

Mediumship

The Opposite of Adeptship

Occultists forget self in favour of other selves.

Spiritists doom other selves to unremitting recollection of their shameful existence.

No wonder that Spiritualism is yet to produce a single Adept.

Mediums are blind worshippers of dead thoughts decomposing,

To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn “the majority of mankind to destruction” like the Christians “who doom then to the flames of hell” — is unjust and untrue, since with the Occultists, forgetfulness of one’s *self* is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them.¹

Occult philosophy rests upon the accumulate psychic *facts of thousands of years*. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.²

We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists — the blind worshippers of illusionary phantoms of the Dead.³

¹ *Blavatsky Collected Writings*, (THEOSOPHY AND SPIRITISM) V p. 46

² *Ibid.* (SPIRIT IDENTITY AND RECENT SPECULATIONS) IV p. 598

³ *Ibid.* (SECOND LETTER OF H.P. BLAVATSKY TO THE AMERICAN CONVENTION) XI p. 164



Which vampirise both mediums, and the living.

Once in the other world, the principles constituting the defunct separate thus:

1. the vital principle leaves the body;
2. the body dissolves; the astral spirit evaporates with the last physical atom.

Of the lower *quaternary*, there remains the *Kāmarupa*, i.e., the périspirit of the human animal. As for the upper *triad*, it leaves the lower quaternary; and the Spirit with its vehicle, the divine Soul, accompanied by the *Spiritual aroma of manas*, reunited in the Unity of the immortal Ego, are found in the happy state of *Devachan*. Of the inferior part of the *manas* (human soul), the périspirit (animal soul) preserves just enough instinct to seek out and vampirize mediums. Its destiny is to evaporate later on. Until then, it exists merely on the life and intelligence of the living (mediums and believers) who are weak enough to allow themselves to be possessed; it is thus but a miserable borrowed life.⁴

Unlike Adepts, mediums lack self-control,

. . . only such persons shall be considered mediums, who allow other beings to influence them . . . *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions.⁵

Their raison d'être is to transmit unquestionably alien thoughts and passions.

“A medium is a person through whom the action of another being is said to be manifested and transmitted to *an abnormal extent* by the consciously or unconsciously active will of that other being.”⁶



Black Magic II by René Magritte

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers.⁷

⁴ Blavatsky *Collected Writings*, (PSYCHOLOGY OF ANCIENT EGYPT) X p. 62

⁵ *Ibid.* (ARE CHELAS “MEDIUMS?”) VI p. 225

⁶ *Ibid.* VI p. 224; [defining mediums.]

⁷ *Ibid.* VI p. 226



Theosophists are cautious in ascribing mediumistic communications to any foreign source. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account.⁸

Rare cases of genuine mediumship may be the outcome of Divine knowledge revealed to Atlantean stock. 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 manifestation, *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.⁹

Fundamentals Truths of Oriental Philosophy

1st. There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active. . . .

2nd. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

3rd. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature’s forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

⁸ *Blavatsky Collected Writings*, (NOTE TO “UNDER THE SHADOW OF GREAT NAMES”) IV p. 605

⁹ *Ibid.* (ANCIENT MAGIC IN MODERN SCIENCE) VII p. 93



7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the Adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction — “a brown study,” as some call it.

10th. The cornerstone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. . . . In a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician.¹⁰



¹⁰ *Isis Unveiled*, II pp. 587-90; [summing up the Principles of Magic.]

