives, lived through by the Sutratma, correspond in our Vedantin notions to a perfect disappearance of every personality. This is my answer. Take a comparison of eternity with the single life of a man, which
is composed of so many days, weeks, months, and years. If a man has preserved a good memory in his old age he may easily recall every important day or year of his past life, but even in case he has forgotten some of them, is not his personality one and the same through all his life? For the Ego every separate life is what every separate day is in the life of a man.”

“Then, would it not be better to say that death is nothing but a birth for a new life, or, still better, a going back to eternity?”

“This is how it really is, and I have nothing to say against such a way of putting it. Only with our accepted views of material life the words ‘live’ and ‘exist’ are not applicable to the purely subjective condition after death; and were they employed in our Philosophy without a rigid definition of their meanings, the Vedantins would soon arrive at the ideas which are common in our times among the American Spiritualists, who preach about spirits marrying among themselves and with mortals. As amongst the true, not nominal Christians, so amongst the Vedantins — the life on the other side of the grave is the land where there are no tears, no sighs, where there is neither marrying nor giving in marriage, and where the just realize their full perfection.”

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