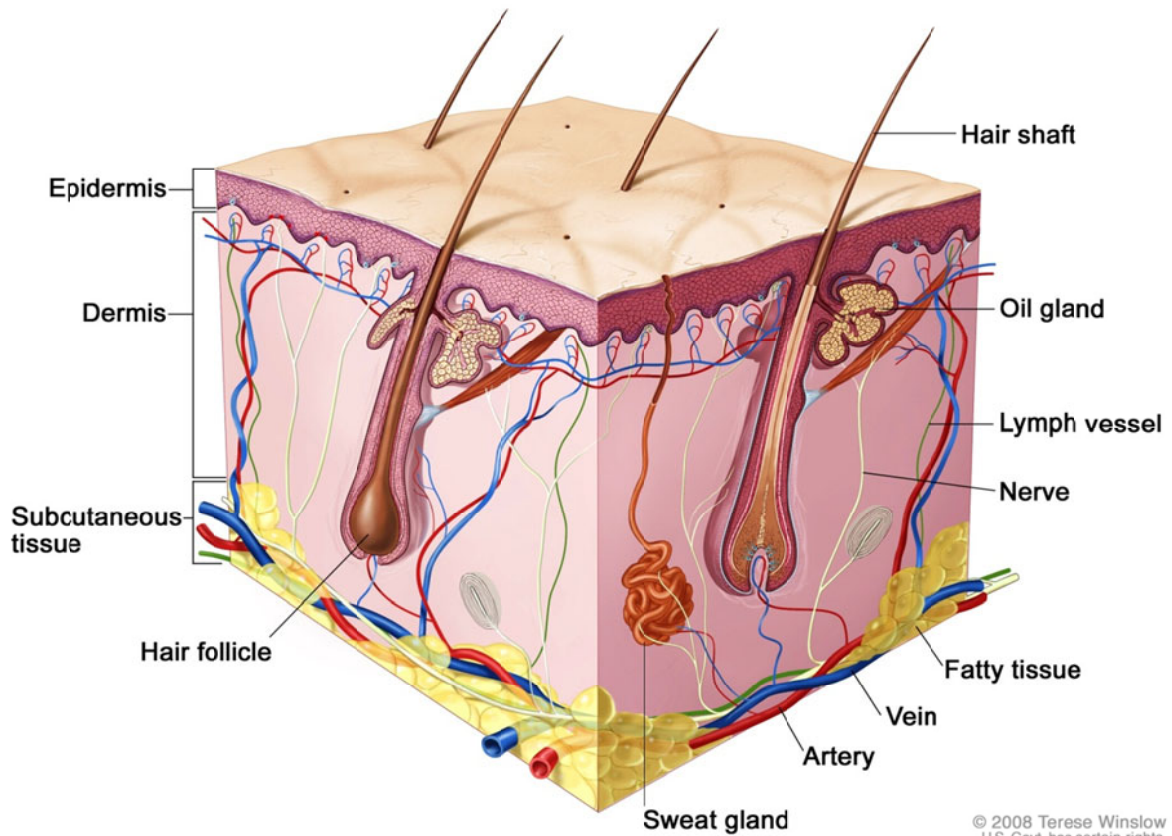


# *Born from the pores of the skin*

**And how Electromagnetic Force is being stored and transmitted**



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**The first human stock was projected by semi-divine Beings out of their own essence. They were shadows of the Shadows.**

With regard to this sentence — “They were the shadows of the Shadows” — a few more words may be said and a fuller explanation attempted. This first process of the evolution of mankind is far easier to accept than the one which follows it, though one and all will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood. An “Adam” made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materialising form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth*? If there are in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent entity notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a god made the first man out of dust, and breathed into him a living Soul — and there are millions upon millions who believe both — what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing*, according to the dead letter of *Genesis*, or a first man born from a fantastic link — absolutely “*missing*” so far — the common ancestor of man, and of the “true ape.”<sup>1</sup> Between these two fallacies, Occult philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable — because obsolete in Nature at this point of evolution — it is yet proven possible on the authority of certain “Spiritualistic” FACTS. Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one — provided he is not a soul-blind materialist — can ever object to the occult teaching.<sup>2</sup>

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<sup>1</sup> “. . . Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion follows that the human race has *evolved gradually from the true apes*.” (*The Pedigree of Man*, by Ernest Hæckel, translated by Ed. B. Aveling, p. 49).

What may be the scientific and *logical* objections to the opposite conclusion — we would ask? The anatomical resemblances between Man and the Anthropoids — grossly exaggerated as they are by Darwinists, as de Quatrefages shows — are simply enough “accounted for” when the origin of the latter is taken into consideration.

“Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape . . .”

“. . . The same gulf which is found today between Man and Ape, goes back with undiminished breadth and depth to the Tertiary period. This fact alone is enough to make its untenability clear.” (Dr. Friedrich Pfaff, Professor of Natural Science at the University of Erlangen, in his work, *Das Alter und der Ursprung des Menschengeschlechts*, 1876).

<sup>2</sup> *Secret Doctrine*, II pp. 86-87; [Commentary on Stanza IV.24a.]



## Nymphs or Goddesses of Moisture were born from the pores of Varuna-Ouranos,<sup>3</sup> the Ocean God.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*,<sup>4</sup> then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor “River God” is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same “superstitions” as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms — being Brahmā, one of whose names is *Anu*, or atom — no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmā, the Creator; Vishnu, the Preserver; and Śiva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,<sup>5</sup> *plus* the doctrines of *Gupta Vidya*, or esoteric knowledge — knows also how to correctly understand this “superstition.”<sup>6</sup>

**Thus late Second to early Third Root-Races oozed out the hair pores of their parents.**

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed out as the creator of *physical man* in the “fable,”<sup>7</sup> which makes him lose his head from his body in the general strife between the gods and the *Raumas*. This head, being burnt in the fire, is replaced by the *head of a ram*.<sup>8</sup> Now the ram’s head and horns are ever the symbol of generating power and of reproductive force, and are *phallic*. As we have shown, it is Daksha who establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, and required long ages before it became the one “natural” way. Therefore, his sacrifice to

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<sup>3</sup> Cf. “Uranos is a modified Varuna, ‘the Universal encompasser,’ the all-embracer, and one of the oldest of the Vedic deities — SPACE, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Ādityas and a kind of Neptune riding on the *Leviathan* — *Makara*, now the most sacred and mysterious of the signs of the Zodiac. Varuna, ‘without whom no creature can even wink,’ was degraded like Ouranos, and, like him, *he fell into generation*, his functions, ‘the grandest cosmical functions,’ as Muir calls them, having been lowered down from heaven to earth by exoteric anthropomorphism. As the same Orientalist says: ‘The attributes ascribed to Varuna [in the *Vedas*] impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity.’ But to understand correctly the reason of his fall, like that of Ouranos, one has to see in every exoteric religion the imperfect and sinful work of man’s fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishtha. Only . . . ‘his secrets and those of Mitra *are not to be revealed to the foolish.*’” *Secret Doctrine*, II p. 258 *fn*.

<sup>4</sup> Cf. “If the reader turns to Webster’s *Dictionary* he will find therein a curious explanation of the words ‘lymphatic’ and ‘lymph.’ Etymologists think that the Latin word *lymph* is derived from the Greek *nymphē*, ‘a nymph or inferior Goddess,’ they say. ‘The Muses were sometimes called *nymphs* by the poets. Hence [according to Webster] all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs (νυμφόληπτοι).’

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor ‘River God’ is left to the particular sect and fancy of the believers.” *Blavatsky Collected Writings*, (KOSMIC MIND) XII pp. 148-49

<sup>5</sup> Brahmā comes from the root *brih*, “to expand,” “to scatter”; *Vishnu* from the root *viś* or *vish* (phonetically), “to enter into,” “to pervade” the universe of matter. As to Śiva — the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader. [Śiva means kindly, auspicious. — ED. PHIL.]

<sup>6</sup> *Blavatsky Collected Writings*, (KOSMIC MIND) XII, p. 149

<sup>7</sup> [See the “Sacrifice of Daksha,” the oldest account of which is to be found in *Vāyu-Purāna*.]

<sup>8</sup> [*Vishnu-Purāna*, Bk. I, ch. xv; Wilson, II p. 25.]



the gods is shown as interfered with by Śiva, the *destroying* deity, *evolution and PROGRESS personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type. Śiva-Rudra creates the terrible Virabhadra (born of his breath) the “thousand-headed, thousand-armed” monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Virabhadra, “abiding in the region of the ghosts [ethereal men] . . . *created from the pores of the skin (Romakūpas)*, powerful Raumas,<sup>9</sup> (or Raumyas).” Now, however mythical the allegory, the *Mahābhārata*, which is history as much as is the *Iliad*, shows<sup>10</sup> the Raumyas and other races, as springing in the same manner from the *Romakūpas*, hair or skin pores. This allegorical description of the “sacrifice” is full of significance to the students of the Secret Doctrine who know of the “Sweat-born.”

In the *Vāyu-Purāna*'s account of Daksha's sacrifice, moreover, it is said to have taken place in the presence of creatures *born from the egg*, from the vapour, vegetation, pores of the skin, and, finally only, from the womb.<sup>11</sup>

### **The White Island was their land and cradle.**

The “White Island” is a symbolical name. Asuramaya is said to have lived (see the tradition of *Jnāna-bhāskara*) in *Romaka-pura* in the West: because the name is an allusion to the land and cradle of the “Sweat-born” of the Third Race. That land or continent had disappeared ages before Asuramaya lived, since he was an Atlantean; but he was a direct descendant of the *Wise Race, the Race that never dies*. Many are the legends concerning this hero, the pupil of Sūrya (the Sun-God) himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Dr. Weber and others would make him. The fact of “*Romaka-pura* in the West” being named as the birthplace of this hero of the archaic ages, is the more interesting because it is so very suggestive of the esoteric teaching about the “Sweat-born” Races, the men born from the *pores of their parents*. “ROMAKŪPAS” means “hair-pores” in Sanskrit. In *Mahabharata*,<sup>12</sup> a people named Raumyas are said to have been created from the pores of Virabhadra, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root Races.<sup>13</sup>

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<sup>9</sup> Wilson translates the word as “demigods” (see his *Vishnu-Purāna*, Vol. I p. 130, quoting from the *Vāyu-Purāna*); but Raumas or Raumyas are simple a race, a tribe.

<sup>10</sup> Parva XII, Adhyāya 10, śloka 308

<sup>11</sup> *Secret Doctrine*, II pp. 182-83

<sup>12</sup> Parva XII, Adhyāya 10, śloka 308

<sup>13</sup> *Secret Doctrine*, II pp. 67-68



### **Legend has it that Nymph Pramlocha wiped the perspiration from her body with the leaves of the trees as she passed through the air and gave birth to Marisha, the “sweat-born,” or Second Root-Race.**

The king of the gods (or Indra) sends a beautiful Apsarasas (nymph) named Pramlochā to seduce Kandu<sup>14</sup> and disturb his penance. She succeeds in her unholy purpose and “907 years, six months and three days”<sup>15</sup> spent in her company seem to the sage as one day. When this psychological or hypnotic state ends, the Muni curses bitterly the creature who seduced him, thus disturbing his devotions. “Depart, begone!” he cries, “vile bundle of illusions!” . . . And Pramlochā, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air.

The nymph went from tree to tree, and as, with the dusky shoots that crowned their summits, she dried her limbs, . . . the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews; and the winds collected them into one mass. “This,” said Soma [the Moon], “I matured by my rays”; and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mārishā.”<sup>16, 17</sup>

### **Hair accumulates the energy of him who grew it.**

There is no reason why you should *not* “attempt mesmeric cures” by the help, not of your locket but the power of your own will. Without this latter in energetic function, no locket will do much good. The hair in it is in itself but an “accumulator” of the energy of him who grew it, and can no more cure of itself than stored electricity can turn a wheel until liberated and conducted to the objective point. Set your will in motion and you at once draw upon the person upon whose head it (the hair not the will) grew, through the psychic current which ever runs between himself and his severed tress. To heal diseases it is not indispensable, however desirable, that the psychopathist should be absolutely pure; there are many in Europe and elsewhere who are not. If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the *sixth* condition of matter, and is felt by him whom you summon to your help, if not at that moment engaged in some work which compels him to be repellent to all extraneous influences. The possession of a lock of any adept’s hair is of course a decided advantage, as a better tempered sword is to the soldier in battle; but the measure of its actual help to the psychopathist will be in ratio with the degree of will power he cites in himself, and the degree of psychic purity in his motive. The talisman and his *Buddhi* are in sympathy.<sup>18</sup>

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<sup>14</sup> [First Root-Race.]

<sup>15</sup> These are the exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the first and second human race. All Orientalists to the contrary, there is not a word in any of the *Purānas* that has not a special esoteric meaning.

<sup>16</sup> *Vishnu-Purāna*, Bk. I, ch. xv; Wilson, Vol. II p. 5. Cf. also Vivien’s temptation of Merlin (Tennyson), the same legend in Irish tradition. [Mārishā symbolises the Second Root-Race.]

<sup>17</sup> *Secret Doctrine*, II pp. 174-75

<sup>18</sup> *Mahatma Letter* 59 (111) pp. 336-37; 3<sup>rd</sup> Combined ed.



### The Electromagnetic Force of animal nature resides in the hair.

The magnetic and psychic Force resides in the hair. Hence the myth of Samson and others like him in antiquity.<sup>19</sup>

Samson, Manoah's son, was an Initiate of that "Mystery" Lord, Ya-va; he was consecrated before his birth to become a "Nazarite" (a chela), an Adept. His sin with Delilah, and the cropping of his long hair that "no razor was to touch" shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the *Bible*, as also the character of the "Mystery Gods" of the Jews.<sup>20</sup>

Occult philosophy considers the hair (whether human or animal) as the natural receptacle and *retainer* of the vital essence which often escapes with other emanations from the body. It is closely connected with many of the brain functions — for instance memory. With the ancient Israelites the cutting of the hair and beard was a sign of defilement, and "the Lord said unto Moses. . . . They shall not make baldness upon their head," etc.<sup>21</sup> "Baldness," whether natural or artificial, was a sign of calamity, punishment, or grief, as when Isaiah<sup>22</sup> enumerates, "instead of well-set hair baldness," among the evils that are ready to befall the chosen people. And again, "On all their heads baldness and every beard cut."<sup>23</sup> The Nazarite was ordered to let his hair and beard grow, and never to permit a razor to touch them. With the Egyptians and Buddhists it was only the initiated priest or ascetic to whom life is a burden, who shaved. The Egyptian priest was supposed to have become master of his body, and hence shaved his head for cleanliness; yet the Hierophants wore their hair long. The Buddhist still shaves his head to this day-as sign of scorn for life and health. Yet Buddha, after shaving his hair when he first became a mendicant, let it grow again and is always represented with the top-knot of a Yogi. The Hindu priests and Brahmins, and almost all the castes, shave the rest of the head but leave a long lock to grow from the centre of the crown. The ascetics of India wear their hair long, and so do the war-like Sikhs, and almost all the Mongolian peoples. At Byzantium and Rhodes the shaving of the beard was prohibited by law, and in Sparta the cutting of the beard was a mark of slavery and servitude. Among the Scandinavians, we are told, it was considered a disgrace, "a mark of infancy," to cut off the hair. The whole population of the island of Ceylon (the Buddhist Singhalese) wear their hair long. So do the Russian, Greek and Armenian clergy, and monks. Jesus and the Apostles are always represented with their hair long, but *fashion* in Christendom proved stronger than Christianity, the old ecclesiastical rules<sup>24</sup> enjoining the clergy "to wear their hair and beards long."<sup>25</sup> The Templars were commanded to wear their beards long. Samson wore his hair long, and the biblical allegory shows that health and strength and the very life are connected with the length of the hair. If a cat is shaved it will die

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<sup>19</sup> *Blavatsky Collected Writings*, (NOTES ON ABBÉ ROCA'S "ESOTERICISM OF CHRISTIAN DOGMA") VIII, p. 379 *fn.*

<sup>20</sup> *Ibid.* (THE MYSTERY "SUN OF INITIATION") XIV, p. 272 *fn.* [on the Jehovah of the Jews who was well known to the Pagans and Greeks. *Cf. Judges* xiii, 18.]

<sup>21</sup> *Lev.* xxi, 1-5

<sup>22</sup> *iii*, 24

<sup>23</sup> *Ibid.* xv, 2

<sup>24</sup> *Constit. Apost.* lib. 1, c. 3

<sup>25</sup> See Riddle's *Ecclesiastical Antiquities*.



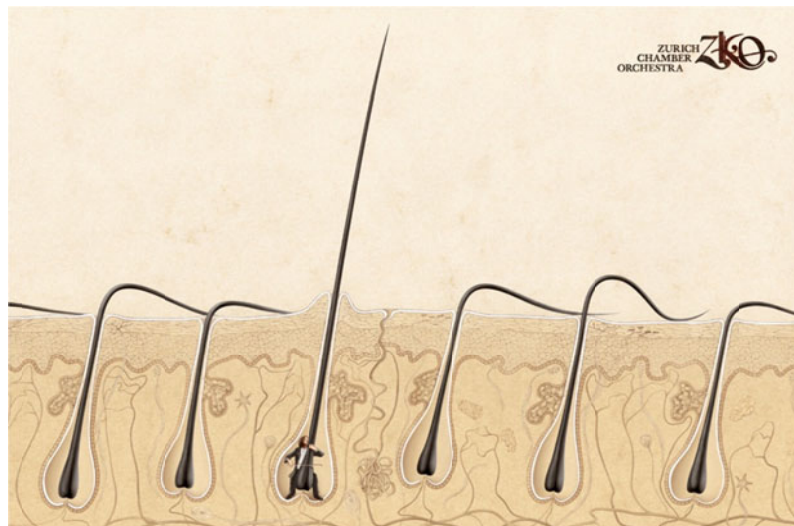
in nine cases out of ten. A dog whose coat is not interfered with lives longer and is more intelligent than one whose coat is shaven. Many old people as they lose their hair lose much of their memory and become weaker. While the life of the Yogis is proverbially long, the Buddhist priests (of Ceylon and elsewhere) are not generally long-lived. Mussulmen shave their heads but wear their beards; and as their head is always covered, the danger is less.<sup>26</sup>

*The [Yanadi] seer grows his hair and lets no razor pass his head. The Yanadis shave their heads with the sharp end of a glass piece.*<sup>27</sup>

### **But today's fashion forbids Christians wearing their hair long.**

Fashion — which has somehow succeeded in making “respectability” its queer ally — forbids Christian civilized society wearing their hair long at this period of our century. In this the so-called Christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair — every one of them except Paul. The *Nazars* of the Old Testament never allowed the razor to touch their head. The *Aryan Rishis*, the *Yogis*, the *Sadhus* of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their monks, have preserved the wise habit, and the longevity of some of the last named is *proverbial*.<sup>28</sup>

Another proof that Paul belonged to the circle of the “Initiates” lies in the following fact. The apostle had his head shorn at Cenchrea (where Lucius Apuleius was initiated) because “he had a vow.” The *nazars* — or set apart — as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which “no razor touched” at any other time, and sacrifice it on the altar of initiation. And the *nazars* were a class of Chaldean theurgists. We will show further that Jesus belonged to this class.<sup>29</sup>



<sup>26</sup> *Theosophical Glossary: Hair*

<sup>27</sup> *Blavatsky Collected Writings, (A MYSTERIOUS RACE) IV, p. 290*

<sup>28</sup> *Ibid.* (EDITOR'S NOTE TO “SHOULD MEN CUT THEIR HAIR?”) IV, p. 503; [responding to a short article by Alexander Wilder, written in defence of the practice of wearing long hair.]

<sup>29</sup> *Isis Unveiled, II p. 90*



### Jesus being a Nazarite, worn his hair wavy and curling, flowing down upon his shoulders, and parted in the middle of the head.

In a pretended letter of Lentulus, a senator and a distinguished historian, to the Roman senate, there is a description of the personal appearance of Jesus. The letter itself,<sup>30</sup> written in horrid Latin, is pronounced a barefaced forgery; but we find therein an expression which suggests many thoughts. Albeit a forgery, it is evident that whosoever invented it has nevertheless tried to follow tradition as closely as possible. The hair of Jesus is represented in it as “wavy and curling . . . flowing down upon his shoulders,” and as “*having a parting in the middle of the head after the fashion of the Nazarenes.*” This last sentence shows:

1. That there was such a tradition, based on the biblical description of John the Baptist, the *Nazaria*, and the custom of this sect.
2. Had Lentulus been the author of this letter, it is difficult to believe that Paul should never have heard of it; and had he known its contents, he would never have pronounced it a *shame* for men to wear their hair long,<sup>31</sup> thus shaming his Lord and Christ-God.
3. If Jesus did wear his hair long and “parted in the middle of the forehead, after the fashion of the Nazarenes” (as well as John, the only one of his apostles who followed it), then we have one more good reason more to say that Jesus must have belonged to the sect of the Nazarenes, and been called NASARIA for this reason and not because he was an inhabitant of Nazareth; for they never wore their hair long.

The Nazarite, who *separated* himself unto the Lord, allowed “no razor to come upon his head.” “He shall be holy and shall let the locks of the hair of his head grow,” says *Numbers*.<sup>32</sup> Samson was a Nazarite, *i.e.*, vowed to the service of God, and in his hair was his strength. “No razor shall come upon his head; for the child shall be a Nazarite unto God from the womb.”<sup>33</sup> But the final and most reasonable conclusion to be inferred from this is that Jesus, who was so opposed to all the orthodox Jewish practices, would *not* have allowed his hair to grow had he not belonged to this sect, which in the days of John the Baptist had already become a heresy in the eyes of the Sanhedrim. The *Talmud*, speaking of the *Nazaria*, or the Nazarenes (who had abandoned the world like Hindu yogis or hermits), calls them a sect of physicians, of wandering exorcists; as also does Jervis. “They went about the country, living on alms and performing cures.”<sup>34</sup> Epiphanius says that the Nazarenes come next in heresy to the Cerinthians whether having existed “before them or after them, nevertheless *synchronous*,” and then adds “all Christians at that time were equally called *Nazarenes*.”!<sup>35, 36</sup>

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<sup>30</sup> [Grynaeus, *Monumenta S. Patrum Orthodoxographa*, Vol. I, p. 2; Basileae, 1569. Cf. King, *Gnostics*, etc., p. 69 (1<sup>st</sup> ed., 1864).]

<sup>31</sup> *1 Corinth.* xi, 14

<sup>32</sup> vi, 5

<sup>33</sup> *Judges* xiii, 5

<sup>34</sup> I.M. Yost, *The Israelite Indeed*, Vol. II, p. 238; *Talmud, Mishnah Nazir.*

<sup>35</sup> *Panarion*, lib. I, tom. II, Haer. XXIX, i; XXX, i



**Animal Magnetism, the alter ego of Electricity, is none other than the universal Life-Force or Fohat, individualised and polarised to attraction or repulsion. It penetrates and moves Matter regardless of porosity.**

If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores, then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas, in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured.<sup>37</sup>

**How? The Will of one person traverses space, envelops the body of another, penetrates through his pores, and forces him to a predetermined action, if the latter's faculties are weaker.**

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I *will*, and my limbs obey. I *will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will*; for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *pre-existent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the "principle of life" — the *ākāśa*? Granted

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<sup>36</sup> *Isis Unveiled*, II p. 151

<sup>37</sup> *Blavatsky Collected Writings*, (THE SUBSTANTIAL NATURE OF MAGNETISM) VIII, pp. 322-23; [quoting Dr. Hall's paper from the *Scientific Arena*, July 1886.]



that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit — *i.e.*, *will* — are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. “He wills,” says Du Potet, “and *organized* matter obeys. It has *no poles*.”<sup>38</sup>

**Likewise, the pregnant woman transmits mental images to the unborn child.**

There are several well-recognized principles of science, as, for instance, that a pregnant woman is physically and mentally in a highly impressible state. Physiology tells us that her intellectual faculties are weakened, and that she is affected to an unusual degree by the most trifling events. Her pores are opened, and she exudes a peculiar cutaneous perspiration; she seems to be in a receptive condition for all the influences in nature. Reichenbach’s disciples assert that her *odic* condition<sup>39</sup> is very intense. Du Potet warns against incautiously mesmerizing her, for fear of affecting the offspring. Her diseases are imparted to it, and often it absorbs them entirely to itself; her pains and pleasures react upon its temperament as well as its health; great men proverbially have great mothers, and *vice versa*. “*It is true that her imagination has an influence upon the foetus*,” admits Magendie, thus contradicting what he asserts in another place; and he adds that “sudden terror may cause the death of the foetus, or retard its growth.”<sup>40</sup>

In the case recently reported in the American papers, of a boy who was killed by a stroke of lightning, upon stripping the body, there was found imprinted upon his breast the faithful picture of a tree which grew near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning. Now, this electrical photography, which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child. *Her pores* are opened; she exudes an *odic* emanation which is but another form of the *ākāśa*, the electricity, or life-principle, and which, according to Reichenbach, produces mesmeric sleep, and consequently is *magnetism*. Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother’s mind, its image is instantly projected into the astral light, or the universal ether, which Jevons and Babbage, as well as the authors of *The Unseen Universe*, tell us is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and repercussing more or less violently, impresses itself upon the foetus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring.<sup>41</sup>

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<sup>38</sup> *Isis Unveiled*, I p. 144

<sup>39</sup> [*i.e.*, vital nerve force or magnetic fluid, animal magnetism, prana.]

<sup>40</sup> *Précis élémentaire de physiologie*, p. 520; [p. 433 in Engl. tr. of 1824.]

<sup>41</sup> *Isis Unveiled*, I pp. 394-95



**In prehistoric rites of initiation, the neophyte with hair streaming out in every direction, as if the head was electrified, was made to kneel before the hierophant.**

Six centuries before the Christian era, Thales is said to have discovered the electric properties of amber; and yet the later researches of Schweigger, as given in his extensive works on symbolism, have thoroughly demonstrated that all the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest Mysteries recorded in history, those of Samothrace. Diodorus of Sicily, Herodotus, and Sanchoniathon the Phœnician — the oldest of historians — tell us that these Mysteries originated in the night of time, centuries and probably thousands of years prior to the historical period. One of the best proofs of it we find in a most remarkable picture, in Raoul Rochette's *Monuments Inédits D'Antiquité Figurée, Grecque, Étrusque et Romaine*,<sup>42</sup> in which, like the "erect-haired Pan," all the figures have their hair streaming out in every direction — except the central figure of the Kabeiri-an Demeter, from whom the power issues, and one other, a kneeling man.<sup>43</sup> The picture, according to Schweigger, evidently represents a part of the ceremony of initiation. And yet it is not so long since the elementary works on natural philosophy began to be ornamented with cuts of *electrified* heads, with hair standing out in all directions, under the influence of the electric fluid. Schweigger shows



that a *lost natural philosophy of antiquity* was connected with the most important religious ceremonies. He demonstrates in the amplest manner, that *magic* in the prehistoric periods had a part in the mysteries and that the greatest phenomena, the so-called miracles — whether Pagan, Jewish, or Christian — rested in fact on the arcane knowledge of the ancient priests of physics and all the branches of chemistry, or rather alchemy.<sup>44</sup>



<sup>42</sup> [Paris: Imprimerie Royale, 1833, Plate LVIII. See the original image on the last page of this paper.]

<sup>43</sup> Ennemoser, *The Hist. of Magic*, Vol. II, p. 51; and Schweigger, *Introd. to Mythology through Natural History*, Halle, 1836, pp. 132, 228; [cf. “. . . a remarkable picture in the work of Raoul Rochette . . . which is unmistakeably a representation of an initiation into the mysteries of the mother of the gods, or of the Eleusinian Demeter. Like the erect-haired one, as Pan was called, all the figures here have their hair streaming out on all sides, with the exception of the mysterious or Cabiric Demeter, from whom the idea is that the power issues, and a person who kneels, and who, as it seems, is about to be initiated into the mysteries. There are twelve heads with such erect hair.” *Hist. of Magic, ibid.*]

Image: Detail of “Sacrifice de Polyxène et Mort d’Astyanax” (Plate LVIII) in: Désiré Raoul Rochette, *Monuments Inédits D’Antiquité Figurée: Grecque, Étrusque et Romaine*. Paris: Imprimerie Royale, 1833; pp. 334-37, q.v. See complete image on the last page. — ED. PHIL.]

<sup>44</sup> *Isis Unveiled*, I pp. 234-35



## Trials of the Sun Initiate: two versions from the notes of HP Blavatsky compared.

INITIATIONS (FRAGMENT), VII  
pp. 275-76

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte — representing the Sun, as “*Sahasrakirana*,” “he of the thousand rays” — is shown kneeling before the “Hierophant.” The latter is in the act of cutting off *seven locks* of the neophyte’s long hair,<sup>45</sup> and in the following —

(2) illustration, the postulant’s bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.<sup>47</sup> This was enacted in India. In trans-Himālayan regions it was the same.

TRIAL OF THE SUN INITIATE, XIV  
pp. 361-62

In the mystical representations of his character, Viśvakarman is often called Vithobā, and is pictured as the “Victim,” the “Man-God,” or the Avatāra crucified in space:

[At this point the WMS., pp. 207-9, reads as follows:

In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected — together with the test, the following details are found.

(1) The neophyte representing the sun as Sahasra-Kirana — “he of the thousand rays” — is shown kneeling before the hierophant. The latter is in the act of cutting off *seven locks* of the neophyte’s long hair,<sup>46</sup> and, in the following

(2) illustration, the postulant’s bright crown of golden beams is thrown off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.<sup>48</sup> This was enacted in India. In trans-Himālayan regions it was the same.

<sup>45</sup> See *Judges* xvi, again, where Samson, the symbolical personification of the Sun, the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i.e.*, kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the “*upāsaka*” IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

<sup>46</sup> See *Judges* xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of “seven green withes,” etc.

<sup>47</sup> No need of explaining that Sanjñā — pure spiritual conscience — is the inner perception of the neophyte (or chela) and initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues — to be gained by the Sakridāgāmin (the candidate “for new birth”) they could be attained by him only through severe trial and suffering.

<sup>48</sup> No need of explaining that Sanjñā, pure spiritual *conscience* is the *inner* perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the *seven* locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the sakridāgāmin (the candidate “for new birth”) they could be attained by him only through severe trials and suffering.



In order to become a “perfect One,” the Sakridāgāmin (“he who will receive new birth,” *lit.*) had, among other trials, to descend into Pātāla, the “nether world,” after which process only he could hope to become an “Anāgāmin” — “one who will be reborn no more.” The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation — we have no right to enumerate these or speak of them — was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell — it was delayed, often entirely lost for him.

These rites lasted seven days.<sup>49</sup>

In order to become a “Perfect” one the sakridāgāmin (“he who will receive new birth,” *lit.*) had, among other trials to descend into pātāla, the “nether world,” after which process only he could hope to become an anāgāmin — “one who will be reborn no more.” The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the *World of Gods* (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more initiation was proceeded with; if he fell — *it was delayed*, and often entirely lost for him.

These rules lasted *seven* days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning.

(4) On the fourth day he was tied, extended full length, and with his arms stretched out on *a wooden lathe*, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights.]<sup>50</sup>



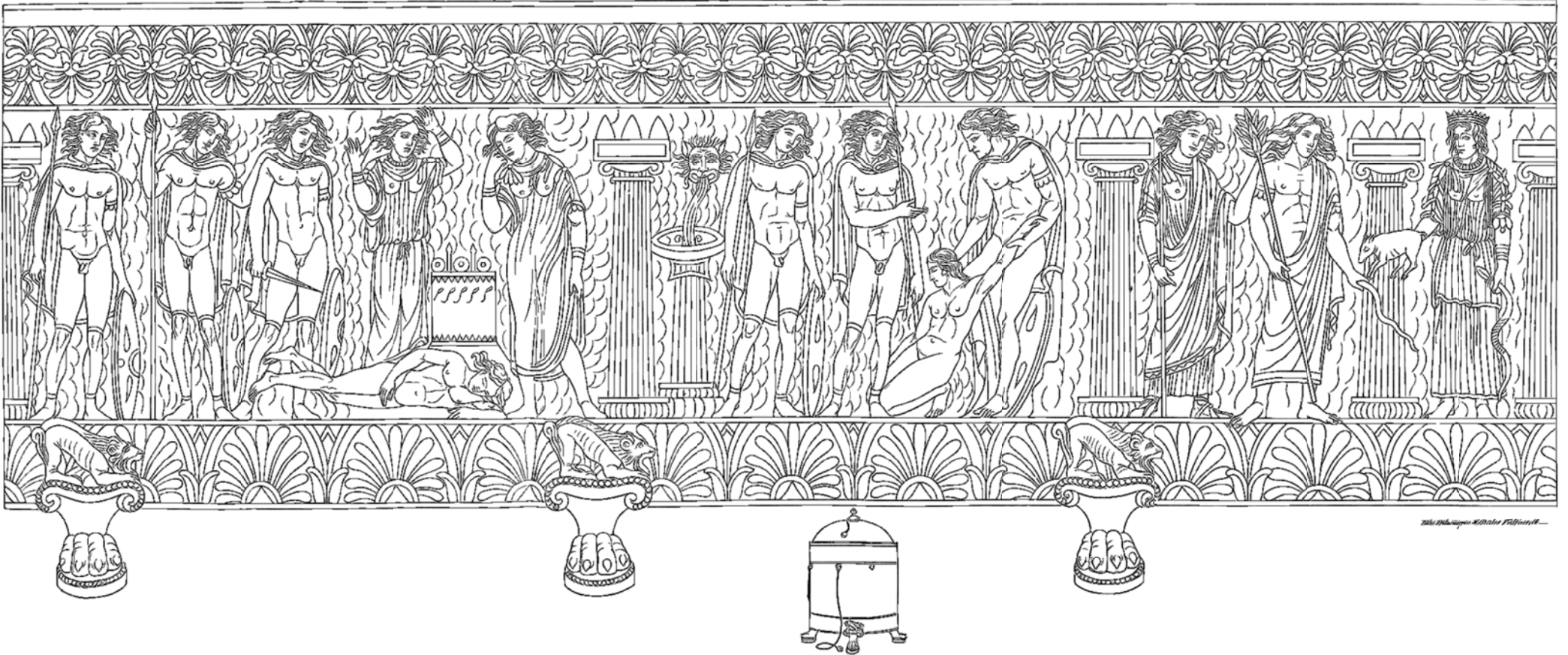
<sup>49</sup> Blavatsky *Collected Writings*, (INITIATIONS — FRAGMENT) VII, pp. 275-76

<sup>50</sup> *Ibid.* (THE TRIAL OF THE SUN INITIATE) XIV, pp. 361-62



SECRET DOCTRINE'S THIRD PROPOSITION SERIES  
ETRUSCAN RITE OF INITIATION

Pl. LVIII.



Sacrifice de Polyxène et Mort d'Astyanax (Plate LVIII) in: Désiré Raoul Rochette,  
*Monuments Inédits D'Antiquité Figurée: Grecque, Étrusque et Romaine.*  
Paris: Imprimerie Royale, 1833; pp. 334-37, q.v.

