

*The philosopher's stone is
Triune Unity and the end
of all philosophers.*



The Love of Gods, an offering to the Master within.

Contents and abstract of central ideas¹

Part 1. Mystery is the negation of common sense, just as metaphysics is a kind of poetry.

Ten axiomatic propositions of eastern philosophy.

The cornerstone of Magic is a proficient knowledge of magnetism and electricity, their qualities, correlations, potencies, and effects in and upon the animal kingdom and man. 17

Plants too are endowed with mystical properties, yet the secrets of the herbs of dreams and enchantments are lost to European science, except in a few marked instances, such as opium and hashish. 17

True Magic is Spiritual Wisdom.

Nature is the material ally, pupil, and servant of the magician; Theosophy, the faithful ally of true science, religion, and philosophy. 18

The true Theosophist is an original thinker who, inspired by the innate powers of his soul, can read and comprehend the Book of Nature; and, guided by his intuitive faculty alone perceives the immutable laws that govern Universe and Man, and lives the life prescribed by holy writ. 18

Akasha and Astral Light compared and contrasted (Table). 18

Part 2. There are two kinds of seership, spiritual and sensuous.

Spiritual seership is pellucid vistas of cosmic splendour; sensuous, hazy glimpses of Truth distorted by matter.

The adept, by suspending the mechanical action of the brain, sees as clearly as Truth herself whereas, the clairvoyant, being unable to control the vibrations of the astral waves, can only see distorted images coloured by the medium of his brain. 21

¹ Frontispiece by Philaletheians UK, one of [The Crown Jewels of Theosophy](#).

Wealth does not bring about excellence, but the Supreme Good, by allowing our spiritual Ego to confabulate with Gods, it makes wealth and everything else good in us. 21

This is the Socratic conception of the Good Life, when Nature lifts her dark veils and reveals secrets we would vainly seek to extort from her during the day — a state which Plotinus and Apollonius called Union to Deity, the ancient Yogins, Ishvara; and the modern, Samadhi. 21

Phantasy is an impediment to our intellectual conceptions; hence, when we are agitated by the inspiring influence of Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and ecstasy are contrary to each other. 22

Strangled in the coils of the Ancient Serpent, the medium needs a foreign intelligence to paralyse his feeble brain, thereby inducing abnormal seership (so-called clairvoyance). But the Adept, by a simple exertion of his Will and Soul-Power, can do anything he pleases in the blink of an eye. 22

Part 3. The exercise of Will-power is the highest form of prayer, followed by an instant response.

Eight Vedantic precepts of man's mystic powers, and their appellations.

There are external and internal conditions, which affect the determination of our will upon our actions. The closer the union of Wisdom and Intelligence (the former ruling the latter), the more serene man's destiny shall be, and the less dangerous the external conditions. 25

Man is the sole author of his destiny; it then either fixes him like a shell against the immovable rock, or carries him away like a feather in a whirlwind raised by the merit of his actions. 25

The soul of man has always possessed the Promethean power of foreseeing futurity, though this power is dimmed to the mortal eye. 26

Part 4. An illusionary "double" or doppelganger can be projected to any location.

There are three kinds of "doubles" or astral bodies.

1 The most material double. 27

2 The middle, or psycho-physical double. 27

3 The truly spiritual double. 27

Semi-Exoteric Constitution of Man (Table). 27

The mystery of the fluttering phantom-hand solved.

The power of the astral body to manifest itself through the phantom-hand has been exploited by necromancers to deceive the credulous. 29

Driven by the will of the cataleptic medium (unconsciously to the outer man), the phantom-hand is an extrusion of the medium's astral member. 29

Pure spirits will not and cannot show themselves objectively; those that do are not pure spirits, but elementary and impure. Woe to the medium who falls a prey to such! 29

The same principle, involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of the medium's entire astral body. However,

mediums are more often than not diseased and, in most cases, their children and close contacts too. 30

The Eastern Adepts are in perfect mental and bodily health; they cannot be victims of disease. They form their astral body from the Augoeides and the illusional Mayavi-Rupa (not the vital astral body) downwards and, by the power of their occult knowledge illumined by untaught light, produce extraordinary feats anywhere and everywhere. 30

When the Adept's astral body begins oozing out like a vapoury cloud, two forms appear: the second being an exact duplicate of the first, only slightly more shadowy. 31

Though the materialized form (périsprit) is the medium's astral body, sometimes the form knows more than the medium itself, for the intellectual perception of the astral entity is much higher than the intelligence of the medium in its normal state. 31

While most of the mundane manifestations, those which neither need nor show intelligence nor great discrimination, are produced mechanically by the double of the medium, any subjective experiences (hence unprovable and unverifiable) emanate from the medium's moral, intellectual, and physical purity. Elementals have naught to do with subjective manifestations. In rare cases it is the divine spirit of the medium itself that guides and produces them. 32

Spirit, being the Supreme Essence (ever unknown and unknowable), has no form. The idea of form implies materialism. Astral souls can assume forms, but form is not their permanent state. The more material is our soul, the more material is our conception of spirit. 32

Part 5. Feats and wonders by learned thaumaturgists, skilled in occult science.

Conjuration, ceremonies, circle-making, and incense-burning are as ridiculous as they are useless.

An eye-witness account of the interview of an English ambassador to the Court of the Teshoo Lama in Tibet, with Buddha incarnating in an 18-month-old Lama — yet with a demeanour of an old philosopher, grave and sedate, and exceedingly courteous. 34

An ex-Lutheran minister, proud of his anti-philosophical neologism, was set to expose the "great heathen" jugglery. 35

The Superior, an ascetic of great sanctity, declined to exhibit the phenomenon of "incarnation" until a certain talisman in possession of Madame Blavatsky, a carnelian engraved with a triangle, was exhibited. 36

Ghostly faces were made to peep at us out of the glassy bosom of the lake, as we sat at the door of the vihara. One of these was the countenance of the ex-minister's sister, whom he had left well and happy at home but who, as we subsequently learned, had died some time before he had set out on the present journey. 37

A 4-month-old infant was placed in the middle of the floor, those not belonging to the party were sent away, and two mendicants were posted at the entrance to keep out intruders. Alone the ex-minister sat close to the infant. Shortly after, the movements of the infant's limbs suddenly ceased, and his body became rigid. Then, the baby-in-arms jerked violently into a sitting posture, like an automaton, and stood erect as a man! 37

"It was as if the Superior's spirit had entered the little body, and was looking at me through the transparent mask of the baby's face," noted the former minister of religion, his positivism having received a deathblow. 38

Part 6. The adept-magician can release the astral soul from the cremated remains.

In Japan and Siam there are two orders of priests, public and strictly private. Their existence is known but to select natives, never to foreigners, and their powers are never displayed in public. 39

One remarkable example of the power of these magicians is the release of the astral soul from the cremated remains of members of the royal family and high dignitaries, in special ceremonies performed in subterranean temples, and in strict secrecy. 39

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons; they are mixed with water into a paste and, after being moulded into the desired shape, are baked and then gilded. The wealthy send the bones of their defunct relatives to be ground and fashioned there. 39

Thus the adept-magician can facilitate the withdrawal of the astral soul of the deceased, which otherwise might remain stupefied for an indefinite period within the ashes.

If our scientists are unable to replicate the mummy-embalming art of the Egyptians, how much greater would be their surprise to see, as we have, dead bodies preserved by alchemical art, so that after the lapse of centuries they seem as though the dead were but sleeping. The complexions are fresh, the skin as elastic, the eyes as natural and sparkling as though they were in the full flush of health, when the wheels of life had been stopped but an instant before. 40

When a rich man desired to be interred in company, messengers were sent throughout the country with the Lama-embalmers, and children just dead by natural causes were selected. Poor parents were only too glad to preserve their children in this poetic way, instead of abandoning them as fodder to worms and beasts. 41

Part 7. The disappearance from sight of a flame, symbol of Divine Light, does not imply its actual extinction.

The spirit of the flame is inextinguishable.

Abbé Huc, while conversing with one of the Lamas at the lamasery of Kumbum, his friend suddenly stopped talking and began listening to an inaudible message from his Shaberon, who summoned him to another lamasery many days' journey from Kumbum. While the Lama's physical frame remained locked in a room by another Lama, his aerial body arrived at the far-off lamasery instantly. 42

The Hermetic philosophers taught that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner vision, which is adapted to the things of that other and more real universe. 43

The same rule applies to sound: hearing with the spirit, time and distance offer no impediments. Thus, two adepts at the antipodes of the earth may converse with each other as if they were in the same room; their will-power is all-sufficient. 43

To soar is nobler than to creep.

If the men of science were to study ancient philosophy they would go by leaps toward the dazzling Truth, instead of creeping, snail-like, as at present. 44

Prof. Tyndall's experiments with magical flames brought him to the threshold of arcane science. One step further, and he would have comprehended how adepts can converse at great distances. 44

A fire was kindled of branches of the Bael tree, and certain sacrificial herbs were sprinkled upon it. Then a simple mendicant interrogated the flames, which leaped roaring skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, and south; each motion having its distinct meaning in a code of signals well understood. 45

When the interview with the flame-spirits was concluded, the mendicant began walking back home, keeping up a wailing monotonous chant to the rhythm of which the sensitive flame kept time, but with a marvellous modulation of hissing and roaring, until he was out of sight. 45

Part 8. Pure Buddhism possesses all the breadth that can be claimed from a doctrine, at once religious and scientific.

Its tolerance excites the jealousy of none.

In Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions (as in Brahmanism), the secret philosophy, and the popular religion. The former adheres to the spirit of Buddha's original teachings, which show the necessity of intuitional perception, corroborated by deductive reasoning therefrom. 46

From a reckless profligate and atheist, Chandashoka became Dharmashoka, the beloved of the gods, and never was the purity of his philanthropy surpassed by any earthly ruler. Chandragupta Maurya, his famous grandfather, had united all India under his powerful sceptre. The Buddhism of Nepal alone had remained faithful to the primeval ancient faith. 46

The most efficacious means of obtaining knowledge and preparing for the reception of inner wisdom are meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds, kind words, good will to all, and oblivion of self. 47

The Buddhist and Lamaist saints are renowned for their unsurpassed sanctity, philanthropic devotion to humanity, tender affection to the weak and poor, to the lowly and oppressed, and boundless mercy to all creatures whether great or small. 48

The sacred tree of Kumbum has since bloomed more vigorously than ever before. The inscriptions on its leaves are in Senzar, the sacred language of the Adepts, and comprise the whole Dharma of Buddhism and the history of the World. 48

Part 9. Magnetism is the alphabet of magic.

The glorified human spirit is far more beautiful than its physical capsule.

Many of the lamaseries contain schools of magic, and some nuns possess marvellous psychological powers. To avoid encounters with Mussulmans and other sects, they travel by night alone, unarmed, and without the least fear of wild animals, for these will not touch them. At the first glimpses of dawn, they take refuge in caves and viharas prepared for them at calculated distances. 49

A travelling Buddhist nun, without moving from the place where she was sitting on the ground, picked up a freshly-cut rose from my nosegay, laid it on her lap, began drawing together invisible material from the surrounding atmosphere, and lo and behold: poised in mid-air, appeared a copy of the bloom I had given her, faithful to the last tint and the last petal, but a thousand-fold more gorgeous in hue and exquisite in beauty. 49

It is idle for anyone to attempt at understanding either the theory or the practice of Magic, until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized. 50

Everyone emits magnetic exhalations (aura), most intensely from the extremities, and even if one is in perfect physical health, his exhalations may have a morbid influence for others. Therapeutic manipulations, such as the apostolic "laying on of hands," transmit antipathetic magnetism, and the Hindus do wisely in following the precept of Manu to avoid hand-shaking. 51

In many countries there is an instinctive repugnance to stepping across a man's shadow, especially if red-haired.

Treachery and other vices are supposed to accompany the rufous complexion. 51

When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action in the brain generates more electricity, thereby augmenting magnetism. It would be imprudent for anyone to pass through someone else's shadow. 51

The role of microorganisms in the transmission of infections by contact (contagious diseases) is well-known in the West. However, the germs of moral contagion are far more infectious and pernicious. The Oriental people know instinctively how to protect themselves from impure magnetism: it penetrates the skin without leaving any mark, causing often incurable maladies. 51

Another belief in some parts of Russia and in India, is that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink. 52

Likewise, the sinking of the maiden's May wreath of green leaves is attributable to its being impregnated with an unhealthy magnetism leading to early death — all such magnetisms having an attraction for the earth at the bottom of the stream. 53

The witch, who uses her venomous mesmeric powers to injure, can expect death at any moment for every Hindu finds it lawful to kill her. 53

Part 10. The Todas resemble the statue of the Grecian Zeus, in majesty and beauty of form.

The Todas neither practice polyandry nor they have children belonging to them. Those who may be seen in their company are the Badagas, a Hindu tribe totally distinct from the Todas: they clothe, feed, and serve them, and look upon them as a divinities. 55

Unlike other natives, the Todas despise jewellery and never wear anything but a large black drapery or woollen blanket; they never drink anything but pure milk; they have herds of cattle but neither eat their flesh, nor do they force their beasts to plough or work; they neither sell nor buy; they never use nor carry weapons, not even a simple stick. 55

The Todas live in huts with a single entrance and without windows or chimney. Nobody ever saw the funeral of a Toda, or any old men among them. They are never taken sick with cholera, or other deadly diseases, while thousands die around them. Moreover, in a country swarming with wild beasts, neither tiger, serpent, nor any other predatory animal was ever known to touch either a Toda or their cattle. 56

The Todas seem few in number, however, no one has (or ever will) have a chance of numbering them; they are not born of Toda mothers, nor of Toda parentage: they are the children of a certain very select sect, and are set apart from their infancy for special

religious purposes. When their solitude is profaned by the avalanche of "civilization," the Todas retreat to other parts, as unknown and more inaccessible than the Nilgiri hills. 56

Part 11. Shamanism is the heathenism of Mongolia, and one of the oldest religions of India.

In is an offshoot of primitive theurgy, a practical blending of the visible with the invisible world.

True Shamanism can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama Buddha can be interpreted by the fetishism of some of his followers in Siam and Burma. It is in certain lamaseries of Mongolia and Thibet that Shamanism has taken refuge; and there, it is practiced to the utmost limits of intercourse allowed between man and spirit. 58

Over the Potala Palace, in Lhasa, the sceptre of the Bodhisattva may be seen floating in the air; its motions bring justice by regulating the actions of the community. 59

The lives of certain Lamas in Sikkim are miracles in themselves because they show what a determined will and purity of life and purpose can accomplish, and to what degree of preternatural ascetism a human body can be subjected and yet reach a ripe old age. No Christian hermit has ever dreamed of such refinement of monastic discipline. The aërial abode of Simeon Stylites would appear child's play before the fakir's and the Buddhist's inventions of will-tests. 60

Part 12. The philosopher's stone is no stone, it is Triune Unity and the end of all philosophers.

Man is also a stone, potentially, a living foundation upon which he can build a temple, pure as flaming diamond, fit for his Higher Self to shine through him and become a beneficent power on earth.

That is how the man of clay becomes a temple of God on earth. 62

The faculty of walking on air relates to the projection of the astral entity in a seemingly physical form, and not to bodily transportation. This phenomenon is no more a miracle than one's reflection in a looking-glass. 63

As every man is surrounded by an aura of his magnetic emanations, he can transport himself (in imagination) wherever he likes. But when his thought, regulated and intensified, is guided by that powerful magician, the educated Will, he can project his astral double to a great distance. 63

Part 13. The longevity of Lamas and the Talapoins of Siam is proverbial.

The Yogis in the days of Marco Polo, as well as in our times, use that which may appear to be quicksilver, but is not. What Paracelsus and the alchemists meant by mercurius vitae, was the aura (living spirit) of silver, not the argent vive; and this aura is certainly not the mercury known to our physicians and pharmacists. 65

The old Yogis, as well as the modern Lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. We have seen them healing the most rebellious wounds in a few days, and restoring broken bones to good use in as many hours. 66

Part 14. To deride wonders is easy; to explain them, troublesome; to dissect scientifically, impossible.

How the brave warrior's feet proved less nimble than his tongue.

No country in the world can boast of more medicinal plants than Southern India, Cochin, Burma, Siam, and Ceylon. Yet the European physicians settle the case of professional rivalry by treating the native doctors as charlatans and quacks. 67

Where large crowds are gathered, the Europeans come across serpent-charmers, fakirs-mesmerizers, thaum-working sannyasins, and so-called "jugglers." 67

Two men and a child, in a small village near Dakka, had become the victims of a ferocious Bengal tiger searching for her two cubs (which had been carried away by a daring hunter), when an old fakir saw the situation and understood it at a glance. Chanting a mantra, he went straight to the beast which, with flaming eye and foaming mouth crouched near a tree ready for a new victim, and began a regular process of mesmerisation. A terrific howl was then heard, gradually subsiding into a series of plaintive broken sobs, as if the bereaved mother was uttering her complaints, and the tigress made a tremendous leap at the feet of the holy man, in the dust, and writhing. 69

A few moments later she remained motionless, with her enormous head laid on her forepaws, and her bloodshot but now mild eyes riveted on the face of the fakir. Then the holy man sat beside her, tenderly smoothed her striped skin, and patted her back until her groans became fainter and fainter. Half an hour later, all the village was standing around in amazement: the fakir's head lying on the tigress' back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it. 69

Can European tamers, with their white-hot iron rods, do as much? 69

The stories, hitherto considered fables, of Khrisna and Orpheus charming the wild beasts, thus receives its corroboration in our day. There is not a single European in India who could have, or has ever, boasted of having penetrated into the enclosed sanctuary within the pagodas. Neither authority nor money has ever induced a Brahman to allow an uninitiated foreigner to pass the threshold of the reserved precinct. 70

The Hindus, mild, patient, long-suffering, whose very apathy saved the British from being driven out of the country in 1857, would raise their hundred million of devotees as one man at such a profanation; regardless of sects or castes, they would exterminate every Christian invader. 70

Part 15. Shamanism and its spirit-worship, is the most despised of all surviving religions.

Still, many Russians are convinced of the Shamans' supernatural powers.

Whenever the Shamans assemble to worship it is always in an open space, or a high hill, or in the hidden depths of a forest — reminding us of the old Druidical rites. 72

The small bells of brass and iron worn by the Shamans on the priestly robe of deerskin, or the pelt of some other animal reputed magnetic, are used to drive away the malevolent spirits of the air, a superstition shared by all the nations of old, including Romans, and even the Jews, whose golden bells tell the story. 73

When "the spirit has spoken," the Shaman's hand is drawn by some occult power toward the top of the staff, which is covered with hieroglyphics. With his palm pressing upon it, he is then raised to a considerable height in the air, where he remains for some time. 73

Shamans often prophesy eclipses, other astronomical phenomena, and consequential events. In 1847, a Shaman in a distant part of Siberia prophesied and accurately detailed the issue of the Crimean war. The particulars of the prognostication being carefully noted by those present at the time, they were all verified six years later when the war started. 73

The Shamans of Siberia are ignorant and illiterate. Those of Tartary and Thibet, few in number, are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are mediums in the full sense of the word; the latter, magicians. 74

The Shaman, who had become our protector in those dreary deserts, left his place on the sheepskin and, going outside the Tartar tent, placed a dried-up goat's head with its prominent horns over a wooden peg and then, dropping down the felt curtain of the tent, remarked that no living person would venture in, for the goat's head was a sign that he was "at work." 75

After that, placing his hand in his bosom, he drew out a little stone about the size of a walnut and, carefully unwrapping it, proceeded to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay dreadful. Fortunately, this state did not last long. 75

For over two hours, the most substantial and unequivocal proofs that the Shaman's astral soul was travelling, at the bidding of our unspoken wish, were given to us. 75

When the Katchi of Lhasa was apprised of our critical situation in the desert, we were rescued by a party of twenty-five horsemen who had been directed by their chief to find us at the place where we were, which no ordinary man could have known. 77

Those who are familiar with the illimitable powers of the human soul may conclude that the "spiritual double" of the Shaman did not act alone, for he was no adept but simply a medium. According to a favourite expression of his, as soon as he placed the stone in his mouth, his "father appeared, dragged him out of his skin, and took him wherever he wanted," and at his bidding. 77

One who has only witnessed the sleight-of-hand performances of European prestidigitateurs, will be amazed at such open-air and off-hand exhibitions of Hindu jugglers and fakirs. 77

Part 16. The Kurdish rites and doctrines are purely magical and magian.

They unify the mysticism of the Hindu with the practices of the Assyrio-Chaldean magians.

In the eastern parts of Turkey and Persia have dwelt, from time immemorial, the tribes of Kurdistan, vast portions of whose territory they will not give up to please Turkey. The Kurds are of purely Indo-European origin, without a drop of Semitic blood in them. 79

One of these Kurdish tribes is noted for its fire-worshipping predilections. On the altar burns an old-fashioned silver lamp with three wicks. Its upper part is heart-shaped, and the apertures from the wicks form a triangle; its centre is covered by an inverted heliotrope attached to a gracefully-curved stalk proceeding from the handle of the lamp. Clearly, this is one of the sacred vessels used by the ancient Magi in their sun-worship rituals. 80

A very expensive saddle, a carpet, and two Circassian daggers, richly mounted and chiselled in gold, had been stolen from our tent. The Kurds took Allah as their witness, the culprit could not belong to their tribe. 80

A sorcerer was summoned to help identify the thief.

An elderly man, whose pyramidal turban touched the top of the tent, unscrewed the cover of a round mirror, breathed upon it for ten minutes, and then wiped off the moisture from the glass with a packet of herbs, while muttering incantations in a low voice. Gradually, the glass became more brilliant, till it began radiating refulgent phosphoric rays in every direction. 81

A few more seconds, and there appeared the well-known saddle, carpet, and daggers, which seemed to be rising as from a deep clear water, and becoming with every instant more definitely outlined. 82

A still darker shadow appeared hovering over the stolen objects, which gradually condensed itself, and then we saw the full figure of a man crouching over them. It was the Tartar who came to us last night, offering to sell his mule! 82

The image disappeared, but the sorcerer remained motionless. After muttering some strange words and singing a slow monotonous song, he said that the fate of the robber will be revealed tonight. 82

Later on we saw the robber lying on his back, in a pool of blood across the saddle, and two other men galloping off at a distance. The old man, leaving the tent, called the Kurds standing outside and gave them instructions. Two minutes later, a dozen of horsemen were galloping off at full speed down the side of the mountain, upon which we were encamped. 82

Early next morning the Kurds brought back the saddle, covered with coagulated blood and said that, upon coming close to the fugitive, they saw two horsemen disappearing over the crest of a distant hill, and found the Tartar thief dead on the saddle, exactly as we had seen him in the magical glass. He had been murdered by the two brigands whose evident design to rob him was interrupted by the sudden appearance of the party sent by the elderly sorcerer. 83

Part 17. The plastic power of imagination, when impregnated with the potentiality of good or bad, generates a current which attaches itself to anyone who comes within it.

“Evil eye” is the effect of venomous thoughts from the spell a malicious person.

Most remarkable results are produced by the Eastern “wise men,” by simply breathing upon a person whether with good or bad intent: this is pure mesmerism. Among the Persian dervishes who practice it, their animal magnetism is strengthened by the direction of the wind. 84

The employment of breath by a sorcerer, as an adjunct to his nefarious purpose, is illustrated in several terrible cases recorded in the French annals — notably those of several Catholic priests. Emperor Constantine prescribed the severest penalties against those who employ sorcery to do violence to chastity, and excite unlawful passion. 85

A revolting offence of Jesuitical sorcery.

In one of the most sticking cases, Fr. Jean-Baptiste Girard was tried before the Parliament of Aix, France, in 1731, for the seduction of his parishioner, Mlle. Catherine Cadière of Toulon, a young lady noted for her beauty, piety, and exemplary virtue. 85

By sophistry and the excitation of her religious fervour, the sorcerer kept up this illicit relation for months, without his victim suspecting that she (or he) had done anything wrong. 85

Girard persuaded Cadière that "spiritual visions" and various birthmarks (stigmata) on her body were signs of sainthood. In fact, birthmarks are the effects of maternal imagination, under a state of excitement, upon the foetus. 86

The sorcerer is a public enemy, and even mesmerism can be turned into the worst of sorceries.

Between theoretical Occultism or Theosophy, and practical Occultism or Occult Science, there is an abyss. While study of the former is harmless and may do good, study of the latter, being the "Science of Good and Evil," is fraught with perils and pitfalls. 87

The student of Occult Arts, who is neither intellectually nor ethically fit, will be unable to discern the Right from the Left Path. He will bring upon himself and his family unexpected woes and sorrows, never suspecting from whence they came. 87

Only Absolute Unity, physical and metaphysical, can provide safe passage to the other shore. Having pledged himself to Occultism, whoever indulges in the gratification of worldly love or lust, must feel an almost immediate result: that of being irresistibly dragged from the glorious divine state down to the plane of gross matter. 87

Those who have a voice in the education of the masses should first learn and then teach, that the safest guide to happiness and enlightenment are those writings which have descended to us from the remotest antiquity. 88

Magical (spiritual) powers exist in every man, and those few who are thus empowered and feel called to teach, are ever ready to pay the price of discipline and self-conquest which their development exacts. 88

Part 18. The subjective end of matter, is pure spirit; the objective end, crystallised spirit.

There being but One Truth, man requires but One Church, which is the Temple of God within us, walled-in by dense matter.

Only the pure crystalline heart can see God and feel at one with All. 89

The Abstract Triad is the vehicle of Unmanifested Deity, and symbol of the Universe to be.

The trinity of nature is the lock of magic, and the trinity of man the key that fits it. 90

The secrets of heaven and earth have always been accessible to those who could look at Isis unveiled and bear the awesome majesty of Truth. 90

The Ineffable Name is a ray of Immaculate Light emerging from the fathomless Darkness by the power of Word. It is Deity Itself, but not "God." 90

The study of practical magic, except in its broad philosophical overlay, is impracticable among Westerners, for they lack the phenomenal powers of endurance, mental and physical, of the Easterners and their temperamental idiosyncrasies. 90

Polluted by centuries of dogmatic superstition, and by an inbred sense of superiority over those whom the English term so contemptuously "niggers," the white European would

hardly submit himself to the practical tuition of either Copt, Brahman, or Lama. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until the perennial fountainhead of Truth triumphs over cold sophistry. 90

Part 19. Modern Spiritualism is neither a science, nor a religion, not even a philosophy.

To the spiritualists we offer philosophical deduction, instead of unverifiable hypothesis; scientific analysis and demonstration, instead of indiscriminating faith.

Philosophy frees them from the humiliating necessity of accepting the oracular teachings of "intelligences," which have less intelligence than a child. Otherwise, Spiritualism will continue vegetating, repulsed by scientists and theologians alike. 92

Bewildered by the contradictions they encounter, the spiritualists wait in vain for their tentative hypotheses to be verified by further experience. 93

Iconoclastic spiritualists, attack rather than defend, pull down but do not rebuild.

Their fatal weakness is that they have but one theory to explain their challenged facts — the agency of human disembodied spirits, and the medium's complete subjection to them. They will attack those who hold different views with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question. 93

A distinguished Fellow of the Royal Society, and ardent evangelist for the cause of science, shows how Spiritualism can investigate the laws of the natural world and its phenomena. 94

Spiritualism is based on the fallacy that all phenomena are caused by the action of departed human spirits. The spiritualists: 94

(a) Have not looked at the nature of the immortal human spirit and its wonderful potentialities, its relation to the body, and the method of its purification and restoration to higher life. 94

(b) Cannot trace the disembodied human spirit, a "vital spark of heavenly flame," beyond the grave. 94

Part 20. Our work is done. The enemies of Truth have been all counted, and paraded for all to see.

Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope.

The theology of Christendom has been rubbed threadbare by the most serious minds of the day. Instead of expounding the rules of divine law and justice, it teaches but itself. In place of an ever-living Power, it preaches the Evil One, and makes him indistinguishable from God Himself! 96

As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of Divine Truth, in passing through the three-sided prism of man's nature, has been broken up into varicoloured fragments called religions. Combined, their aggregate represents one Eternal Truth; separate, they are but shades of human error and signs of imperfection. 97

Paganism is ancient wisdom replete with Deity. And today, it rules the world in secret.

Our fervent wish has been to show earnest seekers of Truth how they may lift aside the curtain and, in the brightness of the Eternal Night made Day, look with undazzled gaze upon Truth Unveiled. Oh Lanoo, seek darkness with the lamp of faith. 97

Part 21. If ye love me, keep my commandments.

Commentary on John xiv, 15–17.

Who exactly is John's "Father"? 98

Who or what is the "Spirit of Truth"? 98

The "Father" dwells in the inmost chamber of the heart, above and beyond material and astral form. He is our personal God and the sacrificial martyr; and each of us, is a living temple where this great mystery is enacted. 98

As every man is an incarnation of the soul of his "Father in Heaven," logic dictates that as many men on earth, so many Gods in Heaven. And yet all these Gods are but the vibrating flames of One Inextinguishable Fire. 99

"If ye love me" has inspired a four-part motet, by Thomas Tallis. 100

Appendix A. The Fire which devours itself is more mighty than ordinary fire.

Fire is tripartite.

1 The dark part of the flame is a throne supporting the white part of the flame. 101

2 The white part is unchangeable, but the dark part changes its colour. 101

3 Above the white flame hovers the Spirit of Light itself, or Absolute Light-Wisdom (Noëtic Sophia), invisible to the mortal eye. 101

Appendix B. Biography of Francis Gerry Fairfield.

Suggested reading for students.

From our Black versus White Magic Series. 105

Further reading.

Dangers of the astral light. 108

Ecclesiastical Christianity. 108

Philosophy, philosophers, and philosophicules. 109

Spirit, spirits, and spiritualism. 109

True prayer versus vain prayer. 110



Part 1.

Mystery is the negation of common sense, just as metaphysics is a kind of poetry.

Ten axiomatic propositions of eastern philosophy.

From *Isis Unveiled*, Vol. II, Ch. XII, pp. 587-640.

My vast and noble Capital, my Daïtu, My splendidly-adorned!
And Thou, my cool and delicious Summer-seat, my Shangtu-Keibung!
.....
Alas, for my illustrious name as the Sovereign of the World!
Alas, for my Daïtu, seat of Sanctity, Glorious work of the immortal Kublai!
All, all is rent from me!

— Col. Yule, *The Book of Ser Marco Polo*, I, 296 (ed. 1875)¹

As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers . . . evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors, and in the sacred orgies of Dionysus, than to believe them; *for the mystic symbols are well known to us who belong to the "Brotherhood."*

— Plutarch, *Consolatory Letter to his Wife*, X

The problem of life is *man*. MAGIC, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being; which forces are Divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge. . . . We begin with instinct; the end is OMNISCIENCE.

— A. Wilder

Power belongs to him WHO KNOWS.

— *Brahmanical Book of Evocation*

It would argue small discernment on our part were we to suppose that we had been followed thus far through this work by any but metaphysicians, or mystics of some sort. Were it otherwise, we should certainly advise such to spare themselves the trouble of reading this chapter; for, although nothing is said that is not strictly true, they would not fail to regard the least wonderful of the narratives as absolutely false, however substantiated.

To comprehend the principles of natural law involved in the several phenomena hereinafter described, the reader must keep in mind the fundamental propositions of the Oriental philosophy, which we have successively elucidated. Let us recapitulate very briefly:

¹ [Ascribed by Sanang Setsen, the Mongol historian, to Toghon Timur, last sovereign of the Chingiz dynasty.]

① **There is no miracle.** Everything that happens is the result of law — eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W.B. Carpenter, F.R.S. — a man of great learning but little knowledge — calls “the well-ascertained laws of nature.” Like many of his class, Dr. Carpenter ignores the fact that there may be laws once “known,” now unknown to science. [588]

② **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.

③ **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.

④ **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.

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

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

⑦ **The adept can know all that can be known.** 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.

⑧ **Races of men differ in spiritual gifts as in colour, 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.

⑨ **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.

9-a To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a

mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a [589] reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

9-b But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

9-c Swedenborgians believe, and arcane science teaches, that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

The cornerstone of Magic is a proficient knowledge of magnetism and electricity, their qualities, correlations, potencies, and effects in and upon the animal kingdom and man.

Plants too are endowed with mystical properties, yet the secrets of the herbs of dreams and enchantments are lost to European science, except in a few marked instances, such as opium and hashish.

⑩ The corner-stone 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. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their [590] sanctuaries. They are still

preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

True Magic is Spiritual Wisdom.

Nature is the material ally, pupil, and servant of the magician; Theosophy, the faithful ally of true science, religion, and philosophy.

The true Theosophist is an original thinker who, inspired by the innate powers of his soul, can read and comprehend the Book of Nature; and, guided by his intuitive faculty alone perceives the immutable laws that govern Universe and Man, and lives the life prescribed by holy writ.

1 To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will.¹ The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

2 The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.



Akasha and Astral Light compared and contrasted (Table).

There now follows a table from our Confusing Words Series. Full text under the title “Astral Light is a term very little understood.” — ED. PHIL.

¹ [Consult “The occult influence of man’s active will” and “The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

Akasha and Astral Light compared and contrasted

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 st and 2 nd Logos)	
Field 2 — Differentiated Consciousness (3 rd Logos, Mahat) ¹	
Dhyani-Chohans, collectively, Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	or Humanity at large. Man is the measure of all things.
Represented by the Manasaputras, subjectively, Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	and by Fohat, objectively. periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (mat- ter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

¹ The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

Part 2.

There are two kinds of seership, spiritual and sensuous.

Spiritual seership is pellucid vistas of cosmic splendour; sensuous, hazy glimpses of Truth distorted by matter.

There are two kinds of seership — that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogīn *Jīvātman*,¹ is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*,² the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *super* sentient soul. That state is known in India as the *Samādhi*; it is the highest condition of spirituality possible to man on earth. Fakirs try to obtain such a condition by holding their breath for hours together during their religious exercises, and call this practice *dama-sadhāna*. The Hindu terms *Prānāyāma*, *Pratyāhāra*, and *Dhāraṇa*, all relate to different psychological states, and show how much more the Sanskrit, and even the modern Hindu language are adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms. [591]



¹ [Look up the difference between “Jiva and Jivatman,” in our Constitution of Man Series. — ED. PHIL.]

² [Look up the difference between “Higher Self and Higher Ego,” in our Constitution of Man Series, and “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series.” — ED. PHIL.]

The adept, by suspending the mechanical action of the brain, sees as clearly as Truth herself whereas, the clairvoyant, being unable to control the vibrations of the astral waves, can only see distorted images coloured by the medium of his brain.

Wealth does not bring about excellence, but the Supreme Good, by allowing our spiritual Ego to confabulate with Gods, it makes wealth and everything else good in us.

When the body is in the state of *dhāraṇa* — a total catalepsy of the physical frame — the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tintured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncoloured and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior or good.¹ When we reach “that which is supreme, which is *simple, pure, and unchangeable, without form, colour, or human qualities*: the God — *our Nous*.”

This is the Socratic conception of the Good Life, when Nature lifts her dark veils and reveals secrets we would vainly seek to extort from her during the day — a state which Plotinus and Apollonius called Union to Deity, the ancient Yogins, Ishvara; and the modern, Samadhi.

This is the state which such seers as Plotinus and Apollonius termed the “Union to the Deity”; which the ancient Yogins called *Īśvara*,² and the modern call *Samādhi*; but this state is as far above modern clairvoyance as the stars [are] above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, *he had been united to his God* but four times during the sixty-six years of his existence, as he himself confessed to Porphyry.

¹ [*i.e.*, material and reputational goods, as opposed to superior goods such as virtue::

Wealth does not bring about excellence, but excellence makes wealth and everything else good for men, both individually and collectively. (*Apology*, 29c6–30b4; *tr.* G.M.A. Grube)

This is the Socratic conception of the good life. — ED. PHIL.]

² In its general sense, *Īśvara* means “Lord”; but the *Īśvara* of the mystic philosophers of India was understood precisely as the union and communion of men with the Deity of the Greek mystics. *Īśvara-Prasāda* means, literally, in Sanskrit, *grace*. Both of the *Mīmāṃsās*, treating of the most abstruse questions, explain *Karma* as merit, or the *efficacy of works*; *Īśvara-Prasāda*, as grace; and *Śraddha*, as faith. The *Mīmāṃsās* are the work of the two most celebrated theologians of India. The *Pūrva-Mīmāṃsā-Sūtra* was written by the philosopher Jaimini, and the *Uttara-Mīmāṃsā* (or *Vedānta*), by Krishan Dvaipāyana Vyāsa, who collected the four *Vedas* together. (See Sir William Jones, Colebrooke, and others.)

[*Endnote 70 to page 591, by Boris de Zirkoff*: There is considerable confusion in the last few lines of this footnote, the cause of which is difficult to ascertain. Suffice it to point out that *the Pūrva-mīmāṃsā-sūtra* is also known as *Jaimini-sūtra*, and the philosophy of the *Uttara-Mīmāṃsā* or *Vedānta* is set forth mainly in the *Brahmasūtras* of Bādarāyana and Śamkarāchārya’s famous *bhāshyas* or commentaries upon them. The name of Vyāsa is not connected with *Vedānta* at all. Consult Bibliographies, s.v. *Mīmāṃsā*.]

Phantasy is an impediment to our intellectual conceptions; hence, when we are agitated by the inspiring influence of Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and ecstasy are contrary to each other.

Ammonius Saccas, the “God-taught,” asserts that the only power which is directly opposed to soothsaying and looking into futurity is *memory*; and Olympiodorus calls it *phantasy*. He says:

The phantasy is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energize without the phantasy, we reply, that its perception of universals proves that it [592] is able. It has perceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends it in its energies, just as a storm pursues him who sails on the sea.¹

Strangled in the coils of the Ancient Serpent, the medium needs a foreign intelligence to paralyse his feeble brain, thereby inducing abnormal seership (so-called clairvoyance). But the Adept, by a simple exertion of his Will and Soul-Power, can do anything he pleases in the blink of an eye.

A medium, moreover, needs either a foreign intelligence — whether it be spirit or living mesmerizer — to overpower his physical and mental parts, or some factitious means to induce trance. An adept, and even a simple fakir requires but a few minutes of “self-contemplation.” The brazen columns of Solomon’s temple; the golden bells and pomegranates² of Aaron; the Jupiter Capitolinus of Augustus, hung around with harmonious bells;³ and the brazen bowls of the Mysteries when the Korē was called,⁴ were all intended for such artificial help.⁵ So were the brazen bowls of Solomon hung round with a double row of 200 pomegranates, which served as clappers within the hollow columns. The priestesses of Northern Germany, under the guidance of hierophants, could never prophesy but amidst the roar of the tumultuous waters. Regarding fixedly the eddies formed on the rapid course of the river they *hypnotized* themselves. So we read of Joseph, Jacob’s son, who sought for divine inspiration with his silver divining-cup, which must have had a very bright bottom to it. The priestesses of Dodona placed themselves under the ancient oak of Zeus (the Pelasgian, not the Olympian god),⁶ and listened intently to the rustling of the sacred

¹ Olympiodorus, *On the Phædo of Plato*, in Thos. Taylor’s Select Works of Porphyry, p. 207 *fn.*

² [Cf. As examples of antipathies or sympathies among plants, [Athanasius Kircher] instances the aversion which the vine feels for the cabbage, and its fondness toward the olive-tree; the love of the ranunculus for the water-lily and of the rue for the fig. The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the “most extraordinary ferocity.” — *Isis Unveiled*, I, ch. VI, p. 209]

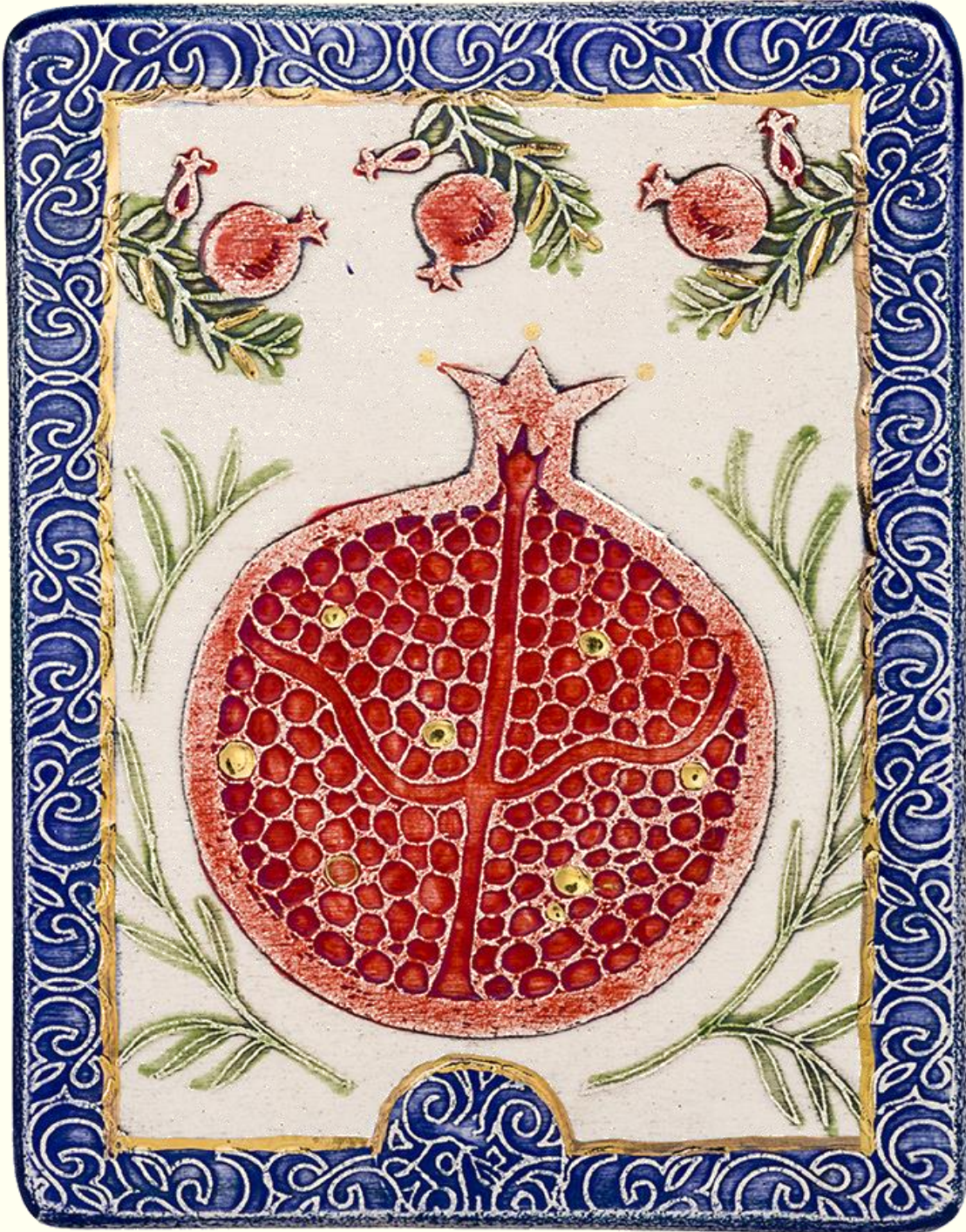
³ Suetonius, *Lives of the Cæsars*, “Augustus,” § 91

⁴ Cf. Plutarch, *On the Face in the Orb of the Moon*, §§ 27-28

⁵ Cf. Pliny the Elder, *Natural History*, XXX, ii, *et seq.*

⁶ [Pelasgians were the indigenous inhabitants of the Ægean Sea, a region before the emergence of the Ancient Greeks. In the Iliad, they were on both sides of the Trojan War. The Pelasgians are the fore-fathers of the Hellenes. Their “barbarous language” mentioned by Herodotus was simply “the primitive and now extinct Aryan

leaves, while others concentrated their attention on the soft murmur of the cold spring gushing from underneath its roots.¹ But the adept has no need of any such extraneous aids — the simple exertion of his *will-power*² is all-sufficient.



tongue” that preceded the Vedic Sanskrit. For an in-depth analysis of the Pelasgians, consult “Was writing known before Panini?” in our Hellenic and Hellenistic Papers Series. Also, “Insights to Universal History” in our Atlantean Realities Series. — ED. PHIL.]

¹ Servius, *Commentary on Virgil’s Æneid*, p. 71

² [Consult “The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

Part 3.

The exercise of Will-power is the highest form of prayer, followed by an instant response.

Eight Vedantic precepts of man's mystic powers, and their appellations.

The *Atharva-Veda* teaches that the exercise of such will-power is the highest form of prayer¹ and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.

Some of these nobler Vedāntic precepts on the soul and man's mystic powers, have recently been contributed to an English periodical by a Hindu scholar. He writes:

The *Sāṅkhya* inculcates that the soul [*i.e.*, astral body] has the following powers:

- Shrinking into a minute form to which everything is pervious, or
- Enlarging to a gigantic body, or
- Assuming levity (rising along a sunbeam to the solar orb), or
- Possessing unlimited reach of organs (as touching the moon with the tip of a finger), or
- Irresistible will (for instance, sinking into the earth as easily as in water),

And:

- Dominion over all being, animate or inanimate,
- Faculty of changing the course of nature,
- Ability to accomplish everything desired.

Further, he gives their various appellations: [593]

The powers are called:

- 1 *Animan*;
- 2 *Mahiman*;

¹ [Consult "The prayer of the true philosopher is his adoration," in our Living the Life Series, and "True prayer is mental utterance in secret," in our Higher Ethics and Devotion Series. — ED. PHIL.]

- 3 *Laghimam*;
- 4 *Gariman*;
- 5 *Prāpti*; predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart.
- 6 *Prākāmya*; the power of converting old age into youth,
- 7 *Vaśitva*; the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions.
- 8 *Ísitva*, or divine power, is the spiritual state; the absence of the above seven proves [presupposes] that in this state the Yogi is full of God.

No writings [he adds] revealed or sacred, were allowed to be so authoritative and final *as the teaching of the soul*. Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge.¹

There are external and internal conditions, which affect the determination of our will upon our actions. The closer the union of Wisdom and Intelligence² (the former ruling the latter), the more serene man's destiny shall be, and the less dangerous the external conditions.

Man is the sole author of his destiny; it then either fixes him like a shell against the immovable rock, or carries him away like a feather in a whirlwind raised by the merit of his actions.

From the remotest antiquity *mankind*, as a whole, *have always been convinced of the existence of a personal spiritual entity within the personal physical man*. This inner entity was more or less divine, according to its proximity to the crown — Christos. The closer the union, the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does her web; and this destiny is guided either by that presence termed by some the guardian angel,³ or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affair, the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seem-

¹ Pyārīchānda Mitra: "The Psychology of the Āryas," in: *Human Nature*, for March 1877. [Also in *One Soul: its Nature and Development*, Calcutta 1881, pp. 48-49]

² [i.e., the marriage of Ātma-Buddhi with Manas (the celestial prototype with its terrestrial shadow), a union through which Will and Thought become one and are endowed with divine powers. — ED. PHIL.]

³ [Who which speaks through the Voice of Conscience, when not muffled by sin and apathy. — ED. PHIL.]

ingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

The soul of man has always possessed the Promethean power of foreseeing futurity, though this power is dimmed to the mortal eye.

The greatest philosophers of antiquity found it neither unreasonable nor strange that [594]:

. . . souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or announce future ones,

as Ammonius¹ tells us. Moreover, Lamprias² and others held that if the *unembodied* spirits or souls could descend on earth and become guardians of mortal men,

. . . we should not seek to deprive *those souls which are still in the body* of that power by which the former know future events and are able to announce them. It is not probable [adds Lamprias] that the soul gains a new power of prophecy after separation from the body, and which before it did not possess. We may rather conclude *that it possessed all these powers during its union with the body, although in a lesser perfection*. . . For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has only appeared dim and obscured by vapours, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, but *has possessed it always*, though dimmed by connection with the earthly.³



¹ [Ammonius Saccas (175– 243 CE), Hellenistic Platonist and self-taught philosopher from Alexandria, precursor of Neoplatonism, and teacher of Plotinus from 232 to 243 CE]

² [Lamprias was the grandfather of the Divine Plutarch, and a man of great eloquence and imagination. He appears as a character in several of Plutarch's works.]

³ [Plutarch, *On the Cessation of Oracles*, §§ 38, 39]

Part 4.

An illusionary “double” or doppelganger can be projected to any location.

There are three kinds of “doubles” or astral bodies.¹

1 The most material double.

The Protean or plastic body (linga-śarīra) of the gross physical body (sthūla-śarīra). It is born with man, dies with him, and can never separate itself far from the body during life. It decomposes together with the physical body.

2 The middle, or psycho-physical double.

The “thought” or “dream” body (kāma-manas), vehicle of animal desires (kāma) and worldly thoughts (lower-manas). Occultists call it the illusion-body (māyāvi-rūpa). Post-mortem, kāma-manas becomes a distinct body of ante-mortem desires (kāma-rūpa) and survives as an independent but temporary entity in the shadowy “desire world” (kāma-loka), until its final dissipation.

3 The truly spiritual double.

The true Ego (monas + manas) is the causal body (kāraṇa-śarīra) and chief cause of reincarnation, known in the trans-Himalayan schools as the karmic body. Following the death of the physical body and its subtle counterpart, the body of purified thoughts and aspirations withdraws in the bliss of Devachan where it retains its immortality and kinetic energy in-between incarnations throughout the manvantara, unless Nirvāna puts an end to it before.



Semi-Exoteric Constitution of Man (Table).

There now follows a table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

¹ [Excerpted from “Astral Bodies or Doppelgängers,” Constitution of Man Series. —ED. PHIL.]

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, *i.e.*, Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI	
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Shthula-Sharira	
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body	
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.								
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahankara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.		
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects			
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.			
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body		
Platonic terms	Agathon	Nous	Phren	Thymos		Eidolon	Soma		
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.	
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.	
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.		
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.		
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male	
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.								
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, <i>e.g.</i> , by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.		Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, <i>e.g.</i> , by taxidermy, is Black Magic.

The mystery of the fluttering phantom-hand solved.

The power of the astral body to manifest itself through the phantom-hand has been exploited by necromancers to deceive the credulous.

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by perfectly competent and trustworthy persons. These phenomena are real, and require serious consideration. But false “phantom-hands” have sometimes been taken for the genuine. At Dresden we once saw a hand and arm, made for the purpose of deception, with an ingenious arrangement of springs that would cause the machine to imitate to perfection the movements of the natural member; while exteriorly it would require close inspection to detect its artificial character. In using this, the dishonest medium slips his natural arm out of his sleeve, and replaces it with the mechanical substitute; both hands may then be made to seem resting upon the table, while in fact one is touching the sitters, showing itself, knocking the furniture, and making other phenomena.

Driven by the will of the cataleptic medium (unconsciously to the outer man), the phantom-hand is an extrusion of the medium’s astral member.

Pure spirits will not and cannot show themselves objectively; those that do are not pure spirits, but elementary¹ and impure. Woe to the medium who falls a prey to such!

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. Among those who have written most intelligently upon the subject of these luminous hands, may be reckoned Dr. Francis Gerry Fairfield,² author of *Ten Years with Spiritual Mediums*,³ an article from whose pen appears in the *Library Table* for July 19th, 1877. A medium himself, he is yet a strong opponent of the spiritualistic theory. Discussing the subject of the “phantom-hand,” he testifies that

. . . this the writer has personally witnessed, under conditions of test provided by himself, in his own room, in full daylight, with the medium seated upon a [595] sofa from six to eight feet from the table hovering upon which the apparition (the hand) appeared. The application of the poles of a horse-shoe magnet to the hand caused it to waver perceptibly, and threw the medium into violent convulsions — pretty positive evidence that *the force concerned in the phenomenon was generated in his own nervous system.*

Dr. Fairfield’s deduction that the fluttering phantom-hand is an emanation from the medium is logical, and it is correct. The test of the horse-shoe magnet proves in a

¹ [Treated as “gods” by fools. Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [For the biography of Francis Gerry Fairfield, refer to Appendix B on page 104 of this study. — ED. PHIL.]

³ [An inquiry concerning the ætiology of certain phenomena called spiritual. New York: D. Appleton & Co., 1875; 182pp]

scientific way what every kabbalist would affirm upon the authority of experience, no less than philosophy. The “force concerned in the phenomenon” is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand is an extrusion of the man’s inner or astral member. This is that real self whose limbs the surgeon cannot amputate, but remain behind after the outer casing is cut off, and (all theories of exposed or compressed nerve termini to the contrary, notwithstanding) have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which “is raised in incorruption.” It is useless to argue that these are *spirit*-hands; for, admitting even that at every *séance* human spirits of many kinds are attracted to the medium, and that they do guide and produce some manifestations, yet to make hands or faces objective they are compelled to use either the astral limbs of the medium, or the materials furnished them by the elementals, or yet the combined aural emanations of all persons present. *Pure* spirits will not and *cannot* show themselves objectively; those that do are not pure spirits, but elementary and impure. Woe to the medium who falls a prey to such!

The same principle, involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of the medium’s entire astral body. However, mediums are more often than not diseased and, in most cases, their children and close contacts too.

The Eastern Adepts are in perfect mental and bodily health; they cannot be victims of disease. They form their astral body from the Augoeides and the illusional Mayavi-Rupa (not the vital astral body) downwards and, by the power of their occult knowledge illumined by untaught light, produce extraordinary feats anywhere and everywhere.

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire “double” or astral body. This may be withdrawn by the will of the medium’s own inner self, without his retaining in his physical brain any recollection of such an intent: that is one phase of man’s dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject. Dr. Fairfield is right in one position taken in his book, viz.: mediums are usually diseased, and in many if not most cases the children or near connections of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them.

The adept retains perfect consciousness;

Shows no change of bodily temperature, or other sign of morbidity;

Requires no “conditions,” but will do his feats [596] anywhere and everywhere;

And, instead of being passive and in subjection to a foreign influence, rules the forces with iron will.

But we have elsewhere shown that the medium and the adept are as opposed as the poles. We will only add here that the body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

When the Adept's astral body begins oozing out like a vapoury cloud, two forms appear: the second being an exact duplicate of the first, only slightly more shadowy.

An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. We have seen one do this, in full day, while his hands and feet were being held by a sceptical friend whom he wished to surprise.¹ Little by little the whole astral body oozed out like a vapoury cloud, until before us stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

Though the materialized form (périsprit)² is the medium's astral body, sometimes the form knows more than the medium itself, for the intellectual perception of the astral entity is much higher than the intelligence of the medium in its normal state.

The medium need not exercise any *will-power*. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleepwalker. And this is why "the materialized form sometimes knows more than the medium,"³ for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally, the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself. [597]

¹ The Boulogne (France) correspondent of an English journal says that he knows of a gentleman who has had an arm amputated at the shoulder,

"who is certain that he has a spiritual arm, which he sees and actually feels with his other hand. He can touch anything, and even pull up things with the spiritual or phantom arm and hand."

The party knows nothing of Spiritualism. We give this as we get it, without verification, but it merely corroborates what we have seen in the case of an Eastern adept. This eminent scholar and practical kabbalist can at will project his astral arm, and with the hand take up, move, and carry objects, even at a considerable distance from where he may be sitting or standing. We have often seen him thus minister to the wants of a favourite elephant.

² [Consult "The Perispirit of Allan Kardec," in our Constitution of Man Series. — ED. PHIL.]

³ Answer to a question at "The National Association of Spiritualists," May 14th, 1877

While most of the mundane manifestations, those which neither need nor show intelligence nor great discrimination, are produced mechanically by the double of the medium, any subjective experiences (hence unprovable and unverifiable) emanate from the medium's moral, intellectual, and physical purity.¹ Elementals² have naught to do with subjective manifestations. In rare cases it is the divine spirit of the medium itself that guides and produces them.

But — while it is our firm belief that most of the physical manifestations, *i.e.*, those which neither need nor show intelligence nor great discrimination, are produced mechanically by the *scīn-lāc* (double) of the medium, as a person in sound sleep will when apparently awake do things of which he will retain no remembrance — the purely subjective phenomena are but in a very small proportion of cases due to the action of the personal astral body. They are mostly, and according to the moral, intellectual, and physical purity of the medium, the work of either the elementary, or sometimes very pure human spirits. Elementals have naught to do with subjective manifestations. In rare cases it is the *divine* spirit of the medium himself that guides and produces them.

Spirit, being the Supreme Essence (ever unknown and unknowable), has no form. The idea of form implies materialism. Astral souls can assume forms, but form is not their permanent state. The more material is our soul, the more material is our conception of spirit.

As Bābū Pyārichāndra Mittra says in a letter to the President of the National Association of Spiritualists, Mr. Alexander Calder,

. . . a spirit is an essence or power, and has no form . . . The very idea of form implies “materialism.” The spirits [astral souls, we should say] . . . can assume forms for a time, but form is not their permanent state. The more material is our soul, the more material is our conception of spirits.³



¹ [Cf. There is a great law in this universe, which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called “cyclic necessity.” Man is subjected to this law if he does not check and counterbalance the usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends. — *Blavatsky Collected Writings*, (THE SEVENFOLD PRINCIPLE IN MAN) pp. 415-16]

² [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ “A Buddhist’s Opinions of the Spiritual States,” *The Spiritualist*, May 25th, 1877, p. 246

Part 5.

Feats and wonders by learned thaumaturgists, skilled in occult science.

Conjuration, ceremonies, circle-making, and incense-burning are as ridiculous as they are useless.

Epimenides,¹ the Orphikos,² was renowned for his “sacred and marvellous nature,” and for the faculty his soul possessed of quitting its body “*as long and as often as it pleased.*” The ancient philosophers who have testified to this ability may be reckoned by dozens. Apollonius³ left his body at a moment’s notice, but it must be remembered Apollonius was an adept — a “magician.” Had he been simply a medium, he could not have performed such feats *at will*. Empedocles of Agrigentum,⁴ the Pythagorean thaumaturgist, required no *conditions* to arrest a waterspout which had broken over the city. Neither did he need any to recall a woman to life, as he did. Apollonius used no *darkened* room in which to perform his æthrobatic feats. Vanishing suddenly in the air before the eyes of Domitian⁵ and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of ākāśa about it, he could walk off unperceived to some secure retreat in the neighbourhood, and an hour after his astral form appear at Puteoli to his friends, and seem to be the man himself.

No more did Simon Magus⁶ wait to be entranced to fly off in the air before the apostles and crowds of witnesses. “It requires no conjuration and ceremonies; circle-making and incensing are mere nonsense and juggling,” says Paracelsus.⁷ The human spirit: →

¹ [Epimenides of Knossos, 7th or 6th century BC seer and philosopher-poet]

² [Cf. Plato’s *orphikos bios*, a life of mental, moral, and physical purity]

³ [Consult “Blavatsky on Apollonius of Tyana,” in our Buddhas and Initiates Series, “Apollonius comforts a be-reaved father,” and “Plutarch comforts Apollonius,” in our Constitution of Man Series. — ED. PHIL.]

⁴ [Consult “Empedocles, Pagan Thaumaturgist,” in our Buddhas and Initiates Series, — ED. PHIL.]

⁵ [Domitianus, 51–96 CE, Roman emperor from 81 to 96. The son of Vespasian and the younger brother of Titus, his two predecessors on the throne, he was the last member of the Flavian dynasty. Described as “a ruthless but efficient autocrat,” his authoritarian style of ruling put him at sharp odds with the Senate, whose powers he drastically curtailed.]

⁶ [Consult “G.R.S. Mead’s Essay on Simon Magus,” in our Buddhas and Initiates Series, — ED. PHIL.]

⁷ [Consult “Paracelsus by Franz Hartmann,” “Paracelsus on sympathetic remedies and cures,” and “The noble genius of Paracelsus,” in our Buddhas and Initiates Series, — ED. PHIL.]

. . . is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also [598] is the mind of man. If we rightly understood its powers, nothing would be impossible to us on earth. The imagination is strengthened and developed through *faith in our will*. Faith must confirm the imagination, for faith establishes the will.

An eye-witness account of the interview of an English ambassador to the Court of the Teshoo Lama in Tibet, with Buddha incarnating in an 18-month-old Lama — yet with a demeanour of an old philosopher, grave and sedate, and exceedingly courteous.

A singular account of the personal interview — barely mentioned in Volume I — of an English ambassador in 1783, with a reïncarnated Buddha — an infant of eighteen-month-old at that time, is given in the *Asiatic Journal* from the narrative of an eye-witness himself, Mr. S. Turner, the author of *The Embassy to Tibet*.¹ The cautious phraseology of a sceptic, dreading public ridicule, ill conceals the amazement of the witness who, at the same time, desires to give facts as truthfully as possible. The infant Lama received the ambassador and his *suite* with a dignity and decorum so natural and unconstrained that they remained in a perfect maze of wonder. The behaviour of this infant, says the author, was that of an old philosopher, grave and sedate, and exceedingly courteous. He contrived to make the young pontiff understand the inconsolable grief into which the Governor-General of Galagata (Calcutta), the City of Palaces, and the people of India were plunged when he died, and the general rapture when they found that he had resurrected in a young and fresh body again; at which compliment the young Lama regarded him and his *suite* with looks of singular complacency, and courteously treated them to confectionery from a golden cup.

The ambassador continued to express the Governor-General's hope that the Lama might long continue to illumine the world with his presence; and that the friendship which had, heretofore, subsisted between them might be yet more strongly cemented, for the benefit and advantage of the intelligent votaries of the Lama . . . all which made the little creature look steadfastly at the speaker, and graciously bow and nod . . . and bow and nod again — as *if he* understood and approved of . . . every word that was uttered.²

As *if he* understood! *If* the infant behaved in the most natural and dignified way during the reception, and,

. . . when their cups were empty of tea became uneasy and throwing back his head and contracting the skin of his brow, continued making a noise till they were filled again,

why could he not understand as well what was said to him?

¹ [Samuel Turner (1749-1802). *An Account of an Embassy to the Court of the Teshoo Lama, in Tibet*. Containing a narrative of a journey through Bootan, and part of Tibet, by Captain Samuel Turner. To which are added, views taken on the spot, by Lieutenant Samuel Davis; and observations botanical, mineralogical, and medical, by Mr. Robert Saunders. London: Sold by G. & W. Nicol, Booksellers to His Majesty, 1800; 473pp]

² Cf. Coleman, *The Mythology of the Hindus*, p. 217; also, Mr. Turner's Letter to the Governor-General, in *Asiatic Researches* (1801), Vol. 10, pp. 197-205.

An ex-Lutheran minister, proud of his anti-philosophical neologism, was set to expose the “great heathen” jugglery.

Years ago, a small party of travellers were painfully journeying from Kashmīr to Leh, a city of Ladāhk (Central Thibet).¹ Among our guides we had a Tartar Shaman, a very mysterious personage, who spoke Russian a little and English not at all, and yet who managed, nevertheless, to converse with us, and proved of great service. Having learned that some of our party were Russians, he had imagined that our protection [599] was all-powerful, and might enable him to safely find his way back to his Siberian home, from which, for reasons unknown, some twenty years before, he had fled, as he told us, via Kyakhta and the great Gobi Desert, to the land of the Chakhars.² With such an interested object in view, we believed ourselves safe under his guard. To explain the situation briefly: Our companions had formed the unwise plan of penetrating into Thibet under various disguises, none of them speaking the language, although one, a Mr. K ****, had picked up some Kasan Tartar, and thought he did. As we mention this only incidentally, we may as well say at once that two of them, the brothers N ****, were very politely brought back to the frontier before they had walked sixteen miles into the weird land of Eastern Bod; and Mr. K ****, an ex-Lutheran minister, could not even attempt to leave his miserable village near Leh, as from the first days he found himself prostrated with fever, and had to return to Lahore via Kashmīr. But one sight seen by him was as good as if he had witnessed the reīncarnation of Buddha itself. Having heard of this “miracle” from some old Russian missionary in whom he thought he could have more faith than in Abbé Huc,³ it had been for years his desire to expose the “great heathen” jugglery, as he expressed it. K **** was a positivist, and rather prided himself on this anti-philosophical neologism. But his positivism was doomed to receive a deathblow.

About four days journey from Islamābād, at an insignificant mud village, whose only redeeming feature was its magnificent lake, we stopped for a few days’ rest. Our companions had temporarily separated from us, and the village was to be our place of meeting. It was there that we were apprised by our Shaman that a large party of

¹ [Endnote 71 to page 598, by Boris de Zirkoff. Ladak (or Ladāhk) and Baltistan are provinces of Kashmīr, and the name of Ladak belongs primarily to the broad valley of the Upper Indus, but includes also several surrounding districts in political connection with it. It is bounded North by the Kuenlun range and the slopes of the Karakorum, Northwest and West by Baltistan, which has been known as Little Tibet, Southwest by Kashmīr proper, South by what used to be British Himālayan territory, and East by the Tibetan provinces of Ngari and Rudog. The entire region is very high, the valleys of Rupshu and the Southeast being 15,000 feet, and the Indus near Leh some 11,000 feet, while the average height of the surrounding ranges is some 20,000 feet. Leh (11,550 feet) is the capital of Ladak, and the road to Leh from Srinagar lies up the lovely Sind valley to the sources of the river at the Pass of Zoji La (11,580 feet) in the Zaskar range. From Leh there are several routes to Tibet, the best known being that from the Indus valley to the Tibetan plateau, by the Chang La, to Lake Pangong and Rudog (14,000 ft.).

It would be an error to call this region Central Tibet, as has apparently been done by some writers.]

² Russian subjects are not allowed to cross the Tatar territory, neither the subjects of the Emperor of China to go to the Russian factories.

[Endnote 72 to page 599, by Boris de Zirkoff. Chakhars are a tribe of Mongols who are leading a nomadic life along the Great Wall North of Suanhwa and Tatung in China. In H.P. Blavatsky’s days, they were ruled by Officials appointed by Peking. There is a great deal of Shamanism among them, although in various respects they have adopted many Chinese customs and beliefs.]

³ [Évariste Régis Huc, CM (1813–1860), also known as Abbé Huc, was a French Catholic priest, Lazarite missionary, and traveller. He became famous for his accounts of Qing-era China, Mongolia (then known as Tartary), and especially the then almost-unknown Tibet in his book *Remembrances of a Journey in Tartary, Tibet, and China*. He and his companion Joseph Gabet were the first Europeans who had reached Lhasa since Thomas Manning in 1812.]

Lamaic “Saints,” on pilgrimage to various shrines, had taken up their abode in an old cave-temple and established a temporary vihāra¹ therein. He added that, as the “Three Honourable Ones”² were said to travel along with them, the holy *Bhikshus* (monks) were capable of producing the greatest miracles. Mr. K * * * *, fired with the prospect of exposing this humbug of the ages, proceeded at once to pay them a visit, and from that moment the most friendly relations were established between the two camps.

The Superior, an ascetic of great sanctity, declined to exhibit the phenomenon of “incarnation” until a certain talisman in possession of Madame Blavatsky, a carnelian³ engraved with a triangle, was exhibited.

The vihāra was in a secluded and most romantic spot secured against all intrusion. Despite the effusive attentions, presents, and protestations of Mr. K * * * *, the Chief, who was Pase-Budhu⁴ (an ascetic of great [600] sanctity), declined to exhibit the phenomenon of the “incarnation” until a certain talisman in possession of the writer was exhibited.⁵ Upon seeing this, however, preparations were at once made, and an infant of three or four months was procured from its mother, a poor woman of the neighbourhood. An oath was first of all exacted of Mr. K * * * *, that he would not divulge what he might see or hear, for the space of seven years. The talisman is a simple agate or carnelian known among the Thibetans and others as *A-yu*, and naturally possessed, or had been endowed with very mysterious properties. It has a triangle engraved upon it, within which are contained a few mystical words.⁶

¹ [Buddhist monastery]

² These are the representatives of the Buddhist Trinity: Buddha, Dharma, and Sangha, or Fo, Fa, and Sengh, as they are called in Thibet.

³ [A translucent red/orange variety of white chalcedony (*alba petra*); the later is the stone of initiation— ED. PHIL.]

⁴ [*Pashi-Buddha?*]

⁵ A *Bhikshu* is not allowed to accept anything directly even from laymen of his own people, least of all from a foreigner. The slightest contact with the body and even dress of a person not belonging to their special community is carefully avoided. Thus even the offerings brought by us, and which comprised pieces of red and yellow *pu-lu*, a sort of woollen fabric the lamas generally wear, had to pass through strange ceremonies. They are forbidden:

1 To ask or beg for anything — even were they starving — having to wait until it is voluntarily offered;

2 To touch either gold or silver with their hands;

3 To eat a morsel of food, even when presented, unless the donor distinctly says to the disciple, “This is for your master to *eat*.” Thereupon, the disciple turning to the *pazen* has to offer the food in his turn, and when he has said, “Master, this is allowed; take and eat,” then only can the lama take it with the right hand, and partake of it.

All our offerings had to pass through such purifications. When the silver pieces and a few handfuls of annas (a coin equal to four cents) were at different occasions offered to the community, a disciple first wrapped his hand in a yellow handkerchief, and receiving it on his palm, conveyed the sum immediately into the *Badir*, called elsewhere *Sabaït*, a sacred basin, generally wooden, kept for offerings.

⁶ These stones are highly venerated among Lamaists and Buddhists; the throne and sceptre of Buddha are ornamented with them, and the Taley Lama wears one on the fourth finger of the right hand. They are found in the Altai Mountains, and near the river Yarkhun. Our talisman was a gift from the venerable high-priest, a *Gelong*, of a Kalmuck tribe. Though treated as apostates from their primitive Lamaism, these nomads maintain friendly intercourse with their brother Kalmucks, the Khoshuts of Eastern Thibet and Kokonor, but even with the Lamaists of Lhasa. The ecclesiastical authorities however, will have no relations with them. We have had abundant opportunities to become acquainted with this interesting people of the Astrakhan Steppes, having lived in their *kibitkas* in our early years, and partaken of the lavish hospitality of the Prince Tumen’, their late chief, and his Princess. In their religious ceremonies, the Kalmucks employ trumpets made from the thigh and arm bones of deceased rulers and high priests.

Ghostly faces were made to peep at us out of the glassy bosom of the lake, as we sat at the door of the vihara. One of these was the countenance of the ex-minister's sister, whom he had left well and happy at home but who, as we subsequently learned, had died some time before he had set out on the present journey.

Several days passed before everything was ready; nothing of a mysterious character occurring meanwhile, except that, at the bidding of a *Bhikshu*, ghostly faces were made to peep at us out of the glassy bosom of the lake, as we sat at the door of the vihāra, upon its bank. One of these was the countenance of Mr. K ****'s sister, whom he had left well and happy at home but who, as we subsequently learned, had died some [601] time before he had set out on the present journey. The sight affected him at first, but he called his scepticism to his aid, and quieted himself with theories of cloud-shadows, reflections of tree-branches, etc., such as people of his kind fall back upon.

A 4-month-old infant was placed in the middle of the floor, those not belonging to the party were sent away, and two mendicants were posted at the entrance to keep out intruders. Alone the ex-minister sat close to the infant. Shortly after, the movements of the infant's limbs suddenly ceased, and his body became rigid. Then, the baby-in-arms jerked violently into a sitting posture, like an automaton, and stood erect as a man!

On the appointed afternoon, the baby being brought to the vihāra, was left in the vestibule or reception-room, as K ***** could go no further into the temporary sanctuary. The child was then placed on a bit of carpet in the middle of the floor, and every one not belonging to the party being sent away, two "mendicants" were placed at the entrance to keep out intruders. Then all the Lamas seated themselves on the floor, with their backs against the granite walls, so that each was separated from the child by a space, at least, of ten feet. The chief, having had a square piece of leather spread for him by the *desservant*,¹ seated himself at the farthest corner. Alone, Mr. K **** placed himself close by the infant, and watched every movement with intense interest. The only condition exacted of us was that we should preserve a strict silence, and patiently await further developments. A bright sunlight streamed through the open door. Gradually the "Superior" fell into what seemed a state of profound meditation, while the others, after a *sotto voce*² short invocation, became suddenly silent, and looked as if they had been completely petrified. It was oppressively still, and the crowing of the child was the only sound to be heard. After we had sat there a few moments, the movements of the infant's limbs suddenly ceased, and his body appeared to become rigid. K **** watched intently every motion, and both of us, by a rapid glance, became satisfied that all present were sitting motionless. The superior, with his gaze fixed upon the ground, did not even look at the infant; but, pale and motionless, he seemed rather like a bronze statue of a Talapoin in meditation than a living being. Suddenly, to our great consternation, we saw the child, not raise itself but, as it were, violently jerked into a sitting posture! A few more jerks,

¹ [curator]

² [in a quiet voice, as if not to be overheard]

and then, like an automaton set in motion by concealed wires, the four-month-old baby stood upon his feet! Fancy our consternation and, in Mr. K****'s case, horror. Not a hand had been outstretched, not a motion made, nor a word spoken; and yet, here was a baby-in-arms standing erect and firm as a man!

“It was as if the Superior’s spirit had entered the little body, and was looking at me through the transparent mask of the baby’s face,” noted the former minister of religion, his positivism having received a deathblow.

The rest of the story we will quote from a copy of notes written on this subject by Mr. K****, the same evening, and given to us, in case it should not reach its place of destination, or the writer fail to see anything more:

After a minute or two of hesitation [writes K****], the baby turned his head and looked at me with an expression of intelligence that was simply awful! It sent a chill through me. I pinched my hands and [602] bit my lips till the blood almost came, to make sure that I did not dream. But this was only the beginning. The miraculous creature, making, *as I fancied*, two steps toward me, resumed his sitting posture, and, without removing his eyes from mine, repeated, sentence by sentence, in what I supposed to be Thibetan language, the very words, which I had been told in advance, are commonly spoken at the incarnations of Buddha, beginning with “I am Buddha; I am the old Lama; I am his spirit in a new body,” etc. I felt a real terror; my hair rose upon my head, and my blood ran cold. For my life I could not have spoken a word. There was no trickery here, no ventriloquism. The infant lips moved, and the eyes seemed to search my very soul with an expression that *made me think it was the face of the Superior himself*, his eyes, his very look that I was gazing upon. It was as *if his spirit had entered the little body, and was looking at me through the transparent mask of the baby’s face*. I felt my brain growing dizzy. The infant reached toward me, and laid his little hand upon mine. I started as if I had been touched by a hot coal; and, unable to bear the scene any longer, covered my face with my hands. It was but for an instant; but when I removed them, the little actor had become a crowing baby again, and a moment after, lying upon his back, set up a fretful cry. The superior had resumed his normal condition, and conversation ensued.

It was only after a series of similar experiments, extending over ten days, that I realized the fact that I had seen the incredible, astounding phenomenon described by certain travellers, but always by me denounced as an imposture. Among a multitude of questions unanswered, despite my cross-examination, the Superior let drop one piece of information, which must be regarded as highly significant. “What would have happened,” I inquired, through the shaman, “if, while the infant was speaking, in a moment of insane fright, at the thought of its being the ‘Devil,’ I had killed it?” He replied that, if the blow had not been instantly fatal, the child *alone* would have been killed. “But,” I continued, “suppose that it had been as swift as a lightning-flash?” “In such case,” was the answer, “*you would have killed me also.*”

Part 6.

The adept-magician can release the astral soul from the cremated remains.

In Japan and Siam there are two orders of priests, public and strictly private. Their existence is known but to select natives, never to foreigners, and their powers are never displayed in public.

One remarkable example of the power of these magicians is the release of the astral soul from the cremated remains¹ of members of the royal family and high dignitaries, in special ceremonies performed in subterranean temples, and in strict secrecy.

In Japan and Siam there are two orders of priests, of which one are public, and deal with the people, the other strictly private. The latter are never seen; their existence is known but to very few natives, never to foreigners. Their powers are never displayed in public, nor ever at all except on rare occasions of the utmost importance, at which times the ceremonies are performed in subterranean or otherwise inaccessible temples, and in the presence of a chosen few whose heads answer for their secrecy. Among such occasions are deaths in the Royal family, or those of high dignitaries affiliated with the Order. One of the most [603] weird and impressive exhibitions of the power of these magicians is that of the withdrawal of the astral soul from the cremated remains of human beings, a ceremony practiced likewise in some of the most important lamaseries of Thibet and Mongolia.

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons; they are mixed with water into a paste and, after being moulded into the desired shape, are baked and then gilded. The wealthy send the bones of their defunct relatives to be ground and fashioned there.

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons;² they are mixed with water into a paste, and after being moulded into the desired shape, are baked and then gilded.

¹ [Consult "Releasing the astral soul from one's ashes," in our Constitution of Man Series. — ED. PHIL.]

² The Buddhist Kalmucks of the Astrakhan steppes are accustomed to make their idols out of the cremated ashes of their princes and priests. A relative of the author* has in her collection several small pyramids composed of the ashes of eminent Kalmucks and presented to her by the Prince Tumen' himself in 1836.

* [Endnote 73 to page 603, by Boris de Zirkoff: Most likely Miss Nadyezhda Andreyevna de Fadeyev (1829–1919), sister of H.P. Blavatsky's mother. She was only two years older than Madame Blavatsky and they engaged in quite an extensive correspondence through the years.]

The Lamasery of Ou-Tay, in the province of Shan-Si, Mongolia,¹ is the most famous for that work, and rich persons send the bones of their defunct relatives to be ground and fashioned there.

Thus the adept-magician can facilitate the withdrawal of the astral soul of the deceased, which otherwise might remain stupefied for an indefinite period within the ashes.

When the adept in magic proposes to facilitate the withdrawal of the astral soul of the deceased, which otherwise they think might remain stupefied for an indefinite period *within* the ashes, the following process is resorted to:

- 1 The sacred dust is placed in a heap upon a metallic plate, strongly magnetized, of the size of a man's body.
- 2 The adept then slowly and gently fans it with the *Talapat Nang*,² a fan of a peculiar shape and inscribed with certain signs, muttering, at the same time, a form of invocation.
- 3 The ashes soon become, as it were, imbued with life, and gently spread themselves out into a thin layer which assumes the outline of the body before cremation.
- 4 Then there gradually arises a sort of whitish vapour which, after a time, forms into an erect column and, compacting itself, is finally transformed into the "double," or ethereal, astral counterpart of the dead, which in its turn dissolves away into thin air, and disappears from mortal sight.³

The "Magicians" of Kashmīr, Thibet, Mongolia, and Great Tartary are too well known to need comments. If *jugglers* they be, we invite the most expert jugglers of Europe and America to match them if they can.

If our scientists are unable to replicate the mummy-embalming art of the Egyptians, how much greater would be their surprise to see, as we have, dead bodies preserved by alchemical art, so that after the lapse of centuries they seem as though the dead were but sleeping. The complexions are fresh, the skin as elastic, the eyes as natural and sparkling as though they were in the full flush of health, when the wheels of life had been stopped but an instant before.

If our scientists are unable to imitate the mummy-embalming of the Egyptians, how much greater would be their surprise to see, as we have, dead bodies preserved by alchemical art, so that after the lapse of centuries, they seem as though the individ-

¹ [Endnote 74 to page 603, by Boris de Zirkoff: It is most likely that H.P. Blavatsky had in mind the mountains known as Wutai Shan or Wu-t'ai Shan, in the Northeast part of the Shansi province of China, close to the border of Inner Mongolia. They are situated at about thirty miles Northeast of the town of Wutai, and their highest peak is 9,974 feet. This region has been considered sacred by the Mongolians, and the mountains contain many lamaseries frequented by pilgrims. It is not clear what particular one of these lamaseries Madame Blavatsky had in mind.]

² The sacred fan used by the chief priests instead of an umbrella.

³ See Vol. I, p. 476 of the present work.

uals were but sleeping. The complexions were as fresh, the skin as elastic, the eyes as natural and sparkling as though they were in the full flush of health, and the wheels of life had been stopped but the instant before. The bodies of certain very eminent personages are laid upon catafalques, in rich mausoleums, [604] sometimes overlaid with gilding or even with plates of real gold; their favored arms, trinkets, and articles of daily use gathered about them, and a suite of attendants, blooming young boys and girls, but still corpses, preserved like their masters, stand as if ready to serve when called. In the convent of Great Kuren,¹ and in one situated upon the Holy Mountain (Bogdo-Ula) there are said to be several such sepulchres, which have been respected by all the conquering hordes that have swept through those countries. Abbé Huc heard that such exist, but did not see one, strangers of all kinds being excluded, and missionaries and European travellers not furnished with the requisite protection, being the last of all persons who would be permitted to approach the sacred places.

When a rich man desired to be interred in company, messengers were sent throughout the country with the Lama-embalmers, and children just dead by natural causes were selected. Poor parents were only too glad to preserve their children in this poetic way, instead of abandoning them as fodder to worms and beasts.

Huc's statement that the tombs of Tartar sovereigns are surrounded with children "who were compelled to swallow mercury until they were suffocated," by which means "the colour and freshness of the victims is preserved so well that they appear alive," is one of these idle missionary fables which impose only upon the most ignorant who accept on hearsay. Buddhists have never immolated victims, whether human or animal. It is utterly against the principles of their religion, and no Lamaist was ever accused of it. When a rich man desired to be interred in *company*, messengers were sent throughout the country with the Lama-embalmers, and children just dead in the natural way were selected for the purpose. Poor parents were but too glad to preserve their departed children in this poetic way, instead of abandoning them to decay and [to be devoured by] wild beasts.



¹ [Endnote 75 to page 604, by Boris de Zirkoff: The enormous Kuren monastery is at Urga (Huraa in Mongolian), now known as Ulan Bator, a city in Outer Mongolia, on an affluent of the Tola River. For many years past, it was a holy city among Mongols and the residence of one of the so-called "living Buddhas," the third in veneration after the Panchen Lama and the Taley Lama of Tibet. He was Djibtzun-damba-Hutugtu who was supposed to be the tulku of Darapata (1573–1635), a Buddhist teacher.

Bogdo-ula is a sacred mountain, part of the enormous Tian-Shan system, and is believed by the Mongolians to be the abode of divine beings. Ulan Bator is situated in the valley of the Tola River, to the north of this mountain.]

Part 7.

The disappearance from sight of a flame, symbol of Divine Light, does not imply its actual extinction.

The spirit of the flame is inextinguishable.

Abbé Huc, while conversing with one of the Lamas at the lamasery of Kumbum, his friend suddenly stopped talking and began listening to an inaudible message from his Shaberon, who summoned him to another lamasery many days' journey from Kumbum. While the Lama's physical frame remained locked in a room by another Lama, his aerial body arrived at the far-off lamasery instantly.

At the time when Abbé Huc was living in Paris, after his return from Thibet, he related, among other unpublished wonders, to a Mr. Arsenieff, a Russian gentleman, the following curious fact that he had witnessed during his long sojourn at the lamasery of Kumbum. One day while conversing with one of the Lamas, the latter suddenly stopped speaking, and assumed the attentive attitude of one who is listening to a message being delivered to him, although he (Huc) heard never a word.

"Then, I must go"; suddenly broke forth the Lama, as if in response to the message.

"Go where?" inquired the astonished "Lama of Jehovah" (Huc). "And with whom are you talking?"

"To the lamasery of * * *," was the quiet answer. "The Shaberon¹ wants me; it was he who summoned me."

Now this lamasery was many days' journey from that of Kumbum, in which the conversation was taking place. But what seemed to astonish Huc the most was that, instead of setting off on his journey, the Lama simply walked to a sort of cupola-room on the roof of the house in which they lived, and another Lama, after exchanging a few words, followed [605] them to the terrace by means of the ladder, and passing between them, locked and barred his companion in. Then turning to Huc after a few seconds of meditation, he smiled and informed the guest that "he had gone."

¹ [The Mongolian Shaberon or Hubilgans are Initiated Adepts, reincarnations: not of Buddha, the MAN, but of His Buddha-like divine spirit. For in-depth analysis refer to "Lamas and Druses, descendants of the Elect Race," in our Atlantean Realities Series. — ED. PHIL.]

“But how could he? Why you have locked him in, and the room has no issue?” insisted the missionary.

“And what good would a door be to him?” answered the custodian. “*It is he himself who went away; his body is not needed, and so he left it in my charge.*”

Notwithstanding the wonders which Huc had witnessed during his perilous journey, his opinion was that both of the Lamas had mystified him. But three days later, not having seen his habitual friend and entertainer, he inquired after him, and was informed that he would be back in the evening. At sunset, and just as the “other Lamas” were preparing to retire, Huc heard his absent friend’s voice calling as if from the clouds, to his companion to open the door for him. Looking upward, he perceived the “traveller’s” outline behind the lattice of the room where he had been locked in. When he descended he went straight to the Grand Lama of Kumbum, and delivered to him certain messages and “orders” from the place which he “pretended” he had just left. Huc could get no more information from him as to his *aërial* voyage. But he always thought, he said, that this “farce” had something to do with the immediate and extraordinary preparations for the polite expulsion of both the missionaries, himself and Father Gabet, to Chogor-tan, a place belonging to the Kumbum. The suspicion of the daring missionary may have been correct, in view of his impudent inquisitiveness and indiscretion.

The Hermetic philosophers taught that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner vision, which is adapted to the things of that other and more real universe.¹

The same rule applies to sound: hearing with the spirit, time and distance offer no impediments. Thus, two adepts at the antipodes of the earth may converse with each other as if they were in the same room; their will-power is all-sufficient.

If the Abbé had been versed in Eastern philosophy, he would have found no great difficulty in comprehending both the flight of the Lama’s astral body to the distant lamasery while his physical frame remained behind, or the carrying on of a conversation with the Shaberon that was inaudible to himself. The recent experiments with the telephone in America, to which allusion was made in Chapter V of our first volume, but which have been greatly perfected since those pages went to press, prove that the human voice and the sounds of instrumental music may be conveyed along a telegraphic wire to a great distance. The Hermetic philosophers taught, as we have seen, that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner sense of vision, which is adapted to the things of that other and more real universe. The same rule applies to sound. As the physical ear discerns the vibrations of the atmosphere up to a certain point, not yet [606] definitely fixed, but varying with the individual, so the adept whose interior hearing has been developed, can take the sound at this vanishing-point, and hear its vibrations in the astral light indefi-

¹ [For the tripartite nature of fire, refer to Appendix A, on page 101 of this study. — ED. PHIL.]

nately. He needs no wires, helices, or sounding-boards; his will-power is all-sufficient. Hearing with the spirit, time and distance offer no impediments, and so he may converse with another adept at the antipodes with as great ease as though they were in the same room.

Fortunately, we can produce numerous witnesses to corroborate our statement who, without being adepts at all, have, nevertheless, heard the sound of aërial music and of the human voice, when neither instrument nor speaker were within thousands of miles of the place where we sat. In their case they actually heard interiorly, though they supposed their physical organs of hearing alone were employed. The adept had, by a simple effort of will-power, given them for the brief moment the same perception of the spirit of sound as he himself constantly enjoys.

To soar is nobler than to creep.¹

If the men of science were to study ancient philosophy they would go by leaps toward the dazzling Truth, instead of creeping, snail-like, as at present.

Prof. Tyndall's experiments with magical flames brought him to the threshold of arcane science. One step further, and he would have comprehended how adepts can converse at great distances.

If our men of science could only be induced to test instead of deriding the ancient philosophy of the trinity of all the natural forces, they would go by leaps toward the dazzling truth, instead of creeping, snail-like, as at present. Prof. Tyndall's experiments off the South Foreland at Dover, in 1875, fairly upset all previous theories of the transmission of sound, and those he has made with sensitive flames bring him to the very threshold of arcane science. One step further, and he would comprehend how adepts can converse at great distances. But that step will *not* be taken. Of his sensitive — in truth, magical — flame, he says:

The slightest tap on a distant anvil reduces its height² to 7 inches. When a bunch of keys is shaken the flame is violently agitated, and emits a loud roar. The dropping of a sixpence into a hand, already containing coin, at a distance of 20 yards, knocks the flame down . . . The creaking of boots sets it in violent commotion. The crumpling, or tearing of paper, or the rustle of a silk dress, does the same. I hold a watch near the flame . . . At every tick it falls and roars.³ The winding up of a watch produces tumult . . . A chirrup from a distance of 30 yards causes to it fall and roar.⁴ I repeat a passage from Spenser:

[Her ivory forehead full of bounty brave,
Like a broad table did itself dispread;
For love his lofty triumphs to engrave,
And write the battles of his great godhead.]

¹ [Samuel Taylor Coleridge]

² [Causes it to fall — *H.P. Blavatsky*.]

³ [Responsive to every tick of a watch held near it, it falls and explodes. — *H.P. Blavatsky*.]

⁴ [We may chirrup to this flame, and cause it to fall and roar. — *H.P. Blavatsky*.]

All truth and goodness might therein be read,
For there their dwelling was, and when she spake,
Sweet words, like dropping honey she did shed;
And through the pearls and rubies softly brake
A silver sound, which heavenly music seemed to make.]

The flame selects from the sounds those to which it can respond. It notices some by the slightest nod, to others it bows more distinctly, to some its obeisance is very profound,¹ while to many sounds it turns an entirely deaf ear.²

A fire was kindled of branches of the Bael tree, and certain sacrificial herbs were sprinkled upon it. Then a simple mendicant interrogated the flames, which leaped roaring skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, and south; each motion having its distinct meaning in a code of signals well understood.

When the interview with the flame-spirits was concluded, the mendicant began walking back home, keeping up a wailing monotonous chant to the rhythm of which the sensitive flame kept time, but with a marvellous modulation of hissing and roaring, until he was out of sight.

Such are the wonders of modern physical science; but at what cost of apparatus, and carbonic acid, and coal gas; of American and Canadian whistles, trumpets, gongs, and bells! The poor heathen have none [607] such *impedimenta*, but — will European science believe it? — nevertheless, produce the very same phenomena. Upon one occasion, when, in a case of exceptional importance, an “oracle” was required, we saw the possibility of what we had previously vehemently denied — namely, a simple mendicant cause a sensitive flame to give responsive flashes without a particle of apparatus. A fire was kindled of branches of the *Bael* tree³ and some sacrificial herbs were sprinkled upon it. The mendicant near by, motionless, absorbed in contemplation. During the intervals between the questions the fire burned low and seemed ready to go out, but when the interrogatories were propounded, the flames leaped, roaring, skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, or south; each motion having its distinct meaning in a code of signals well understood. Between whiles it would sink to the ground, and the tongues of flame would lick the sod in every direction, and suddenly disappear, leaving only a bed of glowing embers. When the interview with the flame-spirits was at an end, the *Bhikshu* (mendicant) turned toward the jungle where he abode, keeping up a wailing, monotonous chant, to the rhythm of which the sensitive flame kept time, not merely like Prof. Tyndall’s, when he read the *Faërie Queene*, by simple motions, but by a marvellous modulation of hissing and roaring until he was out of sight. Then, as if its very life were extinguished, it vanished, and left a bed of ashes before the astonished spectators.

¹ [The flame sifts and selects the manifold sounds of my voice, noticing some by a slight nod, others by a deeper bow, while to others it responds by violent agitation. — *H.P. Blavatsky*.]

² See John Tyndall, *Sound: A Course of Eight Lectures*, New York: P.F. Collier & Son, 1902; ch. VI, § 12, “The Vowel Flame,” pp. 285-86, and quoting from Edmund Spenser’s *The Faërie Queene*.

³ [*Aegle marmelos*]

Part 8.

Pure Buddhism possesses all the breadth that can be claimed from a doctrine, at once religious and scientific.

Its tolerance excites the jealousy of none.

In Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions (as in Brahmanism), the secret philosophy, and the popular religion. The former adheres to the spirit of Buddha's original teachings, which show the necessity of intuitional perception, corroborated by deductive reasoning therefrom.

Both in Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions, the same as it is in Brahmanism — the secret philosophy and the popular religion. The former is that of the followers of the doctrine of the sect of the *Sautrāntikas*.¹ They closely adhere to the spirit of Buddha's original teachings which show the necessity of *intuitional* perception, and all deductions therefrom. These do not proclaim their views, nor allow them to be made public.

"All *compounds* are perishable," were the last words uttered by the lips of the dying Gautama, when preparing under the Śāla-tree² to enter into Nirvāna.

Spirit is the sole, elementary, and primordial unity, and each of its rays is immortal, infinite, and indestructible. Beware of the illusions of matter.

From a reckless profligate and atheist, Chandashoka became Dharmashoka, the beloved of the gods, and never was the purity of his philanthropy surpassed by any earthly ruler. Chandragupta Maurya, his famous grandfather, had united all India under his powerful sceptre. The Buddhism of Nepal alone had remained faithful to the primeval ancient faith.

Buddhism was spread far and wide over Asia, and even farther, by Dharmāśoka. He was the grandson of the miracle-worker Chandragupta, the illustrious king who rescued the Puñjāb from the Macedonians — if they ever were at Puñjāb at all — and received Megasthenes at his court in Pātaliputra. Dharmāśoka was the greatest King of the Maurya dynasty. From a reckless profligate and atheist, [608] he had become

¹ Compound word from *sūtra*, maxim or precept, and *antika*, close or near.

² [*Shorea robusta*]

Priyadarśin, the “beloved of the gods,” and never was the purity of his philanthropic views surpassed by any earthly ruler. His memory has lived for ages in the hearts of the Buddhists, and has been perpetuated in the humane edicts engraved in several popular dialects on the columns and rocks of Allāhābād, Delhi, Guzarāt, Peshāwar, Orissa, and other places.¹ His famous grandfather had united all India under his powerful sceptre. When the Nāgas, or serpent-worshippers of Kashmīr, had been converted through the efforts of the apostles sent out by the Sthāviras of the third councils, the religion of Gautama spread like wildfire. Gāndhāra, Kābul, and even many of the Satrapies of Alexander the Great, accepted the new philosophy. The Buddhism of Nepāl being the one which may be said to have diverged less than any other from the primeval ancient faith, the Lamaism of Tartary, Mongolia, and Thibet, which is a direct offshoot of this country, may be thus shown to be the purest Buddhism; for we say it again, Lamaism properly is but an external form of rites.

The most efficacious means of obtaining knowledge and preparing for the reception of inner wisdom are meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds, kind words, good will to all, and oblivion of self.²

The *Upāsakas* and *Upāsikās*, or male and female semi-monastics and semi-laymen, have equally with the Lama-monks themselves, to strictly abstain from violating any of Buddha’s rules, and must study *Meipo* and every psychological phenomenon as much. Those who become guilty of any of the “five sins” lose all right to congregate with the pious community. The most important of these is:

- 1 *Not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him.*
- 2 To love each other, and even our bitterest enemies;
- 3 To offer our lives even for animals, to the extent of abstaining from defensive arms;
- 4 To gain the greatest of victories by conquering one’s self;
- 5 To avoid all vices;
- 6 To practice all virtues, especially humility and mildness;
- 7 To be obedient to superiors, to cherish and respect parents, old age, learning, virtuous and holy men;
- 8 To provide food, shelter, and comfort for men and animals;
- 9 To plant trees on the roads and dig wells for the comfort of travellers;

Such are the moral duties of Buddhists. Every *Ani* or *Bhikshunī* (nun) is subjected to these laws.

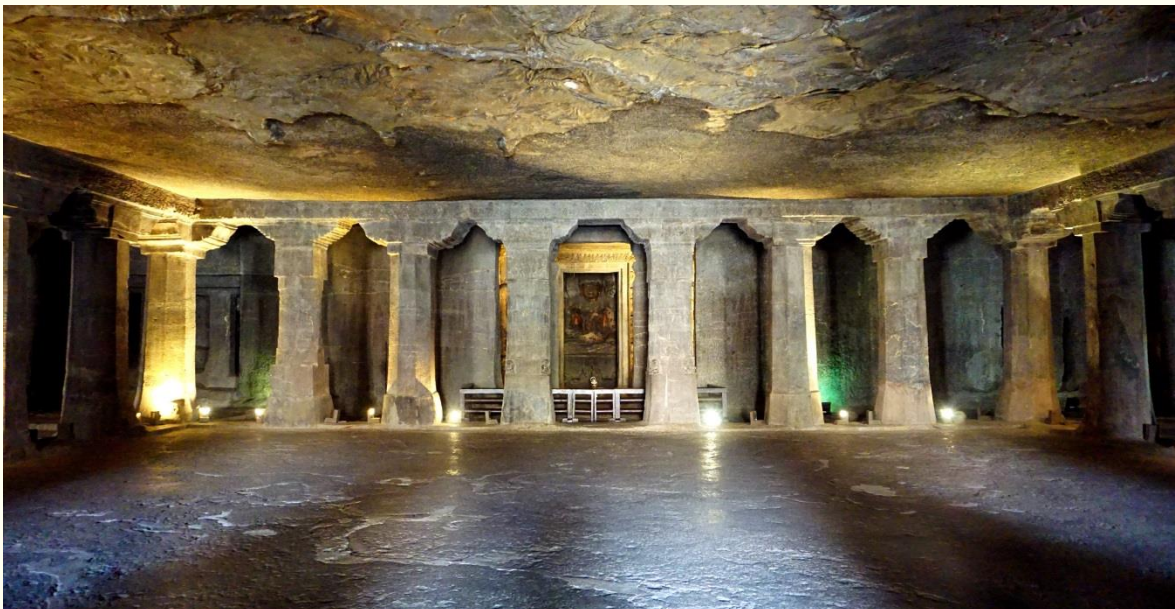
¹ It sounds like injustice to Aśoka to compare him with Constantine, as is done by several Orientalists. If, in the religious and political sense, Aśoka did for India what Constantine is alleged to have achieved for the Western World, all similarity stops there.

² [Private Rule 11 of 73. Cf. *Blavatsky Collected Writings*, (PRACTICAL OCCULTISM) IX p. 160. Full text under the title “The Pitfalls of Occult Arts and Metaphysical Healing,” in our Black versus White Magic Series. — ED. PHIL.]

The Buddhist and Lamaist saints are renowned for their unsurpassed sanctity, philanthropic devotion to humanity, tender affection to the weak and poor, to the lowly and oppressed, and boundless mercy to all creatures whether great or small.

The sacred tree of Kumbum has since bloomed more vigorously than ever before. The inscriptions on its leaves are in Senzar, the sacred language of the Adepts, and comprise the whole Dharma of Buddhism and the history of the World.¹

Numerous are the Buddhist and Lamaic saints who have been renowned for the unsurpassed sanctity of their lives and their “miracles.” So Tissu, the Emperor’s spiritual teacher, who consecrated Kublai-Khān, the Nadir Shāh, was known far and wide as much for the extreme holiness of his life as for the many wonders he wrought.² [609] But he did not stop at fruitless miracles, but did better than that. Tissu purified completely his religion; and from one single province of Southern Mongolia is said to have forced Kublai to expel from convents 500,000 monkish impostors, who made a pretext of their profession, to live in vice and idleness. Then the Lamaists had their great reformer, the Shaberon Tsong-Kha-Pa, who is claimed to have been immaculately conceived by his mother, a virgin from Koko-Nor (fourteenth century), who is another wonder-worker. The sacred tree of Kumbum, the tree of the 10,000 images which, in consequence of the degeneration of the true faith had ceased budding for several centuries, now shot forth new sprouts and bloomed more vigorously than ever from the hair of this avatāra of Buddha, says the legend. The same tradition makes him (Tsong-Kha-Pa) ascend to heaven in 1419. Contrary to the prevailing idea, few of these saints are *Hubilgans*, or Shabérons — reincarnations.



¹ [Consult “The learned tree of Tibet,” in our Down to Earth Series. — ED. PHIL.]

² [Endnote 76 to page 608, by Boris de Zirkoff: There is some confusion in this sentence which may never be satisfactorily clarified. Nadir Shāh, a Persian ruler of the 18th century bears no relation to this whatsoever, and the introduction of his name into the sentence must be considered an obvious error, the cause of which can hardly be ascertained at this late date.]

Part 9.

Magnetism is the alphabet of magic.

**The glorified human spirit is far more
beauteous than its physical capsule.**

Many of the lamaseries contain schools of magic, and some nuns possess marvellous psychological powers. To avoid encounters with Mussulmans and other sects, they travel by night alone, unarmed, and without the least fear of wild animals, for these will not touch them. At the first glimpses of dawn, they take refuge in caves and viharas prepared for them at calculated distances.

Many of the lamaseries contain schools of magic, but the most celebrated is the collegiate monastery of the Sitügtü, where there are over 30,000 monks attached to it, the lamasery forming quite a little city. Some of the female nuns possess marvellous psychological powers. We have met some of these women on their way from Lhasa to Kandy, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Mussulmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, *for these will not touch them*. At the first glimpses of dawn, they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances; for notwithstanding the fact that Buddhism has taken refuge in Ceylon, and nominally there are but few of the denomination in British India, yet the secret *Byauds* (Brotherhoods) and Buddhist viharas are numerous, and every Jaina feels himself obliged to help, indiscriminately, Buddhist or Lamaist.

A travelling Buddhist nun, without moving from the place where she was sitting on the ground, picked up a freshly-cut rose from my nosegay, laid it on her lap, began drawing together invisible material from the surrounding atmosphere, and lo and behold: poised in mid-air, appeared a copy of the bloom I had given her, faithful to the last tint and the last petal, but a thousand-fold more gorgeous in hue and exquisite in beauty.

Ever on the lookout for occult phenomena, hungering after sights, one of the most interesting that we have seen was produced by one of these poor travelling *Bhikshus*. It was years ago, and at a time when all such manifestations were new to the writer. We were taken to visit the pilgrims by a Buddhist friend, a mystical gentleman born at Kashmir, of Katchi parents, but a Buddhist-Lamaist by conversion, and who generally resides at Lhasa.

“Why carry about this bunch of dead plants?” inquired one of the *Bhikshunīs*, an emaciated, tall, elderly woman, pointing to a large nosegay of beautiful, fresh, and fragrant flowers in the writer’s hands.

“Dead?” we asked, inquiringly. “Why they just have been gathered in the garden!”

“And yet, they are dead,” she gravely answered. “To be born in [610] this world, is this not death? See, how these herbs look when alive in the world of eternal light, in the gardens of our blessed Foh?”

Without moving from the place where she was sitting on the ground, the Ani took a flower from the bunch, laid it in her lap, and began to draw together, by large handfuls as it were, invisible material from the surrounding atmosphere. Presently a very, very faint nodule of vapour was seen, and this slowly took shape and colour until, poised in mid-air, appeared a copy of the bloom we had given her. Faithful to the last tint and the last petal it was, and lying on its side like the original, but a thousand-fold more gorgeous in hue and exquisite in beauty, as the glorified human spirit is more beautiful than its physical capsule. Flower after flower to the minutest herb was thus reproduced and made to vanish, reappearing at our desire, nay, at our simple thought. Having selected a full-blown rose we held it at arm’s length, and in a few minutes our arm, hand, and the flower, perfect in every detail, appeared reflected in the vacant space, about two yards from where we sat. But while the flower seemed immeasurably beautified and as ethereal as the other spirit flowers, the arm and hand appeared like a mere reflection in a looking-glass, even to a large spot on the forearm, left on it by a piece of damp earth which had stuck to one of the roots. Later we learned the reason why.

It is idle for anyone to attempt at understanding either the theory or the practice of Magic, until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized.

A great truth was uttered some fifty years ago by Dr. Francis J. Victor Broussais,¹ when he said: “If magnetism were true, medicine would be an absurdity.” Magnetism is true, and so we shall not contradict the learned Frenchman as to the rest. Magnetism, as we have shown, is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized.

Many so-called popular superstitions are but evidence of an instinctive perception of this law. An untutored people are taught by the experience of many generations that certain phenomena occur under fixed conditions; they give these conditions and obtain the expected results. Ignorant of the laws, they explain the fact by supernaturalism, for experience has been their sole teacher.

¹ [François-Joseph-Victor Broussais (1772–1838, French physician)]

Everyone emits magnetic exhalations (aura), most intensely from the extremities, and even if one is in perfect physical health, his exhalations may have a morbid influence for others. Therapeutic manipulations, such as the apostolic “laying on of hands,” transmit antipathetic magnetism, and the Hindus do wisely in following the precept of Manu to avoid hand-shaking.

In India, as well as in Russia and some other countries, there is an instinctive repugnance to stepping across a man’s shadow, especially if he have red hair; and in the former country, natives are extremely reluctant to shake hands with persons of another race. These are not idle fancies. Every person emits a magnetic exhalation or aura, and a man may be in perfect physical health, but at the same time his exhalation may have a morbid character for others, sensitive to such subtle influences. Dr. Esdaile¹ and other mesmerists long since taught us that Oriental people, [611] especially Hindus, are more susceptible than the white-skinned races. Baron Reichenbach’s experiments — and, in fact, the world’s entire experience — prove that these magnetic exhalations are most intense from the extremities. Therapeutic manipulations show this; hand-shaking is, therefore, most calculated to communicate antipathetic magnetic conditions, and the Hindus do wisely in keeping their ancient “superstition” — derived from Manu — constantly in mind.

In many countries there is an instinctive repugnance to stepping across a man’s shadow, especially if red-haired.

Treachery and other vices are supposed to accompany the rufous complexion.

When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action in the brain generates more electricity, thereby augmenting magnetism. It would be imprudent for anyone to pass through someone else’s shadow.

The role of microorganisms in the transmission of infections by contact (contagious diseases) is well-known in the West. However, the germs of moral contagion are far more infectious and pernicious. The Oriental people know instinctively how to protect themselves from impure magnetism: it penetrates the skin without leaving any mark, causing often incurable maladies.²

The magnetism of a red-haired man, we have found, in almost every nation, is instinctively dreaded. We might quote proverbs from the Russian, Persian, Georgian, Hindōstānī, French, Turkish, and even German, to show that treachery and other vices are popularly supposed to accompany the rufous complexion. When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action develops more

¹ [Dr. James Esdaile, MD, EICS (1808–1859), Edinburgh trained Scottish surgeon, who served for twenty years with the East India Company, a notable figure in the history of animal magnetism and, in particular, in the history of general anaesthesia. Authored: *Natural and Mesmeric Clairvoyance: With the Practical Application of Mesmerism in Surgery and Medicine*. London: 1852, Hippolyte Baillièrè.]

² [Consult “The occult causes of epidemic diseases,” in our Down to Earth Series. — ED. PHIL.]

electricity. Hence, an individual to whom he is antipathetic — though neither might be sensible of the fact — would act prudently in not passing through the shadow. Careful physicians wash their hands upon leaving each patient; why, then, should they not be charged with superstition, as well as the Hindus? The sporules of disease are invisible, but no less real, as European experience demonstrates. Well, *Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch.*

Another belief in some parts of Russia and in India, is that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink.

Another prevalent belief in some parts of Russia, particularly Georgia (Caucasus), and in India, is that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink. We have even seen the experiment successfully tried with the sacred cord of a Brahman. It floated hither and thither, circling about as though in search of something, until suddenly darting in a straight line for about fifty yards, it sank, and at that exact spot the divers brought up the body. We find this “superstition” even in America. A Pittsburgh paper, of very recent date, describes the finding of the body of a young boy, named Reed, in the Monongahela, by a like method. All other means having failed, it says,

. . . a curious superstition was employed. One of the boy’s shirts was thrown into the river where he had gone down and, it is said, floated on the surface for a time, and finally settled to the bottom at a certain place, which proved to be the resting-place of the body, and which was then drawn out. The belief that the shirt of a drowned person when thrown into the water will follow the body is well-spread, absurd as it appears.

This phenomenon is explained by the law of the powerful attraction existing between the human body and objects that have been long worn [612] upon it. The oldest garment is most effective for the experiment; a new one is useless.

From time immemorial, in Russia, in the month of May, on Trinity Day, maidens from city and village have been in the habit of casting upon the river wreaths of green leaves — which each girl has to form for herself — and consulting their oracles. If the wreath sinks, it is a sign that the girl will die unmarried within a short time; if it floats, she will be married, the time depending upon the number of verses she can repeat during the experiment. We positively affirm that we have personal knowledge of several cases, two of them our intimate friends, where the augury of death proved true, and the girls *died* within twelve months. Tried on any other day than Trinity, the result would doubtless be the same.

Likewise, the sinking of the maiden's May wreath of green leaves is attributable to its being impregnated with an unhealthy magnetism leading to early death — all such magnetisms having an attraction for the earth at the bottom of the stream.

From time immemorial, in Russia, in the month of May, on Trinity Day, maidens from city and village have been in the habit of casting upon the river wreaths of green leaves — which each girl has to form for herself — and consulting their oracles. If the wreath sinks, it is a sign that the girl will die unmarried within a short time; if it floats, she will be married, the time depending upon the number of verses she can repeat during the experiment. We positively affirm that we have personal knowledge of several cases, two of them our intimate friends, where the augury of death proved true, and the girls *died* within twelve months. Tried on any other day than Trinity, the result would doubtless be the same. The sinking of the wreath is attributable to its being impregnated with the unhealthy magnetism of a system which contains the germs of early death; such magnetisms having an attraction for the earth at the bottom of the stream. As for the rest, we are willing to abandon it to the friends of coincidence.

The witch, who uses her venomous mesmeric powers to injure, can expect death at any moment for every Hindu finds it lawful to kill her.

The same general remark, as to superstition having a scientific basis, applies to the phenomena produced by fakirs and jugglers, which sceptics heap into the common category of trickery. And yet, to a close observer, even to the uninitiated, an enormous difference is presented between the *kīmīyā* (phenomenon) of a fakir, and the *baṭṭe-bāzī* (jugglery) of a trickster, and the necromancy of a *jādūgar*, or *sāhir*, so dreaded and despised by the natives. This difference, imperceptible — nay incomprehensible — to the sceptical European, is instinctively appreciated by every Hindu, whether of high or low caste, educated or ignorant.

- The *kangālin*, or witch, who uses her terrible *abhichār* (mesmeric powers) with intent to injure, may expect death at any moment, for every Hindu finds it lawful to kill her;
- A *hukkābāz*, or juggler, serves to amuse;
- A serpent-charmer, with his *bāinī* full of venomous snakes, is less dreaded, for his powers of fascination extend but to animals and reptiles; he is unable to charm human beings, to perform that which is called by the natives *mantra phēnknā*, to throw spells on men by magic.

But with the yogi, the sannyāsin, the holy men who acquire enormous psychological powers by mental and physical training, the question is totally different. Some of these men are regarded by the Hindus as demigods. Europeans cannot judge of these powers but in rare and exceptional cases.



Part 10.

The Todas resemble the statue of the Grecian Zeus, in majesty and beauty of form.

The British resident who has encountered in the *maidans* and public places what he regards as frightful and loathsome human beings, sitting motionless in the self-inflicted torture of the *ūrddwa-bāhu*, with arms raised above the head for months, and even years, need not suppose they are the wonder-working fakirs. The phenomenon of the latter are visible only through the friendly protection of a Brahman, or under peculiarly [613] fortuitous circumstances. Such men are as little accessible as the real Nautch girls, of whom every traveller talks, but very few have actually seen, since they belong exclusively to the pagodas.

It is surpassingly strange, that with the thousands of travellers and the millions of European residents who have been in India, and have traversed it in every direction, so little is yet known of that country and the lands which surround it. It may be that some readers will feel inclined not merely to doubt the correctness but even openly contradict our statement. Doubtless, we will be answered that all that it is desirable to know about India is already known. In fact this very reply was once made to us personally. That resident Anglo-Indians should not busy themselves with inquiries is not strange; for, as a British officer remarked to us upon one occasion,

. . . society does not consider it well-bred to care about Hindus or their affairs, or even show astonishment or desire information upon anything they may see extraordinary in that country.

But it really surprises us that at least travellers should not have explored more than they have [in] this interesting realm. Hardly fifty years ago, in penetrating the jungles of the Blue or Nilgiri Hills¹ in Southern Hindostan, a strange race, perfectly distinct in appearance and language from any other Hindu people, was discovered by two courageous British officers who were tiger-hunting.² Many surmises, more or less absurd, were set on foot, and the missionaries, always on the watch to connect every

¹ [Consult "The Nilgiri Sannyasis," in our Living the Life Series. — ED. PHIL.]

² [Endnote 77 to page 613, by Boris de Zirkoff: They were Kindersley and Whish, two English land surveyors in the pay of the East India Company who, in September 1818, started on a hunting trip from Coimbatore. The story of their adventures and the many interesting facts about the Tōdas are related by H.P. Blavatsky in her Russian serial story entitled "The Enigmatical Tribes of the Azure-Blue Hills," published in the *Russkiy Vestnik* (Russian Messenger) of Moscow in 1884-85 (Vols. 174, 175, 176). A complete English translation of this story will be found in her *Collected Writings*.]

mortal thing with the Bible, even went so far as to suggest that this people was one of the lost tribes of Israel,¹ supporting their ridiculous hypothesis upon their very fair complexions and “strongly-marked Jewish features.” The latter is perfectly erroneous, the Tōdas,² as they are called, not bearing the remotest likeness to the Jewish type; either in feature, form, action, or language. They closely resemble each other, and, as a friend of ours expresses himself, the handsomest of the Tōdas resemble the statue of the Grecian Zeus in majesty and beauty of form more than anything he had yet seen among men.

The Todas neither practice polyandry nor they have children belonging to them. Those who may be seen in their company are the Badagas, a Hindu tribe totally distinct from the Todas: they clothe, feed, and serve them, and look upon them as a divinities.

Unlike other natives, the Todas despise jewellery and never wear anything but a large black drapery or woollen blanket; they never drink anything but pure milk; they have herds of cattle but neither eat their flesh, nor do they force their beasts to plough or work; they neither sell nor buy; they never use nor carry weapons, not even a simple stick.

Fifty years have passed since the discovery; but though since that time towns have been built on these hills and the country has been invaded by Europeans, no more has been learned of the Tōdas than at the first. Among the foolish rumours current about this people, the most erroneous are those in relation to their numbers and to their practicing polyandry. The general opinion about them is that on account of the latter custom their number has dwindled to a few hundred families, and the race is fast dying out. We had the best means of learning much about them, and therefore state most positively that the Tōdas neither practice polyandry nor are they as few in number as supposed. We are ready to show that no one has ever seen children belonging to them. [614] Those that may have been seen in their company have belonged to the Badagas, a Hindu tribe totally distinct from the Tōdas, in race, colour, and language, and which includes the most direct “worshippers” of this extraordinary people. We say *worshippers*, for the Badagas clothe, feed, serve, and positively look upon every Tōda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown, wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Phidias or Praxiteles, the Tōda sits the whole day inactive, as some travellers who have had a glance at them affirm. From the many conflicting opinions and statements we have heard from the very residents of Ootakamund and other little new places of civilization scattered about the Nilgiri Hills, we cull the following:

They never use water; they are wonderfully handsome and noble looking, but extremely unclean; unlike all other natives they despise jewellery, and never wear anything but a large black drapery or blanket of some woollen stuff, with a coloured stripe at the bottom; they never drink anything but pure milk; they

¹ [The twelve tribes of Israel never existed. Only two existed in the flesh, those of Judah and Levi. Consult “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

² [Consult “The Nilgiri Sannyasis,” in our Living the Life Series. — ED. PHIL.]

have herds of cattle but neither eat their flesh, nor do they make their beasts of labour plough or work; they neither sell nor buy; the Badagas feed and clothe them; they never use nor carry weapons, not even a simple stick; the Tōdas can't read and won't learn. They are the despair of the missionaries and apparently have no sort of religion, beyond the worship of themselves as the Lords of Creation.¹

We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a *Brāmanam-guru*, who has our great respect.

The Todas live in huts with a single entrance and without windows or chimney. Nobody ever saw the funeral of a Toda, or any old men among them. They are never taken sick with cholera, or other deadly diseases, while thousands die around them. Moreover, in a country swarming with wild beasts, neither tiger, serpent, nor any other predatory animal was ever known to touch either a Toda or their cattle.

Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveller ever inside their peculiar long and flat huts, which apparently are without either windows or chimney and have but one door; nobody ever saw the funeral of a Tōda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Tōda or one of their cattle, though, as said above, they never use even a stick.

The Todas seem few in number, however, no one has (or ever will) have a chance of numbering them; they are not born of Toda mothers, nor of Toda parentage: they are the children of a certain very select sect, and are set apart from their infancy for special religious purposes. When their solitude is profaned by the avalanche of "civilization," the Todas retreat to other parts, as unknown and more inaccessible than the Nilgiri hills.

Furthermore the Tōdas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilization [615] — which was, perchance, due to their own carelessness — the Tōdas began moving away to other parts as unknown and more inaccessible than the Nilgiri hills had formerly been; they are not born of Tōda mothers, nor of Tōda parentage; they are the children of a certain very select sect, and are set apart from their infancy for special religious purposes. Recognized by a peculiarity of complexion, and certain other signs, such a child is known as what is vulgarly termed a Tōda, from birth. Every third year, each of them must repair to a certain place for a certain period of time, where each of them must meet; their "dirt" is but a mask, such as a sannyāsin puts on in public in obedience to his vow; their cattle are, for the most part, devoted to sacred uses; and, though their places of worship have never been trodden by a profane foot, they nevertheless exist, and perhaps rival the

¹ See "Indian Sketches, etc." by W.L. O'Grady; also Appleton's *New American Cyclopaedia*, etc.

most splendid pagodas — *gopuras* — known to Europeans. The Badagas are their special vassals, and — as has been truly remarked — worship them as half-deities; for their birth and mysterious powers entitle them to such a distinction.

The reader may rest assured that any statements concerning them, that clash with the little that is above given, are false. No missionary will ever catch one with his bait, nor any Badaga betray them, though he were cut to pieces. They are a people who fulfil a certain high purpose, and whose secrets are inviolable.

Furthermore, the Tōdas are not the only such mysterious tribe in India. We have named several in a preceding chapter, but how many are there besides these, that will remain unnamed, unrecognized, and yet ever present!



Part 11.

Shamanism is the heathenism of Mongolia, and one of the oldest religions of India.

In is an offshoot of primitive theurgy, a practical blending of the visible with the invisible world.

True Shamanism can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama Buddha can be interpreted by the fetishism of some of his followers in Siam and Burma. It is in certain lamaseries of Mongolia and Thibet that Shamanism has taken refuge; and there, it is practiced to the utmost limits of intercourse allowed between man and spirit.

What is now generally known of Shamanism is very little; and that has been perverted, like the rest of the non-Christian religions. It is called the “heathenism” of Mongolia, and wholly without reason, for it is one of the oldest religions of India. It is spirit-worship, or belief in the immortality of the souls, and that the latter are still the same men they were on earth, though their bodies have lost their objective form, and man has exchanged his physical for a spiritual nature. In its present shape, it is an offshoot of primitive theurgy, and a practical blending of the visible with the invisible world. Whenever a denizen of earth desires to enter into communication with his invisible brethren, he has to assimilate himself to their nature, *i.e.*, he meets these beings halfway and, furnished by them with a supply of spiritual essence, endows them, in his turn, with a portion of his physical nature, thus enabling them sometimes to appear in a semi-objective form. It is a temporary exchange of natures, called theurgy. Shamans are called sorcerers, because they are said to evoke the “spirits” of the dead for purposes of necromancy. The true Shamanism — striking features of which prevailed in India in the days [651] of Megasthenes (300 BCE) — can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama Buddha can be interpreted by the fetishism of some of his followers in Siam and Burma. It is in the chief lamaseries of Mongolia and Thibet that it has taken refuge; and there Shamanism, if so we must call it, is practiced to the utmost limits of intercourse allowed between man and “spirit.” The religion of the Lamas has faithfully preserved the primitive science of *magic*, and produces as great feats now as it did in the days of Kublai-Khān and his barons.

The ancient mystic formula of the King Songtsen Gampo,¹ the “Aum mani padme hum,”² effects its wonders now as well as in the seventh century. Avalokiteśvara, highest of the three Bodhisattvas, and patron saint of Thibet, projects his shadow, full in the view of the faithful, at the lamasery of Ganden, founded by him; and the luminous form of Tsong-Kha-pa, under the shape of a fiery cloudlet, that separates itself from the dancing beams of the sunlight, holds converse with a great congregation of Lamas, numbering thousands; the voice descending from above, like the whisper of the breeze through foliage. Anon, say the Thibetans, the beautiful appearance vanishes in the shadows of the sacred trees in the park of the lamasery.

Over the Potala Palace, in Lhasa, the sceptre of the Bodhisattva may be seen floating in the air; its motions bring justice by regulating the actions of the community.

At Garma-Kian (the mother-cloister) it is rumoured that bad and unprogressed spirits are made to appear on certain days, and *forced* to give an account of their evil deeds; they are compelled by the lamaic adepts to redress the wrongs done by them to mortals. This is what Huc naïvely terms “personating evil spirits,” *i.e.*, devils. Were the sceptics of various European countries permitted to consult the accounts printed daily at Muru,³ and in the “City of Spirits,” of the business-like intercourse which takes place between the Lamas and the invisible world, they would certainly feel more interest in the phenomena described so triumphantly in the spiritualistic journals. At Buddha-lla, or rather Potala (Buddha’s Mount), in the most important of the many thousand lamaseries of that country,⁴ the sceptre of the Bodhisattva is seen floating, unsupported, in the air, and its motions regulate the actions of the community. Whenever a Lama is called to account in the presence of the Superior of [617] the monastery, he knows beforehand it is useless for him to tell an untruth; the “regulator of justice” (the sceptre) is there, and its waving motion, either approbatory or otherwise, decides instantaneously and unerringly the question of his guilt. We do not pretend to have witnessed all this personally — we wish to make no pretensions of any kind. Suffice it, with respect to any of these phenomena, that what we have not

¹ [Songtsen Gampo (569–649/650), also Songzan Ganbu. He was the 33rd Tibetan king of the Yarlung dynasty, and he established the Tibetan Empire. As the first of three Dharma Kings of Tibet, he formally introduced Buddhism to Tibet, and built the Jokhang with the influence of his Nepali queen Bhrikuti, of Nepal’s Licchavi dynasty. He unified several Tibetan kingdoms, conquered lands adjacent to Tibet, and moved the capital to the Red Fort in Lhasa. His minister, Thonmi Sambhota, created the Tibetan script and Classical Tibetan, the first literary and spoken language of Tibet.]

² [*Aum* (mystic Sanskrit term of the Trinity), *mani* (holy jewel), *padme* (*in* the lotus, *padma* being the name for lotus), *hum* (be it so). The six syllables in the sentence correspond to the six chief powers of nature emanating from Buddha (the abstract deity, not Gautama), who is the *seventh*, and the Alpha and Omega of being.

Endnote 78 to page 616, by Boris de Zirkoff. A beautiful and very adequate interpretation of this mantra has been given by W.E. Garrett in the National Geographic, May 1963, page 686, in an article on Ladāhk. It runs:

OM I invoke the path and experience of universality, so that
MANI the jeweline luminosity of my immortal mind
PADME be unfolded within the depths of the lotus-centre of awakened consciousness
HUM and I be wafted by the ecstasy of breaking through all bonds and horizons.]

³ Muru (the pure) is one of the most famous lamaseries of Lhasa, directly in the centre of the city. There the Shaberon, the Taley-Lama, resides the greater portion of the winter months; during two or three months of the warm season his abode is at Potala. At Muru is the largest typographical establishment of the country.

⁴ [The Potala Palace is a fortress in Lhasa, capital of the Tibet, now Autonomous Region in China. It was the winter palace of the Dalai Lamas from 1649 to 1959, has been a museum since then, and a World Heritage Site since 1994. The palace is named after Mount Potalaka, abode of Bodhisattva Avalokiteśvara.]

seen with our own eyes has been so substantiated to us that we endorse its genuineness.

The lives of certain Lamas in Sikkim are miracles in themselves because they show what a determined will and purity of life and purpose can accomplish, and to what degree of preternatural ascetism a human body can be subjected and yet reach a ripe old age. No Christian hermit has ever dreamed of such refinement of monastic discipline. The aërial abode of Simeon Stylites would appear child's play before the fakir's and the Buddhist's inventions of will-tests.

A number of Lamas in Sikkim produce *meipo* — “miracle” — by magical powers. The late Patriarch of Mongolia, Gegen Hutugtu, who resided at Urga,¹ a veritable paradise, was the sixteenth incarnation of Gautama, therefore a Bodhisattva. He had the reputation of possessing powers that were phenomenal, even among the thaumaturgists of the land of miracles *par excellence*. Let no one suppose that these powers are developed without cost. The lives of most of these holy men, miscalled idle vagrants, cheating beggars, who are supposed to pass their existence in preying upon the easy credulity of their victims, are miracles in themselves. Miracles, because they show what a determined will and perfect purity of life and purpose are able to accomplish, and to what degree of preternatural ascetism a human body can be subjected and yet live and reach a ripe old age. No Christian hermit has ever dreamed of such refinement of monastic discipline; and the aërial habitation of a Simeon Stylites² would appear child's play before the fakir's and the Buddhist's inventions of will-tests. But the theoretical study of magic is one thing; the possibility of practicing it, quite another. At Drepung, the Mongolian college³ where over three hundred magicians (*sorciers*, as the French missionaries call them) teach about twice as many pupils from twelve to twenty, the latter have many years to wait for their final initiation. Not one in a hundred reaches the highest goal; and out of the many thousand Lamas occupying nearly an entire city of detached buildings clustering around it, not more than two percent become wonder-workers.



¹ [Endnote 79 to page 617, by Boris de Zirkoff: The Mongolian term *Gegen* means “daylight,” “dawn,” “brilliant,” “shining,” “splendour”; and “bright,” or “serene,” as an honorific title bestowed mainly for lay accomplishments but sometimes used also as a term of reverence for highly spiritual lamas, and in that case translated as “Serene Holiness.” The term *Hutugtu* (also rendered as *Khutukhtu*) means “saintly,” “holy,” “blessed” (*hutugtai*) and “felicitous,” and is an honorific title bestowed on high members of the clergy for devoted work in the cause of Buddhism. It is usually given to eminent *Hubilgans*. The latter term means several things, such as “transformation,” “metamorphosis,” “apparition,” “phantom,” and also what is known as *tulku*, a condition explained in our Introductory to Vol. I of *Isis Unveiled*. The term is sometimes misspelled *Khobilgan*.

It is most likely that H.P. Blavatsky had in mind a high lama known as Djibtzun-damba-Hutugtu, resident at the time at Urga, and who was supposed to be the *tulku* of Darapata (1573–1635) a Buddhist teacher.]

² [Συμεών ὁ Στυλίτης, 390–459 CE, was a Syrian Christian ascetic, who lived 37 years on a small platform on top of a stylos (Greek for pillar), near Aleppo. Several other stylites later followed his example. Simeon is venerated as a saint by the Oriental Orthodox Churches, Eastern Orthodox Church, and Roman Catholic Church. He is known formally as Simeon Stylites the Elder, to distinguish him from other pillar ascetics. — Cf. *Wikipedia*.]

³ [Endnote 80 to page 617, by Boris de Zirkoff: Drepung (spelled in Tibetan *hBras-sPuns*) is one of the three large monasteries near Lhasa. It is not exactly a Mongolian College. Actually, there are within the monastery several so-called “colleges” (called *gra-tshang* in Tibetan) where monks are grouped according to nationality, and there is one which is the “college” for monks from Mongolia, who learn the teachings in Tibetan.]

One may learn by heart every line of the 108 volumes of *Kanjur*,¹ and still make but a poor practical magician. There is but one thing which leads surely to it, and this particular study is hinted at by more than one Hermetic writer. One, the Arabian alchemist Alipili, speaks thus:

I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature, if that thou seekest thou findest not *within thee*, thou wilt *never find it without thee*. If thou knowest not the excellency of thine own house, why dost thou seek after the [618] excellency of other things? . . . O MAN, KNOW THYSELF; IN THEE IS HID THE TREASURE OF TREASURES.²



¹ The Buddhist great canon, containing 1,083 works in several hundred volumes, many of which treat of magic.

² [Alipili, *Centrum Naturæ Concentratum*, etc., London 1696, pp. 78-80]

Part 12.

The philosopher's stone is no stone, it is Triune Unity and the end of all philosophers.

Man is also a stone, potentially, a living foundation upon which he can build a temple, pure as flaming diamond, fit for his Higher Self to shine through him and become a beneficent power on earth.

That is how the man of clay becomes a temple of God on earth.

In another alchemic tract, *De manna benedicta*,¹ the author expresses his ideas of the philosopher's stone, in the following terms:

My intent is for certain reasons that I have, not to prate too much of the matter, which yet is but one only thing, already too plainly described; for it shows and sets down such magical and natural uses of it [the stone] as many that have had it never knew nor heard of; and such as, when I beheld them, *made my knees to tremble and my heart to shake, and I to stand amazed at the sight of them!*

Every neophyte has experienced more or less such a feeling; but once that it is overcome, the man is an ADEPT.

Within the cloisters of Tahsi-Lhünpo and Si-dzang, these powers, inherent in every man, called out by so few, are cultivated to their utmost perfection. Who, in India, has not heard of the Panchen Rinpoche, the *Hutugtu* of the capital of Higher Thibet? His brotherhood of Khe-lan was famous throughout the land; and one of the most famous "brothers" was a *Peh-ling* (an Englishman)² who had arrived one day during

¹ [London 1680]

² [Endnote 81 to page 618, by Boris de Zirkoff: In connection with this term *Peh-ling*, it should be pointed out that *rgya-p'i-lin* is the name of the country, and *rgya-p'i-lin-pa*, the name of the people through which the Tibetans heard first (probably at the beginning of the 18th century) of the civilized nations of the Occident; hence the term has been applied for British India, for Englishmen, for European residents of India, and also (sometimes without *rgya*) for Europe and Europeans in general. Some derive it from *Feringhee*, which term, in its altered form of *p'a-ran* or *p'e-ran*, is current in Central Tibet. It is therefore not improbable that *p'i-lin* represents only the more vulgar pronunciation of the genuine Tibetan word *p'yi-glin*, meaning an out-country, a distant foreign country and especially Europe.

As for the term *Feringhee*, it usually stands for a European, especially an Indian-born Portuguese; also a Eurasian, especially of Portuguese-Indian blood. *A Dictionary of Anglo-Indian Words and Phrases* by Col. Henry Yule and A.C. Burnell lists that term under *Firinghee* and says: →

Pers. *Farangi*, *Firingi*; Ar. *Al-Faranj*, *Ifranji*, *Firanji*, i.e., a Frank. This term for a European is very old in Asia, but when now employed by natives in India is either applied (especially in the South) specifically to

the early part of this century, from the West, a thorough Buddhist, and after a month's preparation was admitted among the Khe-lans. He spoke every language, including the Thibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a Shaberon after a residence of but a few years. His memory lives to the present day among the Thibetans, but his real name is a secret with the Shaberons alone.

The greatest of the *meipo* — said to be the object of the ambition of every Buddhist devotee — was, and yet is, the faculty of walking in the air. The famous King of Siam, Pia Metak, the Chinese, was noted for his devotion and learning. But he attained this “supernatural gift” only after having placed himself under the direct tuition of a priest of Gautama-Buddha. Crawford and Finlayson, during their residence at Siam, followed with great interest the endeavours of some Siamese nobles to acquire this faculty.¹

The faculty of walking on air relates to the projection of the astral entity in a seemingly physical form, and not to bodily transportation. This phenomenon is no more a miracle than one's reflection in a looking-glass.

As every man is surrounded by an aura of his magnetic emanations, he can transport himself (in imagination) wherever he likes. But when his thought, regulated and intensified, is guided by that powerful magician, the educated Will, he can project his astral double to a great distance.

Numerous and varied are the sects in China, Siam, Tartary, Thibet, Kashmīr, and British India, which devote their lives to the cultivation of “supernatural powers,” so called. Discussing one of such sects, the *Taossé*, Semedo says:

They pretend that by means of certain exercises and meditations one shall regain his youth, and others will attain to be *Shēn-hsien*, i.e., “Terrestrial Beati,” in whose state every desire is gratified, whilst they have the power to transport themselves from one place to [619] another, *however distant*, with speed and facility.²

This faculty relates but to the *projection* of the *astral entity*, in a more or less corporealized form, and certainly not to bodily transportation. This phenomenon is no more a miracle than one's reflection in a looking-glass. No one can detect in such an image a particle of matter, and still there stands our double, faithfully representing, even to each single hair on our heads. If, by this simple law of reflection, our double can be seen in a mirror, how much more striking a proof of its existence is afforded in the art of photography! *It is no reason, because our physicists have not yet found the means of taking photographs, except at a short distance, that the acquirement should be impossible to those who have found these means in the power of the human*

the Indian-born Portuguese, or, when used more generally, for “European,” implies hostility or disparagement . . .]

¹ John Crawford (1783–1868), *Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin China*; Exhibiting a view of the actual state of those kingdoms, 1828; pp. 181–82.

² Alvaro Semedo (1585–1658), *Histoire Universelle de la Chine*, III, p. 114. Cf. Sir Henry Yule (1820–1889), *The Book of Ser Marco Polo, the Venetian*; Concerning the Kingdoms and Marvels of the East. London: John Murray, 1875; 2nd ed., Vol. I, pp. 314–15.

*will itself, freed from terrestrial concern.*¹ Our thoughts are *matter*, says science; every energy produces more or less of a disturbance in the atmospheric waves. Therefore, as every man — in common with every other living, and even inert object — has an *aura* of his own emanations surrounding him; and, moreover, is enabled, by a trifling effort, to transport himself in *imagination* wherever he likes, why is it scientifically impossible that his thought, regulated, intensified, and guided by that powerful magician, the educated WILL, may become corporealized for the time being, and appear to whom it likes, a faithful double of the original? Is the proposition, in the present state of science, any more unthinkable than the photograph or telegraph were less than forty years ago, or the telephone less than fourteen months ago?

If the sensitized plate can so accurately seize upon the *shadow* of our faces, then this shadow or reflection, although we are unable to perceive it, must be something substantial. And, if we can, with the help of [620] optical instruments, project our *semblances* upon a white wall, at a distance of several hundred feet sometimes, then there is no reason why the adepts, the alchemists, the savants of the secret art, should not have already found out that which scientists deny today, but may discover true tomorrow, *i.e.*, how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going, and acting within their spiritual ethereal bodies as safely and intelligently as when clothed with the covering of flesh? There is a higher form of electricity than the physical one known to experimenters; a thousand correlations of the latter are as yet veiled to the eye of the modern physicist, and none can tell where end its possibilities.

Schott explains that:

. . . by *Sian* or *Shēn-hsien* are understood in the old Chinese conception, and particularly in that of the Tao-Kiao [or Taossé] sect, persons who withdraw to the hills to lead the life of anchorites, and who have attained, either through their ascetic observances or by the power of charms and elixirs, to the possession of miraculous gifts and of terrestrial *immortality*. [?]²



¹ There was an anecdote current among Daguerre's friends between 1838 and 1840. At an evening party, Madame Daguerre, some two months previous to the introduction of the celebrated Daguerrean process to the *Académie des Sciences*, by Arago (January 1839), had an earnest consultation with one of the medical celebrities of the day about her husband's mental condition. After explaining to the physician the numerous symptoms of what she believed to be her husband's mental aberration, she added, with tears in her eyes, that the greatest proof to her of Daguerre's insanity was his firm conviction that he would succeed in nailing his own shadow to the wall, or fixing it on *magical* metallic plates. The physician listened to the intelligence very attentively, and answered that he had himself observed in Daguerre lately the strongest symptoms of what, to his mind, was an undeniable proof of madness. He closed the conversation by firmly advising her to send her husband quietly and without delay to Bicêtre, the well-known lunatic asylum. Two months later a profound interest was created in the world of art and science by the exhibition of a number of pictures taken by the new process. The *shadows* were fixed, after all, upon metallic plates, and the "lunatic" proclaimed the father of photography.

² W. Schott, *Über den Buddhismus*, etc., Berlin, 1846, p. 71

Part 13.

The longevity of Lamas and the Talapoins of Siam is proverbial.

This is exaggerated if not altogether erroneous. What they claim, is merely their ability to prolong human life; and they can do so, if we have to believe human testimony. What Marco Polo testifies to, in the thirteenth century, is corroborated in our own days. He says:

There are another class of people called *Chughi* (Yogi), who are indeed properly called *Abraiaman* [Brahmans?] . . . They are extremely long-lived, every man of them living to 150 or 200 years. They eat very little; rice and milk, chiefly. And these people make use of a very strange beverage . . . a potion of sulphur and quicksilver mixed together,¹ and this they drink twice every month. This, they say, gives them long life; and it is a potion they are used to take from their childhood.²

Bernier shows, says Colonel Yule, the Yogis very skilful in preparing mercury “so admirably that one or two grains taken every morning restored the body to perfect health”;³ and adds that the *mercurius vitæ* of Paracelsus was a compound in which entered antimony and quicksilver.⁴ This is a very careless statement, to say the least, and we will explain what we know of it.

The Yogis in the days of Marco Polo, as well as in our times, use that which may appear to be quicksilver, but is not. What Paracelsus and the alchemists meant by *mercurius vitæ*, was the aura (living spirit) of silver, not the *argent vive*; and this aura is certainly not the mercury known to our physicians and pharmacists.

The longevity of some Lamas and Talapoins is proverbial; and it is generally known that they use some compound which “renews the old blood,” as they call it. And it was equally a recognized fact with alchemists that a judicious administration, “of *aura of silver* does restore [621] health and prolongs life itself to a wonderful extent.” But we are fully prepared to oppose the statements of both Bernier and Col. Yule who quotes him, that it is *mercury* or quicksilver which the Yogis and the alchemists used. The Yogis, in the days of Marco Polo, as well as in our modern times, *do use that which may appear to be quicksilver, but is not.* Paracelsus, the alchemists, and

¹ [Don't try this at home, of anywhere else! — ED. PHIL.]

² Col. Yule, *The Book of Ser Marco Polo*, Vol. II, pp. 351-52; ed. 1875

³ F. Bernier, *Voyages de Bernier*, etc., Vol. II, p. 130; Amsterdam, 1699. Cf. Yule, *op. cit.*, Vol. II, p. 356

⁴ [*Paracelsi opera omnia*, II, 20; Geneva, 1658]

other mystics, meant by *mercurius vitæ*, the living spirit of silver,¹ the *aura* of silver, not the *argent vive*; and this *aura* is certainly not the mercury known to our physicians and druggists. There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediæval fire-philosopher or a modern self-styled physician, can or ever did restore the body to perfect health. Only an unmitigated charlatan ever will use such a drug. And it is the opinion of many that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a *quack*, that his enemies have invented such a preposterous lie.

The old Yogis, as well as the modern Lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. We have seen them healing the most rebellious wounds in a few days, and restoring broken bones to good use in as many hours.

The Yogis of the olden times, as well as modern Lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, *Kukushan*,² though there may be thousands of natives ignorant of its virtues who are left to die of fever. This was in return for a trifling kindness we had done to a *simple mendicant*; a service which can interest the reader but little.

We have also heard of a certain water called *āb-i-hayāt*, which the popular superstition thinks hidden from every mortal eye, except that of the holy sannyāsin; the fountain itself being known as the *āb-i-haiwān-ī*. It is more than probable though, that the Talapoins will decline to deliver up their secrets, even to academicians and missionaries; as these remedies must be used for the benefit of humanity, never for money.³ [622]

¹ [One of the last sparkles of modern science — the beautiful green spectrum of silver — is nothing new, but was, notwithstanding the paucity “and great inferiority of their optical instruments,” well known to the ancient chemists and physicists. Silver and green were associated together as far back as the days of Hermes. Luna, or Astartē (the Hermetic silver), is one of the two chief symbols of the Rosicrucians. It is a Hermetic axiom, that “the cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound.” — *Isis Unveiled*, I pp. 513-14]

² [Endnote 82 to page 621, by Boris de Zirkoff: The term *kukushan* is somewhat uncertain. In Burmese *ku* means to “give medicine” and *kawkutānaw* is a synonym. The letter *t* substitutes in Burmese for the Skt. *s*. As the context speaks of the Irrawaddy River, it is possible that a Burmese word is used.]

³ No country in the world can boast of more medicinal plants than Southern India, Cochin, Burma, Siam, and Ceylon. European physicians — according to time-honoured practice — settle the case of professional rivalry, by treating the native doctors as quacks and empirics; but this does not prevent the latter from being often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed. Native works on *materia medica** do not certainly contain the secret remedies known; and yet the best febrifuges have been learned by British physicians from the Hindus, and where patients, deafened and swollen by abuse of quinine, were slowly dying of fever under the treatment of enlightened physicians, the bark of the *Mārgosa* [*Azadirachta indica*], and the *Chiretta* herb [*Swertia chirata*] have cured them completely, and these now occupy an honourable place among European drugs. * [Corpus of knowledge about the therapeutic properties of any substance used for healing, first coined by Greek physician Pedanius Dioscorides in the 1st century CE. The term *medica* was used from the period of the Roman Empire until the 20th century, but has now been replaced in medical education contexts by the term pharmacology.]

Part 14.

To deride wonders is easy; to explain them, troublesome; to dissect scientifically, impossible.

How the brave warrior's feet proved less nimble than his tongue.

No country in the world can boast of more medicinal plants than Southern India, Cochin, Burma, Siam, and Ceylon. Yet the European physicians settle the case of professional rivalry by treating the native doctors as charlatans and quacks.

Where large crowds are gathered, the Europeans come across serpent-charmers, fakirs-mesmerizers, thaum-working sannyasins, and so-called “jugglers.”

At the great festivals of Hindu pagodas, at the marriage feasts of rich high castes, everywhere where large crowds are gathered, Europeans find *gunī* — or serpent-charmers, fakirs-mesmerizers, thaum-working sannyāsins, and so-called “jugglers.” To deride is easy — to explain, rather more troublesome — to science, impossible. The British residents of India and the travellers prefer the first expedient. But let any one ask one of these Thomases how the following results — which they cannot and do not deny — are produced? When crowds of *gunī* and fakirs appear with their bodies encircled with cobras de capello, their arms ornamented with bracelets of *corallilos* — diminutive snakes inflicting certain death in a few seconds — and their shoulders with necklaces of *trigonocephali*,¹ the most terrible enemy of naked Hindu feet, whose bite kills like a flash of lightning, the sceptic witness smiles and gravely proceeds to explain how these reptiles, having been thrown in cataleptic torpor, were all deprived by the *gunī* of their fangs.

“They are harmless and it is ridiculous to fear them.”

“Will the Sāhib caress one of my *nāg*?” asked once a *gunī* approaching our interlocutor, who had been thus humbling his listeners with his herpetological achievements for a full half hour.

Rapidly jumping back — the brave warrior's feet proving no less nimble than his tongue — Captain B ****'s angry answer could hardly be immortalized by us in print. Only the *gunī*'s terrible bodyguard saved him from an unceremonious thrash-

¹ [*Craspedocephalus trigonocephalus*, Ceylon pit viper]

ing. Besides, say a word, and for a half-rupee any professional serpent-charmer will begin creeping about and summon around in a few moments, numbers of untamed serpents of the most poisonous species, and will handle them and encircle his body with them. On two occasions in the neighbourhood of Trincomalee a serpent was ready to strike at the writer, who had once nearly sat on its tail, but both times, at a rapid whistle of the *gunī* whom we had hired to accompany us, it stopped — hardly a few inches from our body, as if arrested by lightning, and slowly sinking its menacing head to the ground, remained stiff and motionless as a dead branch, under the charm of the *kīlnā*.¹



¹ The Hindu appellation for the peculiar mantrām or charm which prevents the serpent from biting.

Two men and a child, in a small village near Dakka, had become the victims of a ferocious Bengal tiger searching for her two cubs (which had been carried away by a daring hunter), when an old fakir saw the situation and understood it at a glance. Chanting a mantra, he went straight to the beast which, with flaming eye and foaming mouth crouched near a tree ready for a new victim, and began a regular process of mesmerisation. A terrific howl was then heard, gradually subsiding into a series of plaintive broken sobs, as if the bereaved mother was uttering her complaints, and the tigress made a tremendous leap at the feet of the holy man, in the dust, and writhing.

A few moments later she remained motionless, with her enormous head laid on her forepaws, and her bloodshot but now mild eyes riveted on the face of the fakir. Then the holy man sat beside her, tenderly smoothed her striped skin, and patted her back until her groans became fainter and fainter. Half an hour later, all the village was standing around in amazement: the fakir's head lying on the tigress' back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it.

Can European tamers, with their white-hot iron rods, do as much?



Will any European juggler, tamer, or even mesmerizer, risk repeating just once an experiment that may be daily witnessed in India, if you know where to go to see it? There is nothing in the world more ferocious than a royal Bengal tiger. Once the whole population of a small village, not far from Dakka, situated on the confines of a jungle, was thrown [623] into a panic at the appearance of an enormous tigress, at the dawn of the day. These wild beasts never leave their dens but at night, when they go searching for prey and for water. But this unusual circumstance was due to the fact

that the beast was a mother, and she had been deprived of her two cubs, which had been carried away by a daring hunter, and she was in search of them. Two men and a child had already become her victims, when an aged fakir, bent on his daily round, emerging from the gate of the pagoda, saw the situation and understood it at a glance. Chanting a mantra he went straight to the beast, which with flaming eye and foaming mouth crouched near a tree ready for a new victim. When at about ten feet from the tigress, without interrupting his modulated prayer, the words of which no layman comprehends, he began a regular process of mesmerisation, as we understood it; he made *passes*. A terrific howl which struck a chill into the heart of every human being in the place, was then heard. This long, ferocious, drawling howl gradually subsided into a series of plaintive broken sobs, as if the bereaved mother was uttering her complaints, and then, to the terror of the crowd which had taken refuge on trees and in the houses, the beast made a tremendous leap — on the holy man as they thought. They were mistaken, she was at his feet, rolling in the dust, and writhing. A few moments more and she remained motionless, with her enormous head laid on her forepaws, and her bloodshot but now mild eye riveted on the face of the fakir. Then the holy man of prayers sat beside the tigress and tenderly smoothed her striped skin, and patted her back, until her groans became fainter and fainter, and half an hour later all the village was standing around this group; the fakir's head lying on the tigress' back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it.

The stories, hitherto considered fables, of Khrisna and Orpheus charming the wild beasts, thus receives its corroboration in our day. There is not a single European in India who could have, or has ever, boasted of having penetrated into the enclosed sanctuary within the pagodas. Neither authority nor money has ever induced a Brahman to allow an uninitiated foreigner to pass the threshold of the reserved precinct.

The Hindus, mild, patient, long-suffering, whose very apathy saved the British from being driven out of the country in 1857, would raise their hundred million of devotees as one man at such a profanation; regardless of sects or castes, they would exterminate every Christian invader.

This is the way the fakirs tame the wildest beasts in India. Can European tamers, with their white-hot iron rods, do as much? Of course every fakir is not endowed with such a power; comparatively very few are. And yet the actual number is large. How they are *trained* to these requirements in the pagodas will remain an eternal secret, to all except the Brahmans and the adepts in occult mysteries. The stories, hitherto considered fables, of Khrisna and Orpheus charming the wild beasts, thus receives its corroboration in our day. There is one fact which remains undeniable. *There is not a single European* in India who could have, or has ever boasted of having, penetrated into the enclosed sanctuary *within* the pagodas. Neither authority nor money has ever induced a Brahman to allow an uninitiated foreigner to pass the threshold of the reserved precinct. To use authority in such a case would be equivalent to throwing a lighted taper into a powder magazine. The Hindus, mild, patient,

long-suffering, whose very apathy saved the British from [624] being driven out of the country in 1857, would raise their hundred million of devotees as one man, at such a profanation; regardless of sects or castes, they would exterminate every Christian. The East India Company knew this well and built her stronghold on the friendship of the Brahmans, and by paying subsidy to the pagodas; and the British Government is as prudent as its predecessor. It is the castes, and non-interference with the prevailing religions, that secure its comparative authority in India. But we must once more recur to Shamanism, that strange and most despised of all surviving religions — “Spirit-worship.”



Apollo, the Greek Krishna, charming the wild beasts, by Briton Rivière (1874)

Part 15.

Shamanism and its spirit-worship, is the most despised of all surviving religions.

Still, many Russians are convinced of the Shamans' supernatural powers.

Whenever the Shamans assemble to worship it is always in an open space, or a high hill, or in the hidden depths of a forest — reminding us of the old Druidical rites.

Its followers have neither altars nor idols, and it is upon the authority of a Shaman priest that we state that their true rites, which they are bound to perform only once a year, on the shortest day of winter, cannot take place before any stranger to their faith. Therefore, we are confident that all descriptions hitherto given in the *Asiatic Journal* and other European works, are but guesswork. The Russians who, from constant intercourse with the Shamans in Siberia and Tartary, would be the most competent of all persons to judge of their religion, have learned nothing except of the personal proficiency of these men in what they are half-inclined to believe as clever jugglery. Many Russian residents, though, in Siberia, are firmly convinced of the “supernatural” powers of the Shamans. Whenever they assemble to worship, it is always in an open space, or a high hill, or in the hidden depths of a forest — in this, reminding us of the old Druidical rites. Their ceremonies upon the occasions of births, deaths, and marriages are but trifling parts of their worship. They comprise offerings, the sprinkling of the fire with spirits and milk, and weird hymns, or rather, magical incantations, intoned by the officiating Shaman, and concluding with a chorus of the persons present.



The small bells of brass and iron worn by the Shamans on the priestly robe of deerskin, or the pelt of some other animal reputed magnetic, are used to drive away the malevolent spirits of the air, a superstition shared by all the nations of old, including Romans, and even the Jews, whose golden bells tell the story.

When “the spirit has spoken,” the Shaman’s hand is drawn by some occult power toward the top of the staff, which is covered with hieroglyphics. With his palm pressing upon it, he is then raised to a considerable height in the air, where he remains for some time.

Shamans often prophesy eclipses, other astronomical phenomena, and consequential events. In 1847, a Shaman in a distant part of Siberia prophesied and accurately detailed the issue of the Crimean war. The particulars of the prognostication being carefully noted by those present at the time, they were all verified six years later when the war started.

The numerous small bells of brass and iron worn by them on the priestly robe of deerskin,¹ or the pelt of some other animal reputed magnetic, are used to drive away the malevolent spirits of the air, a *superstition* shared by all the nations of old, including Romans, and even the Jews, whose golden bells tell the story. They have iron staves also [625] covered with bells, for the same reason. When, after certain ceremonies, the desired crisis is reached, and “the spirit has spoken,” and the priest (who may be either male or female) feels its overpowering influence, the hand of the Shaman is drawn by some occult power toward the top of the staff, which is commonly covered with hieroglyphics. With his palm pressing upon it, he is then raised to a considerable height in the air, where he remains for some time. Sometimes he leaps to an extraordinary height and, according to the control — for he is often but an irresponsible medium — pours out prophecies and describes future events. Thus, it was that, in 1847, a Shaman in a distant part of Siberia prophesied and accurately detailed the issue of the Crimean war.² The particulars of the prognostication being carefully noted by those present at the time, were all verified six years after this occurrence. Although usually ignorant of even the name of astronomy, let alone having studied this science, they often prophesy eclipses and other astronomical phenomena. When consulted about thefts and murders, they invariably point out the guilty parties.

¹ Between the bells of the “heathen” worshippers, and the bells and pomegranates of the Jewish worship, the difference is this: the former, besides purifying the soul of man with their harmonious tones, kept *evil* demons at a distance, “for the sound of pure bronze breaks the enchantment,” says Tibullus (*Elegies* I, viii, 22), and the latter explained it by saying that the sound of the bells “shall be heard [by the Lord] when he [the priest] goeth in unto the holy place before the Lord. and when he cometh out, *that he die not*” (*Exodus* xxviii, 33; *Ecclesiasticus* xiv, 9). Thus, one sound served to keep away *evil* spirits, and the other, the Spirit of Jehovah. The Scandinavian traditions affirm that the Trolls were always driven from their abodes by the bells of the churches. A similar tradition is in existence in relation to the fairies of Great Britain.

² [The Crimean War was fought from October 1853 to February 1856, between the Russian Empire and an ultimately victorious alliance of the Ottoman Empire, France, the United Kingdom, and Sardinia-Piedmont. The Crimean war remained as a classic example . . . of how governments may plunge into war, how strong ambassadors may mislead weak prime ministers, how the public may be worked up into a facile fury, and how the achievements of the war may crumble to nothing — reflects historian R.B. McCallum.]

The Shamans of Siberia are ignorant and illiterate. Those of Tartary and Thibet, few in number, are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are mediums in the full sense of the word; the latter, magicians.

The Shamans of Siberia are all ignorant and illiterate. Those of Tartary and Thibet — few in number — are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are *mediums* in the full sense of the word; the latter, “magicians.” It is not surprising that pious and superstitious persons, after seeing one of such crises, should declare the Shaman to be under demoniacal possession. As in the instances of Corybantic and Bacchantic fury among the ancient Greeks, the “spiritual” crisis of the Shaman exhibits itself in violent dancing and wild gestures. Little by little the lookers-on feel the spirit of imitation aroused in them; seized with an irresistible impulse, they dance, and become, in their turn, ecstasies; and he who begins by joining the chorus, gradually and unconsciously takes part in the gesticulations, until he sinks to the ground exhausted, and often dying.

O, young girl, a god possesses thee! it is either Pan, or Hekatē, or the venerable Corybantes, or Cybelē that agitates thee!

— the chorus says, addressing Phædra, in Euripides.¹ This form of psychological epidemic has been too well known from the time of the middle ages to cite instances from it. The *chorea Sancti Viti*² is a historical fact, and spread throughout Germany. Paracelsus cured quite a number of persons possessed of such a spirit of imitation. But he was a kabbalist, and therefore accused, by his enemies, of having cast out the devils by the power of a stronger demon, which he was believed to carry about with [626] him in the hilt of his sword. The Christian judges of those days of horror found a better and a surer remedy. Voltaire states that, in the district of Jura, between 1598 and 1600, over 600 lycanthropes were put to death by a pious judge.

But, while the illiterate Shaman is a victim, and during his crisis sometimes sees the persons present, under the shape of various animals, and often makes them share his hallucination, his brother Shaman, learned in the mysteries of the priestly colleges of Thibet, expels the elementary creature, which can produce the hallucination as well as a living mesmerizer, not through the help of a stronger demon, but simply through his knowledge of the nature of the invisible enemy. Where academicians have failed, as in the cases of the Cévennois,³ a Shaman or a Lama would have soon put an end to the epidemic.

We have mentioned a kind of carnelian stone in our possession, which had such an unexpected and favourable effect upon the Shaman’s decision. Every Shaman has

¹ [*Hippolytus*, 141 *et seq.*]

² [The original descriptions of chorea-dance date from the Middle Ages, when an epidemic of “dancing mania” swept throughout Europe. The condition was initially considered a curse sent by a saint, but was named “Saint Vitus’ dance” because afflicted individuals were cured if they touched churches storing Saint Vitus’ relics. Paracelsus coined the term *chorea Sancti Viti* and recognized different forms of chorea — *imaginativa*, *lasciva*, and *naturalis*. Cf. *Chorea: A Journey through History*.]

³ [François-Maximilien Misson (1650?–1722), *Mélange de littérature historique et critique sur tout ce qui regarde l’état extraordinaire des Cévenols appelés camisards*. London 1707]

such a talisman, which he wears attached to a string, and carries under his left arm.¹

“Of what use is it to you, and what are its virtues?” was the question we often offered to our guide. To this he never answered directly, but evaded all explanation, promising that as soon as an opportunity was offered, and we were alone, he would ask the stone *to answer for himself*. With this very indefinite hope, we were left to the resources of our own imagination.

The Shaman, who had become our protector in those dreary deserts, left his place on the sheepskin and, going outside the Tartar tent, placed a dried-up goat’s head with its prominent horns over a wooden peg and then, dropping down the felt curtain of the tent, remarked that no living person would venture in, for the goat’s head was a sign that he was “at work.”

But the day on which the stone “spoke” came very soon. It was during the most critical hours of our life; at a time when the vagabond nature of a traveller had carried the writer to far-off lands, where neither civilization is known, nor security can be guaranteed for one hour. One afternoon, as every man and woman had left the *yurta* (Tartar tent), that had been our home for over two months, to witness the ceremony of the Lamaic exorcism of a *jedker*,² accused of breaking and spiriting away every bit of the poor furniture and earthenware of a family living about two miles distant, the Shaman, who had become our only protector in those dreary deserts, was reminded of his promise. He sighed and hesitated; but, after a short silence, left his place on the sheepskin and, going outside, placed a dried-up goat’s head with its prominent horns over a wooden peg, and then dropping down the felt curtain of the tent, remarked that now no living person would venture in, for the goat’s head was a sign that he was “at work.”

After that, placing his hand in his bosom, he drew out a little stone about the size of a walnut and, carefully unwrapping it, proceeded to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay dreadful. Fortunately, this state did not last long.

For over two hours, the most substantial and unequivocal proofs that the Shaman’s astral soul was travelling, at the bidding of our unspoken wish, were given to us.

After that, placing his hand in his bosom, he drew out the little stone, about the size of a walnut, and, carefully unwrapping it, proceeded, as it [627] appeared, to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell, cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay — dreadful. The sun was setting, and were it not that dying embers flickered at the centre of the tent, complete darkness would have been added to the oppressive silence which reigned. We have lived in the

¹ [So that is positioned next to heart. — ED. PHIL.]

² An elemental dæmon, in which every native of Asia believes. [Mongolian term pronounced *südger*.]

prairies of the West, and in the boundless steppes of Southern Russia; but nothing can be compared with the silence at sunset on the sandy deserts of Mongolia; not even the barren solitudes of the deserts of Africa, though the former are partially inhabited, and the latter utterly void of life. Yet, there was the writer alone with what looked no better than a corpse lying on the ground. Fortunately, this state did not last long.

“Mahandū!” uttered a voice, which seemed to come from the bowels of the earth, on which the Shaman was prostrated. “Peace be with you . . . what would you have me do for you?”

Startling as the fact seemed, we were quite prepared for it, for we had seen other Shamans pass through similar performances.

“Whoever you are,” we pronounced mentally, “go to K ****, and try to bring that person’s *thought* here. See what that other party does, and tell **** what we are doing and how situated.”

“I am there,” answered the same voice. “The old lady (*cucoana*)¹ is sitting in the garden . . . she is putting on her spectacles and reading a letter.”

“The contents of it, and hasten,” was the hurried order while preparing notebook and pencil.

The contents were given slowly as if, while dictating, the invisible presence desired to afford us time to put down the words phonetically, for we recognized the Wallachian language of which we know nothing beyond the ability to recognize it. In such a way a whole page was filled.

“Look west . . . toward the third pole of the yurta,” pronounced the Tartar in his natural voice, though it sounded hollow, and as if coming from afar. “Her *thought* is here.”

Then with a convulsive jerk, the upper portion of the Shaman’s body seemed raised, and his head fell heavily on the writer’s feet, which he clutched with both his hands. The position was becoming less and less attractive, but curiosity proved a good ally to courage. In the west corner was standing, life-like but flickering, unsteady and mist-like, the form of a dear old friend, a Roumanian lady of Walachia, a mystic by disposition, but a thorough disbeliever in this kind of occult phenomena. [628]

“Her thought is here, but her body is lying unconscious. We could not bring her here otherwise,” said the voice.

We addressed and supplicated the apparition to answer, but all in vain. The features moved, and the form gesticulated as if in fear and agony, but no sound broke forth from the shadowy lips; only we imagined — perchance it was a fancy — hearing as if from a long distance the Roumanian words, “*Non se pôte*” (it cannot be done).

For over two hours, the most substantial, unequivocal proofs that the Shaman’s astral soul was travelling at the bidding of our unspoken wish, were given [to] us. Ten months later, we received a letter from our Wallachian friend in response to ours, in

¹ Lady or Madam, in Moldavian.

which we had enclosed the page from the notebook, inquiring of her what she had been doing on that day, and describing the scene in full. She was sitting — she wrote — in the garden on that morning¹ prosaically occupied in boiling some conserves; the letter sent to her was word for word the copy of the one received by her from her brother; all at once — in consequence of the heat, she thought — she fainted, and remembered distinctly *dreaming* she saw the writer in a desert place which she accurately described, and sitting under a “gypsy’s tent,” as she expressed it. “Henceforth,” she added, “I can doubt no longer!”

When the Katchi of Lhasa was apprised of our critical situation in the desert, we were rescued by a party of twenty-five horsemen who had been directed by their chief to find us at the place where we were, which no ordinary man could have known.

But our experiment was proved still better. We had directed the Shaman’s inner ego to the same friend heretofore mentioned in this chapter, the Katchi of Lhasa, who travels constantly to British India and back. *We know* that he was apprised of our critical situation in the desert; for a few hours later came help, and we were rescued by a party of twenty-five horsemen who had been directed by their chief to find us at the place where we were, which no living man endowed with common powers could have known. The chief of this escort was a Shaberon, an “adept” whom we had never seen before, nor did we after that, for he never left his *sūme* (lomasery), and we could have no access to it. But *he was a personal friend of the Katchi.*

Those who are familiar with the illimitable powers of the human soul may conclude that the “spiritual double” of the Shaman did not act alone, for he was no adept but simply a medium. According to a favourite expression of his, as soon as he placed the stone in his mouth, his “father appeared, dragged him out of his skin, and took him wherever he wanted,” and at his bidding.

The above will of course provoke naught but incredulity in the general reader. But we write for those who will believe; who, like the writer, understand and know the illimitable powers and possibilities of the human astral soul. In this case we willingly believe, nay, we know, that the “spiritual double” of the Shaman did not act alone, for he was no adept, but simply a medium. According to a favourite expression of his, as soon as he placed the stone in his mouth, his “father appeared, [629] dragged him out of his skin, and took him wherever he wanted,” and at his bidding.

One who has only witnessed the sleight-of-hand performances of European prestidigitateurs, will be amazed at such open-air and off-hand exhibitions of Hindu jugglers and fakirs.

One who has only witnessed the chemical, optical, mechanical, and sleight-of-hand performances of European *prestidigitateurs*, is not prepared to see, without amazement, the open-air and off-hand exhibitions of Hindu jugglers, to say nothing of fakirs. Of the mere displays of deceptive dexterity we make no account, for Houdin and others far excel them in that respect; nor do we dwell upon feats that permit of confederacy, whether resorted to or not. It is unquestionably true that non-expert travel-

¹ The hour in Bucharest corresponded perfectly with that of the country in which the scene had taken place.

lers, especially if of an imaginative turn of mind, exaggerate inordinately. But our remark is based upon a class of phenomena not to be accounted for upon any of the familiar hypotheses. Says a gentleman who resided in India:

I have seen a man throw up into the air a number of balls numbered in succession from one upwards. As each went up — and there was no deception about their going up — the ball was seen clearly in the air, getting smaller and smaller, till it disappeared altogether out of sight. When they were all up, twenty or more, the operator would politely ask which ball you wanted to see, and then would shout out, “No. 1,” “No. 15,” and so on, as instructed by the spectators, when the ball demanded would bound to his feet violently from some remote distance . . . These fellows have very scanty clothing, and apparently no apparatus whatever. Then, I have seen them swallow three different coloured powders, and then, throwing back the head, wash them down with water, drunk, in the native fashion, in a continuous stream from a *lotā*, or brass-pot, held at arm’s length from the lips, and keep on drinking till the swollen body could not hold another drop, and water overflowed from the lips. Then these fellows, after squirting out the water in their mouths, have spat out the three powders on a clean piece of paper, dry and unmixed.¹



¹ Capt. W.L.D. O’Grady: “Indian Sketches, etc.,” in *Commercial Bulletin*, April 24th, 1877

Part 16.

The Kurdish rites and doctrines are purely magical and magian.

**They unify the mysticism of the Hindu with
the practices of the Assyrio-Chaldean magians.**

In the eastern parts of Turkey and Persia have dwelt, from time immemorial, the tribes of Kurdistan, vast portions of whose territory they will not give up to please Turkey. The Kurds are of purely Indo-European origin, without a drop of Semitic blood in them.

In the eastern portion of Turkey and Persia, have dwelt, from time immemorial, the warlike tribes of the Kurdistan. This people of purely Indo-European origin, and without a drop of Semitic blood in them (though some ethnologists seem to think otherwise), notwithstanding their brigand-like disposition, unite in themselves the mysticism of the Hindu and the practices of the Assyrio-Chaldean magians, vast portions of whose territory they have helped themselves to, and will not give up, to please either Turkey or even all Europe.¹ Nominally, Mohammedans of the sect of Omar, their rites and doctrines are purely magical and magian. Even those who are Christian Nestorians,² are Christians but in name. The Kaldany,³ numbering [630] nearly 100,000 men, and with their two Patriarchs, are undeniably rather Manichæans⁴ than Nestorians. Many of them are Yezīdis.



¹ Neither Russia nor England succeeded in 1849 in forcing them to recognize and respect the Turkish [as distinct] from the Persian territory.

² [Followers of the doctrine of Nestorius, Patriarch of Constantinople, by which Christ is asserted to have had distinct human and divine persons. Nestorianism led to controversy and schism; it was condemned as heresy by the Council of Ephesus in 431.]

³ [Nestorians, who call themselves in Mesopotamia Esky Chaldany, old Chaldæans.]

⁴ [Originally Śramanas, Buddhist ascetics, whose presence at Rome in the third century is recorded by St. Hippolytus.]

One of these Kurdish tribes is noted for its fire-worshipping predilections. On the altar burns an old-fashioned silver lamp with three wicks. Its upper part is heart-shaped, and the apertures from the wicks form a triangle; its centre is covered by an inverted heliotrope¹ attached to a gracefully-curved stalk proceeding from the handle of the lamp. Clearly, this is one of the sacred vessels used by the ancient Magi in their sun-worship rituals.

One of these tribes is noted for its fire-worshipping predilections. At sunrise and sunset, the horsemen alight and, turning towards the sun, mutter a prayer; while at every new moon they perform mysterious rites throughout the whole night. They have a tent set apart for the purpose, and its thick, black, woollen fabric is decorated with weird signs, worked in bright red and yellow. In the centre is placed a kind of altar, encircled by three brass bands, to which are suspended numerous rings by ropes of camel's hair, which every worshipper holds with his right hand during the ceremony. On the altar burns a curious, old-fashioned silver lamp, a relic found possibly among the ruins of Persepolis.² This lamp, with three wicks, is an oblong cup with a handle to it, and is evidently of the class of Egyptian sepulchral lamps, once found in such profusion in the subterranean caves of Memphis, if we may believe Kircher.³ It widened from its end toward the middle, and its upper part was of the shape of a heart; the apertures for the wicks forming a triangle, and its centre being covered by an inverted heliotrope attached to a gracefully-curved stalk proceeding from the handle of the lamp. This ornament clearly bespoke its origin. It was one of the sacred vessels used in sun-worship. The Greeks gave the *heliotrope* its name from its strange propensity to ever incline towards the sun. The ancient Magi used it in their worship; and who knows but Darius had performed the mysterious rites with its triple light illuminating the face of the king-hierophant!

If we mention the lamp at all, it is because there happened to be a strange story in connection with it. What the Kurds do, during their nocturnal rites of lunar-worship, we know but from hearsay; for they conceal it carefully, and no stranger could be admitted to witness the ceremony. But every tribe has one old man, sometimes several, regarded as "holy beings," who know the past, and can divulge the secrets of the future. These are greatly honoured, and generally resorted to for information in cases of theft, murders, or danger.

A very expensive saddle, a carpet, and two Circassian daggers, richly mounted and chiselled in gold, had been stolen from our tent. The Kurds took Allah as their witness, the culprit could not belong to their tribe.

Travelling from one tribe to the other, we passed some time in company with these Kurds. As our object is not autobiographical, we omit all details that have no immediate bearing upon some occult fact, and even of these, have room but for a few. We

¹ [Bloodstone, Green chalcedony with red spots that resemble blood.]

² Persepolis is the Persian Istakhr, northeast of Shiraz; it stood on a plain now called Merdasht, at the confluence of the ancient Medus and the Araxes, now Pulwār and Bend-emir.

³ *Œdipus ægyptiacus*, etc., Vol. III (1654): *Theatrum hieroglyphicum*, p. 544

will then simply state [631] that a very expensive saddle, a carpet, and two Circassian daggers, richly mounted and chiselled in gold, had been stolen from the tent, and that the Kurds, with the chief of the tribe at the head, had come, taking Allah for their witness that the culprit could not belong to their tribe. We believed it, for it would have been unprecedented among these nomadic tribes of Asia, as famed for the sacredness in which they hold their guests, as for the ease with which they plunder and occasionally murder them, when once they have passed the boundaries of their *aül*.

A sorcerer was summoned to help identify the thief.

A suggestion was then made by a Georgian belonging to our caravan to have resort to the light of the *kudian* (sorcerer) of their tribe. This was arranged in great secrecy and solemnity, and the interview appointed to take place at midnight, when the moon would be at its full. At the stated hour we were conducted to the above-described tent.

An elderly man, whose pyramidal turban touched the top of the tent, unscrewed the cover of a round mirror, breathed upon it for ten minutes, and then wiped off the moisture from the glass with a packet of herbs, while muttering incantations in a low voice. Gradually, the glass became more brilliant, till it began radiating refulgent phosphoric rays in every direction.

A large hole, or square aperture, was managed in the arched roof of the tent, and through it poured in vertically the radiant moonbeams, mingling with the vacillating triple flame of the little lamp. After several minutes of incantations, addressed, as it seemed to us, to the moon, the conjurer, an old man of tremendous stature, whose pyramidal turban touched the top of the tent, produced a round looking-glass, of the kind known as “Persian mirrors.” Having unscrewed its cover, he then proceeded to breathe on it, for over ten minutes, and wipe off the moisture from the surface with a package of herbs, muttering incantations [all] the while *sotto voce*.¹ After every wiping, the glass became more and more brilliant, till its crystal seemed to radiate refulgent phosphoric rays in every direction. At last the operation was ended; the old man, with the mirror in his hand, remained as motionless as if he had been a statue.

“Look, Hanoum² . . . look steadily,” he whispered, hardly moving his lips.



¹ [in a quiet voice, as if not to be overheard]

² [A title of respect given to ladies in Turkey, equivalent to Mrs. or Madame.]

A few more seconds, and there appeared the well-known saddle, carpet, and daggers, which seemed to be rising as from a deep clear water, and becoming with every instant more definitely outlined.

A still darker shadow appeared hovering over the stolen objects, which gradually condensed itself, and then we saw the full figure of a man crouching over them. It was the Tartar who came to us last night, offering to sell his mule!

Shadows and dark spots began gathering, where one moment before nothing was reflected but the radiant face of the full moon. A few more seconds, and there appeared the well-known saddle, carpet, and daggers, which seemed to be rising as from a deep, clear water, and becoming with every instant more definitely outlined. Then a still darker shadow appeared hovering over these objects, which gradually condensed itself, and then came out, as visibly as at the small end of a telescope, the full figure of a man crouching over them.

“I know him!” exclaimed the writer. “It is the Tartar who came to us last night, offering to sell his mule!”

The image disappeared, but the sorcerer remained motionless. After muttering some strange words and singing a slow monotonous song, he said that the fate of the robber will be revealed tonight.

The image disappeared, as if by enchantment. The old man nodded assent, but remained motionless. Then he muttered again some strange words, and suddenly began a song. The tune was slow and monotonous, but after he had sung a few stanzas in the same unknown tongue, without [632] changing either rhythm or tune, he pronounced, *recitative*-like, the following words, in his broken Russian:

“Now, Hanoum, look well, whether we will catch him — the fate of the robber — we will learn this night,” etc.

Later on we saw the robber lying on his back, in a pool of blood across the saddle, and two other men galloping off at a distance. The old man, leaving the tent, called the Kurds standing outside and gave them instructions. Two minutes later, a dozen of horsemen were galloping off at full speed down the side of the mountain, upon which we were encamped.

The same shadows began gathering, and then, almost without transition, we saw the man lying on his back, in a pool of blood, across the saddle, and two other men galloping off at a distance. Horror-stricken, and sick at the sight of this picture, we desired to see no more. The old man, leaving the tent, called some of the Kurds standing outside, and seemed to give them instructions. Two minutes later, a dozen of horsemen were galloping off at full speed down the side of the mountain on which we were encamped.



Early next morning the Kurds brought back the saddle, covered with coagulated blood and said that, upon coming close to the fugitive, they saw two horsemen disappearing over the crest of a distant hill, and found the Tartar thief dead on the saddle, exactly as we had seen him in the magical glass. He had been murdered by the two brigands whose evident design to rob him was interrupted by the sudden appearance of the party sent by the elderly sorcerer.

Early in the morning they returned with the lost objects. The saddle was all covered with coagulated blood, and of course abandoned to them. The story they told was, that upon coming in sight of the fugitive, they saw disappearing over the crest of a distant hill two horsemen, and upon riding up, the Tartar thief was found dead upon the stolen property, exactly as we had seen him in the magical glass. He had been murdered by the two banditti,¹ whose evident design to rob him was interrupted by the sudden appearance of the party sent by the old Kudian.



¹ [brigands]

Part 17.

The plastic power of imagination, when impregnated with the potentiality of good or bad, generates a current which attaches itself to anyone who comes within it.

“Evil eye” is the effect of venomous thoughts from the spell a malicious person.

Most remarkable results are produced by the Eastern “wise men,” by simply breathing upon a person whether with good or bad intent: this is pure mesmerism. Among the Persian dervishes who practice it, their animal magnetism is strengthened by the direction of the wind.

The most remarkable results are produced by the Eastern “wise men,” by the simple act of breathing upon a person, whether with good or evil intent. This is pure mesmerism; and among the Persian dervishes who practice it, the animal magnetism is often reinforced by that of the elements. If a person happens to stand facing a certain wind, there is always danger, they think; and many of the “learned ones” in occult matters can never be prevailed upon to go at sunset in a certain direction from whence blows the wind. We have known an old Persian from Baku,¹ on the Caspian Sea, who had the most unenviable reputation for *throwing spells* through the timely help of this wind, which blows but too often at that town, as its Persian name itself shows.² If a victim, against whom the wrath of the old fiend was kindled, happened to be [633] facing this wind, he would appear, as if by enchantment, cross the road rapidly, and breathe in his face. From that moment, the latter would find himself afflicted with every evil — he was under the spell of the “evil eye.”

¹ We have twice assisted at the strange rites of the remnants of that sect of fire-worshippers known as the Ghebers, who assemble from time to time at Baku, on the “field of fire.” This ancient and mysterious town is situated near the Caspian Sea. It belongs to Russian Georgia. About twelve miles northeast from Baku* stands the remnant of an ancient Gheber temple, consisting of four columns, from whose empty orifices issue constantly jets of flame, which gives it, therefore, the name of Temple of the Perpetual Fire. The whole region is covered with lakes and springs of naphtha. Pilgrims assemble there from distant parts of Asia, and a priesthood, worshipping the divine principle of fire, is kept by some tribes, scattered hither and thither about the country.

* [Consult “Russian Vandalism of Persian Zoroastrianism,” in our Down to Earth Series. — ED. PHIL.]

² *Badkube* — literally “a gathering of winds.”

The employment of breath by a sorcerer, as an adjunct to his nefarious purpose, is illustrated in several terrible cases recorded in the French annals — notably those of several Catholic priests. Emperor Constantine prescribed the severest penalties against those who employ sorcery to do violence to chastity, and excite unlawful passion.

The employment of the human breath by the sorcerer, as an adjunct for the accomplishment of his nefarious purpose, is strikingly illustrated in several terrible cases recorded in the French annals — notably those of several Catholic priests. In fact, this species of sorcery was known from the oldest times. The Emperor Constantine prescribed the severest penalties against such as should employ sorcery to do violence to chastity and excite unlawful passion.¹ Augustine (*City of God*) warns against it; Jerome, Gregory Nazianzen, and many other ecclesiastical authorities, lend their denunciation of a crime not uncommon among the clergy. Basset² relates the case of the curé of Peifane, who accomplished the ruin of a highly-respected and virtuous lady parishioner, the Dame du Lieu, by resort to sorcery, and was burned alive for it by the Parliament of Grenoble. In 1611, a priest named Goffridy was burned by the Parliament of Provence for seducing a penitent at the confessional, named Madelaine de la Palud, *by breathing upon her*, and thus throwing her into a delirium of sinful love for him.

A revolting offence of Jesuitical sorcery.

In one of the most sticking cases, Fr. Jean-Baptiste Girard was tried before the Parliament of Aix, France, in 1731, for the seduction of his parishioner, Mlle. Catherine Cadière of Toulon, a young lady noted for her beauty, piety, and exemplary virtue.

By sophistry and the excitation of her religious fervour, the sorcerer kept up this illicit relation for months, without his victim suspecting that she (or he) had done anything wrong.

The above cases are cited in the official report of the famous case of Father Girard, a Jesuit priest of very great influence who, in 1731, was tried before the Parliament of

¹ Codex Justinianus, Liber IX, Titulus XVIII, “De maleficis, etc.,” Statutum 4

[Endnote 83 to page 633, by Boris de Zirkoff: The text of this statement is as follows:

Eorum est scientia punienda et severissimis legibus vindicanda, qui magicis accincti artibus, aut contra salutem hominum moliri, aut pudicos animos ad libidinem deflexisse deteguntur.

A free translation would be:

The knowledge of those shall be justly punished by the severest laws, who have recourse to the magical arts, or are endeavouring to harm the well-being of people. or are discovered to bend chaste souls towards lustfulness.

Though the title of this Chapter is “De maleficis et mathematicis et ceteris similibus,” it is the magicians and astrologers who are meant, as in Byzantine times the word “mathematician” meant an astrologer.

The Codex Justinianus is to be found in the collection of laws entitled *Corpus Juris Civilis*, which was published in many editions before 1874, and H.P. Blavatsky may have seen the passage in the edition of the brothers Kriegel, which first came out at Leipzig, at the publisher Baumgartner in 1840, where the passage may be found in Vol. II, page 595.]

² [Jean-Guy Basset, *Plaidoyez et arrêts de la cour de parlement*, etc., Paris, 1645, Vol. I, bk. v, tit. 19, ch. 6, p. 108]

Aix, France, for the seduction of his parishioner, Mlle. Catherine Cadière,¹ of Toulon, and certain revolting crimes in connection with the same. The indictment charged that the offence was brought about by resort to sorcery. Mlle. Cadière was a young lady noted for her beauty, piety, and exemplary virtues. Her attention to her religious duties was exceptionally rigorous, and that was the cause of her perdition. Father Girard's eye fell upon her, and he began to manœuvre for her ruin. Gaining the confidence of the girl and her family by his apparent great sanctity, he one day made a pretext to blow his breath upon her. The girl became instantly affected with a violent passion for him. She also had ecstatic visions of a religious character, stigmata, or blood-marks of the "Passion," and hysterical convulsions. The long-sought opportunity of seclusion with his penitent finally offering, the Jesuit breathed upon her again, and before the poor girl recovered her senses, his object had been accomplished. By sophistry and the excitation of her religious fervour, he kept up this illicit relation for months, without her suspecting that she had done anything wrong. Finally, however, her eyes were opened, her parents informed, and the priest was arraigned. Judgment was rendered October 12th, 1731. Of twenty-five judges, [634] twelve voted to send him to the stake. The criminal priest was defended by all the power of the Society of Jesus, and it is said that a million francs were spent in trying to suppress the evidence produced at the trial. The facts, however, were printed in a work (in 5 vols., 16mo), now rare, entitled *Recueil Général des Pièces contenues au Procès du Père Jean-Baptiste Girard, Jésuite, etc., etc.*²

Girard persuaded Cadière that "spiritual visions" and various birthmarks (stigmata) on her body were signs of sainthood. In fact, birthmarks are the effects of maternal imagination, under a state of excitement, upon the foetus.³

We have noted the circumstance that, while under the sorcerous influence of Father Girard, and in illicit relations with him, Mlle. Cadière's body was marked with the *stigmata* of the *Passion*, viz.: the bleeding wounds of thorns on her brow, of nails in her hands and feet, and of a lance-cut in her side. It should be added that the same marks were seen upon the bodies of six other penitents of this priest, viz.: Mesdames Guyol, Laugier, Grodier, Allemande, Batarelle, and Reboul. In fact, it became commonly remarked that Father Girard's handsome parishioners were strangely given to

¹ [In June 1730, Father Jean-Baptiste Girard was investigated for abuse and corruption, and Mlle. Marie-Catherine Cadière was placed in a convent in Toulon and then transferred to another convent, in Aix-en-Provence, for the trial, which began on the 10th January 1731 under the Parliament of Aix. The Parliament took evidence and witness accounts for almost a year. Mlle. Cadière was defended by M. Chaudon.

Mlle. Cadière accused Fr. Girard of bewitching her by making her fall in love with him: "You see here before you a young girl of twenty years, plunged into an abyss of evils, but whose heart is still unsullied." Her trial was seen as a case against the Jesuit order, and her as a victim of Jesuitical debauchery. Her case was supported by parliamentarians, noblewomen, and the public in Toulon and Aix. When the judges returned their verdict on the 12th October 1731, they were evenly split, 12–12. President Lebret cast the deciding vote, thereby dismissing the charges of alleged witchcraft, and Mlle. Cadière was declared innocent. He returned Fr. Girard to the ecclesiastical authorities for his irregular conduct as a priest, and the young girl to her mother, who was to remove her to prevent chaos, so that civil order could be restored. — Cf. *Wikipedia*.]

² See also *Magic and Mesmerism*, a novel reprinted by the Harpers, thirty years ago [London, 1843].

³ [We have but to recall the very familiar phenomenon of stigmata, or birth-marks, where effects are produced by the involuntary agency of the maternal imagination under a state of excitement. The fact that the mother can control the appearance of her unborn child was so well known among the ancients, that it was the custom among wealthy Greeks to place fine statues near the bed, so that she might have a perfect model constantly before her eyes. — *Isis Unveiled*, I p. 384]

ecstasies and *stigmata*! Add this to the fact that, in the case of Father Goffridy, above noted, the same thing was proved, upon surgical testimony, to have happened to Mlle. de Palud, and we have something worth the attention of all (especially spiritualists) who imagine these *stigmata* are produced by pure spirits. Barring the agency of the Devil, whom we have quietly put to rest in another chapter, Catholics would be puzzled, we fancy, despite all their infallibility, to distinguish between the *stigmata* of the sorcerers and those produced through the intervention of the Holy Ghost or the angels. The Church records abound in instances of alleged diabolical imitations of these signs of saintship, but, as we have remarked, the Devil is out of court.

The sorcerer is a public enemy, and even mesmerism can be turned into the worst of sorceries.

Between theoretical Occultism or Theosophy, and practical Occultism or Occult Science, there is an abyss. While study of the former is harmless and may do good, study of the latter, being the “Science of Good and Evil,” is fraught with perils and pitfalls.

The student of Occult Arts, who is neither intellectually nor ethically fit, will be unable to discern the Right from the Left Path. He will bring upon himself and his family unexpected woes and sorrows, never suspecting from whence they came.

Only Absolute Unity, physical and metaphysical, can provide safe passage to the other shore. Having pledged himself to Occultism, whoever indulges in the gratification of worldly love or lust, must feel an almost immediate result: that of being irresistibly dragged from the glorious divine state down to the plane of gross matter.¹

By those who have followed us thus far, it will naturally be asked, to what practical issue this book² tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern Spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment, a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries.



¹ [[Consult “Theoretical and Practical Occultism,” in our Confusing Words Series. — ED. PHIL.]

² [*Isis Unveiled*]

Those who have a voice in the education of the masses should first learn and then teach, that the safest guide to happiness and enlightenment are those writings which have descended to us from the remotest antiquity.

Magical (spiritual) powers exist in every man, and those few who are thus empowered and feel called to teach, are ever ready to pay the price of discipline and self-conquest which their development exacts.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. [635] We would that all who have a voice in the education of the masses:

Should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity;

And that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives.

We would have all to realize that magical, *i.e.*, spiritual powers, exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.



Part 18.

**The subjective end of matter, is pure spirit;
the objective end, crystallised spirit.**

**There being but One Truth, man requires but One
Church, which is the Temple of God within us,
walled-in by dense matter.**

Only the pure crystalline heart can see God and feel at one with All.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity¹ has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*



¹ [Plutarch, the priest of Apollo, when speaking of the oracular vapours which were but a subterranean gas, imbued with intoxicating magnetic properties, shows its nature to be dual, when he addresses it in these words:

And who art thou? without a God who creates and ripens thee; without a dæmon [spirit] who, acting under the orders of God, directs and governs thee; thou canst do nothing, thou art nothing but a vain breath.

From *Isis Unveiled*, I p. 200; [quoting des Mousseaux, *La Magie au XIXme siècle*, p. 224]

The Abstract Triad is the vehicle of Unmanifested Deity, and symbol of the Universe to be.

The trinity of nature is the lock of magic, and the trinity of man the key that fits it.

The secrets of heaven and earth have always been accessible to those who could look at Isis unveiled and bear the awesome majesty of Truth.

The Ineffable Name is a ray of Immaculate Light emerging from the fathomless Darkness by the power of Word. It is Deity Itself, but not “God.”

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name.¹ It is unthinkable and unpronounceable; and yet every man finds in himself his god.

“Who art thou, O fair being?” inquires the disembodied soul, in the *Khordah-Avesta*, at the gates of Paradise.

I am, O Soul, *thy good and pure thoughts*, thy works and thy *good law* . . . thy angel . . . and thy god.²

The man, or the soul, is reunited with ITSELF, for this “Son of God” is one with him; it is his own mediator, the *god* of his human soul and his “Justifier.”

Says Plato in the *Symposium*:

*God not revealing himself immediately to man, the spirit is his interpreter.*³

The study of practical magic, except in its broad philosophical overlay, is impracticable among Westerners, for they lack the phenomenal powers⁴ of endurance, mental and physical, of the Easterners and their temperamental idiosyncrasies.

Polluted by centuries of dogmatic superstition, and by an inbred sense of superiority over those whom the English term so contemptuously “niggers,” the white European would hardly submit himself to the practical tuition of either Copt, Brahman, or Lama. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until the perennial fountainhead of Truth triumphs over cold sophistry.

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is,

¹ [For in-depth analysis and exegesis, consult “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [*Khordah-Avesta*, Yasht xxii, § 10 *et seq.*]

³ [202e–203a. Also, look up “If ye love me, keep my commandments,” on page 98 of this study — ED. PHIL.]

⁴ [Phenomenal powers or Siddhis (attributes of perfection) are known by other names in Alchemy, and to the Occultists who practise them. It is by combining, recombining, or dissociating in a certain way the Elements by means of the Astral Fire, that the most marvellous manifestations are produced. Cf. *Secret Doctrine*, I p. 83 *fn.*]

the most difficult of all sciences to learn experimentally — its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted — either physically, morally, or psychologically — to become a practical magician, and not one in ten million would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterners; the favouring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the [636] Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. Notwithstanding the notable difference of thickness between the skulls of a European and a Southern Hindu, this difference, being a purely climatic result, due to the intensity of the sun's rays, involves no psychological principles. Furthermore, there would be tremendous difficulties in the way of *training*, if we can so express it. Contaminated by centuries of dogmatic superstition, by an ineradicable — though quite unwarranted — sense of superiority over those whom the English term so contemptuously “niggers,” the white European would hardly submit himself to the practical tuition of either Copt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic — most imperative of mistresses — brooks no rival. Unlike other sciences, a theoretical knowledge of formulæ without mental capacities or soul powers is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.



Part 19.

Modern Spiritualism is neither a science, nor a religion, not even a philosophy.

To the spiritualists we offer philosophical deduction, instead of unverifiable hypothesis; scientific analysis and demonstration, instead of indiscriminating faith.

Philosophy frees them from the humiliating necessity of accepting the oracular teachings of “intelligences,” which have less intelligence than a child. Otherwise, Spiritualism will continue vegetating, repulsed by scientists and theologians alike.

Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity of accepting the oracular teachings of “intelligences,” which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, Spiritualism must continue to vegetate, equally repulsed — not without cause — both by scientists and theologians. In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case?

To what can he point us but to a confusion of theories, a tangle of hypotheses mutually contradictory?

Can he affirm that Spiritualism, even with its thirty years of phenomena, has any defensible [637] philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

Bewildered by the contradictions they encounter, the spiritualists wait in vain for their tentative hypotheses to be verified by further experience.

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se*, possess all the requisites of leaders of the movement.

How is it then that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy?

This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for their tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Iconoclastic spiritualists, attack rather than defend, pull down but do not rebuild.

Their fatal weakness is that they have but one theory to explain their challenged facts — the agency of human disembodied spirits, and the medium's complete subjection to them. They will attack those who hold different views with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

Spiritualism, whose aspect is rather that of aggression than of defence, has tended toward iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends *will* not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but one theory to offer in explanation of their challenged facts — the agency of *human disembodied spirits*, and the medium's complete subjection to them. They will attack those who differ in views with them with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

A distinguished Fellow of the Royal Society, and ardent evangelist for the cause of science, shows how Spiritualism can investigate the laws of the natural world and its phenomena.

How, then, can Spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three absolutely necessary elements:

- Observation of facts;
- Induction of laws from these facts; and
- Verification of those laws by constant practical experience.

What experienced observer will maintain that Spiritualism presents either one of three elements? The medium is not uniformly surrounded [638] by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of those hypotheses by experience. In short, the prime element of accuracy has, as a rule, been lacking.

Spiritualism is based on the fallacy that all phenomena are caused by the action of departed human spirits. The spiritualists:

(a) Have not looked at the nature of the immortal human spirit and its wonderful potentialities, its relation to the body, and the method of its purification and restoration to higher life.

(b) Cannot trace the disembodied human spirit, a “vital spark of heavenly flame,” beyond the grave.

That we may not be charged with desire to misrepresent the position of Spiritualism, at the date of this present writing, or accused of withholding credit for advances actually made, we will cite a few passages from the London *Spiritualist* of March 2nd, 1877. At the fortnightly meeting, held February 19th, a debate occurred upon the subject of “Ancient Thought and Modern Spiritualism.” Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M.A.,¹ who has recently given some attention to the relation between ancient and modern phenomena. He said:

Popular Spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric Spiritualism is, to a large extent, devoted to presumed communion with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. . . . The truly esoteric science of Spiritualism is very rare, and not more rare than valuable. To it we must look for the origination of knowledge which may be developed exoterically . . . We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions — a necessary prerequisite for true scientific experiment. This is

¹ [William Stainton Moses, 1839–1892, English cleric and spiritualist medium, often writing under the pen name of M.A. Oxon, guided by a spirit called “Imperator.” He was a member of the Spiritualist Group in England, as well as of The Theosophical Society, but he estranged himself from the latter.]

largely owing to the fact that our circles are constructed on no principle. . . . We have not even mastered the elementary truths which the ancients knew and acted on, *e.g.*, the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. . . . We have never faced the question, What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of Spiritualism. Spiritualists start with a fallacy, *viz.*: that all phenomena are caused by the action of departed human spirits; *they have not looked into the powers of the human spirit*; they do not know the extent to which spirit acts, how far it reaches, what it underlies.

Our position could not be better defined. If Spiritualism has a future, it is in the keeping of such men as Mr. Stainton Moses. [639]



Part 20.
Our work is done.
The enemies of Truth have been
all counted, and paraded for all to see.

Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope.

The theology of Christendom has been rubbed threadbare by the most serious minds of the day. Instead of expounding the rules of divine law and justice, it teaches but itself. In place of an ever-living Power, it preaches the Evil One, and makes him indistinguishable from God Himself!

Our work is done — would that it were better done! But, despite our inexperience in the art of bookmaking, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope. In one sense, it is like the Baital Pachisi,¹ the Hindu vampire of popular fancy, which lives in dead bodies, and feeds but on the rottenness of matter. The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive of, rather than promotive of spirituality and good morals. Instead of expounding the rules of divine law and justice, it teaches but *itself*. In place of an ever-living Deity, it preaches the Evil One, and makes him indistinguishable from God Himself!

“Lead us not into temptation” is the aspiration of Christians.

Who, then, is the tempter? Satan? No; the prayer is not addressed to him. It is that tutelar genius who hardened the heart of Pharaoh, put an evil spirit into Saul, sent lying messengers to the prophets, and tempted David to sin; it is the Bible-God of Israel!

¹ [Endnote 84 to page 639, by Boris de Zirkoff: This term is a dialectical corruption of *Vetālapanchavimśati*, or “Twenty-five Tales of the Vetāla,” a collection of fairy tales about a demon, known as Vetāla, who is supposed to occupy corpses. These stories are known to English readers under the title of *Vikram and the Vampire*, translated by Sir R. Burton in 1870, and as *The Baital Pachisi*, translated by W.B. Barker and edited by E.B. Eastwick, London 1855.

Also consult “Post-mortem wanderings of the wicked soul, in our Constitution of Man Series.— ED. PHIL.]

As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of Divine Truth, in passing through the three-sided prism of man's nature, has been broken up into varicoloured fragments called religions. Combined, their aggregate represents one Eternal Truth; separate, they are but shades of human error and signs of imperfection.

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into varicoloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and offshoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *Pitris* is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

**Paganism is ancient wisdom replete with Deity.
And today, it rules the world in secret.**

What has been contemptuously termed Paganism, was ancient wisdom replete with Deity; and Judaism and its offspring, Christianity and Islamism, derived whatever of inspiration they contained from this ethnic parent. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung; Nirvāna is the ocean to which all tend. [640]

Our fervent wish has been to show earnest seekers of Truth how they may lift aside the curtain and, in the brightness of the Eternal Night made Day, look with undazzled gaze upon Truth Unveiled. Oh Lanoo, seek darkness with the lamp of faith.

For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the blood-stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

Part 21.

If ye love me, keep my commandments.

Commentary on John xiv, 15–17.

And notes by the Series Editor.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
(KJV)

Who exactly is John’s “Father”?

The so-called “St. John” [was no Christian Evangelist, he was a brilliant Neoplatonist.](#)

The “Father” in *John* xiv, 5–17 is the “Father who is in Secret,” of Matthew, the Un-created Pythagorean Monad — not the “Father in Heaven” of the Churches. For the relative metaphysical position of the two “Fathers” refer to [Dawn of Chaos-Theos-Kosmos.](#)

Who or what is the “Spirit of Truth”?

The Spirit of Truth is a ray of Inner Light emanating from sexless Compassionate Christos — termed “Higher Ego” in the Theosophical Constitution of Man. Consult our in-depth [analysis and exegesis of the paronomasia of Christos-Chrēstos.](#)

The Spirit of Truth is the Immortal Self (*i.e.*, the Divine Ego) in every man — not the earthly ego of selfishness and sorrow. The Divine Ego can only comfort those of a pure heart and unselfish mind, who are devoted wholeheartedly to the interests of humanity with self-restraint and steadiness of purpose.

The “Father” dwells in the inmost chamber of the heart, above and beyond material and astral form. He is our personal God and the sacrificial martyr; and each of us, is a living temple where this great mystery is enacted.

From Blavatsky Collected Writings, (SOME REASONS FOR SECRECY) XIV p. 56 & fn.

“Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.”¹

Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? Says the Great Master:

“Be ye therefore perfect, even as your Father . . . is perfect.”¹

¹ Cf. *1 Corinthians* iii, 16, KJV

The words “as perfect as your Father which is in heaven,” being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is:

Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the “prison’ and the “temple.”

“If thou wilt be perfect [*i.e.*, an Adept and Initiate], go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven”.²

Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The “Perfect” was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their “Perfect,” and Paul plainly states that they, the Initiates, can only speak before other Adepts.

“We speak wisdom among them [only] that are perfect.”³

As every man is an incarnation of the soul of his “Father in Heaven,” logic dictates that as many men on earth, so many Gods in Heaven. And yet all these Gods are but the vibrating flames of One Inextinguishable Fire.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. I) XII p. 533.

Each human being is an incarnation of his God — in other words, one with his “Father in Heaven,” just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these “Fathers” of ours, whether individually or collectively and under any circumstances, our *personal God*? Occultism answers, *Never*. All that an average man can know of his “Father” is what he knows of himself, through and within himself. The Soul of his “Heavenly Father” is incarnated in him. This Soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell.



¹ *Matthew* v, 48, KJV

² *ibid.*, xix, 21, KJV

³ *1 Corinthians* ii, 6, KJV

“If ye love me” has inspired a four-part motet, by Thomas Tallis.¹

Here are two performances from YouTube, so difficult to choose between them: one by [The King’s Singers](#), and another, by [The Tenebrae Choir](#).

This commentary may help the student to perceive the plea of “If ye love me,” and find out why this anthem is so much loved by those can dimly sense the divinity within, but who are not yet able to articulate it philosophically.

HIERONYMUS VON MANSFELD

Series Editor



¹ Thomas Tallis (c. 1505–1585) was an English composer of High Renaissance music. His compositions are primarily vocal, and he occupies a primary place in anthologies of English choral music. Tallis is considered one of England’s greatest composers, and is honoured for his original voice in English musicianship.

Ye Sacred Muses is William Byrd’s Musical elegy on the death of his colleague and mentor, Thomas Tallis, in the form of a secular madrigal. It is scored for five voices (usually four viols and countertenor), though the vocal part is scored for treble voice, or a cappella SATTB choir:

Ye sacred Muses, race of Jove,
whom Music’s lore delighteth,
Come down from crystal heav’ns above
to earth where sorrow dwelleth,
In mourning weeds, with tears in eyes:
Tallis is dead, and Music dies.

Appendix A.

The Fire which devours itself is more mighty than ordinary fire.

Fire is tripartite.

1 The dark part of the flame is a throne supporting the white part of the flame.

2 The white part is unchangeable, but the dark part changes its colour.

3 Above the white flame hovers the Spirit of Light itself, or Absolute Light-Wisdom (Noëtic Sophia), invisible to the mortal eye.

Excerpted from "Divine Love is lying alone in concealed potentiality," the Masque of Love Series, pp. 8-9.

The *Zohar*, or "Book of Splendour," speaks of the mysterious "Hidden Light," that which Simon calls the Hidden Fire (το κρυπτόν), and tells us of the "Mystery of the Three Parts of the Fire, which are One" as follows:

It is a fire which devours fire, and it is a fire which devours itself and consumes itself, because it is a fire which is more mighty than fire, and it has been so confirmed. But, Come, See!

Whoever desires to know the wisdom of the Holy Unity should look in that flame arising from a burning coal or a lighted lamp.

This flame comes out only when united with another thing. Come, See!

In the flame which goes up are two lights: one light is a bright white, and one light is united with a dark or blue;

The white light is that which is above and ascends in a straight path,

And that below is that dark or blue light, and this light below is the throne to the white light [so] that white light rests upon it,

And they unite one to the other so that they are one.

And this dark light, or blue colour, which is below, is the precious throne to the white. And this is the mystery of the blue.

And this blue dark throne unites itself with another thing to light that [comes] from below, and this awakes it to unite with the upper white light,

And this blue or dark, sometimes changes its colour, but that white above never changes its colour, it is always white;

But that blue changes to [three] different colours, sometimes to blue or black, and sometimes to a red colour, and this unites itself to two sides. It unites to the above, to that white upper light, and unites itself below to the thing which is under it, which is the burning matter, and this burns and consumes always from the matter below.

And this devours that matter below, which connects with it, and upon which the blue light rests, therefore this eats up all which connects with it from below, because it is the nature of it, that it devour and consume everything which depends on it and is dead matter, and therefore it eats up everything which connects with it below, and this white light which rests upon it never consumes itself and never changes its light . . .

And on this white light rests above a Hidden Light which is stronger. Here is the above mystery of that flame which comes out from it, and in it is the Wisdom of the Above.¹ (pp. 54-55)



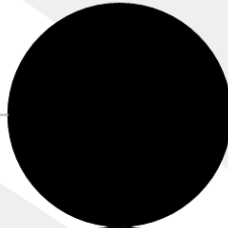
¹ Zohar, i, 50b, Amsterdam and Brody Editions: quoted in Isaac Myer's *Qabbalah*, pp. 376, 377

INTELLECTUAL FIRE

ΠΥΡ ΝΟΕΡΟΝ

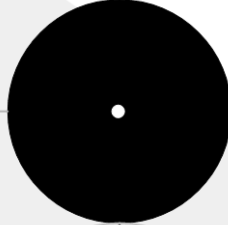
Absoluteness

Universal Principle
(Των όλων αρχή)



The Perfect Intellectual
(Το τέλειον νοερόν)

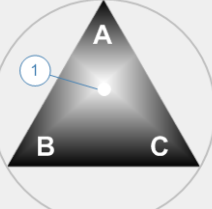
Boundless Power.
Universal Root
(Ρίζωμα όλων)



Invisible,
Inapprehensible Silence
(Σιγή ακατάληπτος)

Divine World

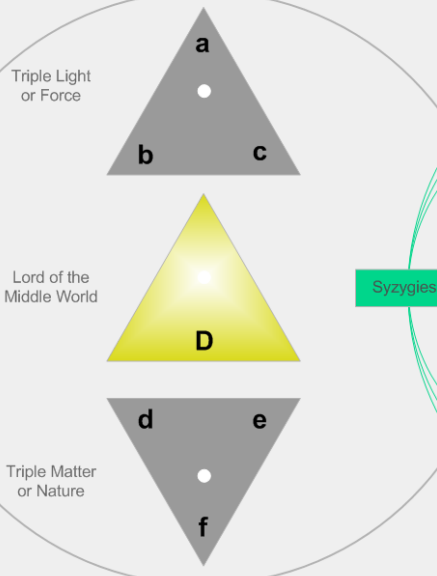
He who has stood,
stands, and will stand
(Ο εστώς, στάς, στησόμενος)



A Incorruptible Form ⁽²⁾
(Αφθαρτος Μορφή)
B Universal Mind
(Νούς των Όλων)
C Great Thought
(Επίνοια Μεγάλη)

Middle World

Middle Distance,
Incomprehensible Air,
without beginning or end,
generated by the Spirit
or the Seventh Power
(Η εβδόμη δύναμις)
moving on the Waters
(Το πνεύμα το επιφερόμενον
επάνω του ύδατος)



a Mind (Νούς) – Heaven
b Voice (Φωνή) – Sun
c Reason (Λογισμός) – Air

D The Image from the
Incorruptible Form, alone
ordering all things
(Εικών ες αφάρτου μορφής
κοσμούσα μόνη πάντα)

d Reflection (Ενθύμησις) – Water
e Name (Όνομα) – Moon ⁽³⁾
f Thought (Επίνοια) – Earth

Lower World

Lower Regions or World of
Men made by the Angels
and Powers, who were
generated by Thought



Note 1

Unmanifested Triple Aeon

- A Supreme Logos
- B Universal Ideation
- C Potential Wisdom

Note 2

Paradigm of all forms (Param Rupam),
treasure-house (θησαυρός) and
store-house (αποθήκη) of divine truths
[after Pistis-Sophia].

Note 3

The Great Power was not called Father
until Thought (in manifestation becoming Voice)
named (ονομάσαι) him Father.

Three Worlds of Being

Simonian	Valentinian	Gunas
Divine	Pneumatic (Spiritual)	Sattva
Middle	Psychic (Soul World)	Raja
Lower	Hylic (Material)	Tamas



Integrative Theosophical Studies SIMONIAN AEONOLGY Logic Emanations

For further analysis, see "Hierarchy - Simonian (Notes)" *ibid.*,
"Mead's Essay on Simon Magus" in our Buddhas and Initiates Series,
"Hierarchy - Compassionate (Drawing)" in our Masque of Love Series,
and Diagram in our Secret Doctrine's First Proposition Series.

www.philaetheians.co.uk
Revision 7.12

Appendix B. Biography of Francis Gerry Fairfield.

From *Appleton's Cyclopædia of American Biography*, Edited by James Grant Wilson (1832-1914), and John Fiske (1842-1901). 7-vols. New York: D. Appleton & Co, c. 1886-1931.¹

Francis Gerry Fairfield, journalist, born in Stafford, Connecticut, 18th August, 1844; died in New York City, 4th April, 1887. He was educated at a private school in Massachusetts, at the Pennsylvania College in Gettysburg, and finished his course in a Lutheran theological seminary. When only twenty years of age he was placed in charge of a Lutheran Church in Waterloo, New York. After about two years he abandoned his calling and came to New York City, which became his home. Here he was at first employed in the editorial department of the *Home Journal*, and later wrote for the *Daily News*, the *Herald*, and other papers. He then went to Mexico, where he was an eye-witness at the execution of Maximilian, an account of which he furnished to several journals. On his return to New York City, he became a space writer for several newspapers, and contributed poems, sketches, short stories, and literary criticisms to various periodicals. Tempted by the prospect of greater emoluments, Fairfield for a brief period followed the pursuit of a veterinary surgeon. Disappointed, he returned to his former occupation, and at the last was employed as an occasional writer for the *New York Sunday Mercury* and *Albany Argus*. Fairfield, in the best period of his life, was a forcible and incisive writer, and his signed articles were always read with attention. But he became addicted to the morphine habit, and gave way to mental vagaries and irregularities that eventually reduced him to poverty. He published:

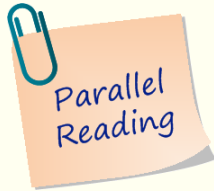
The Clubs of New York: With an account of the origin, progress, present condition and membership of the leading clubs; an essay on New York club-life, and photographs of leading club-men. New York: H.L. Hinton, 1873; 349pp

Ten Years with Spiritual Mediums: an inquiry concerning the ætiology of certain phenomena called spiritual. New York: D. Appleton & Co., 1875; 182pp.



¹ Volumes 1, 4, 5, were issued in 1888; Vols. 2-3, in 1887; Vol. 6, in 1889; Vol. 7, in 1900, a supplementary volume, edited by J.G. Wilson; it is the same as Vol. 7 of the revised edition, 1898-1900.

Suggested reading for students.



From our Black versus White Magic Series.

- A CASE OF MESMERIC ATTACK
- A STRANGE STORY BY BULWER-LYTTON
- AKHUND ABDUL GHAFUR OF SWAT
- ANCIENT MAGIC IN MODERN SCIENCE
- ANIMATED STATUES, TROPHIES OF THE BLACK ART
- AURAS OF MEDIUMS AND ADEPTS
- BETWEEN BLACK AND WHITE MAGIC THERE IS BUT A COBWEB THREAD
- BLACK MAGIC IS IN FULL SWAY AMIDST MANKIND
- BLACK VERSUS WHITE MAGIC, THE TWO OPPOSING POWERS
- BLAVATSKY ON THE AUTHOR OF PHALLICISM
- BLAVATSKY ON THE FABRICATORS OF MAGIC MIRRORS AND THEIR MOTIVES
- BLAVATSKY ON THE MALIGNANT FEVER OF UNSOUND SCEPTICISM
- BUDDHISM, CHRISTIANITY, AND PHALLICISM
- BUDDHIST FEMINISM IN CEYLON
- CAPITAL PUNISHMENT IS A RELIC OF JEWISH BARBARITY
- CHRISTIAN LECTURES ON BUDDHISM
- CHRISTIANITY HAS RETARDED THE WOMAN'S PROGRESS
- CONFESSIONS OF CYPRIANUS, THE PENITENT SORCERER OF ANTIOCH
- DOES YOUR MIND ELATE WITH SELF-ADORATION
- EGYPTIAN MAGIC, GOOD AND BAD
- EVIL IS AN ILLUSION CAUSED BY THE CIRCLE OF NECESSITY
- EVIL IS THE INFERNAL END OF THE POLARITY OF SPIRIT-MATTER
- EXACT SCIENCE VERSUS ARCHAIC PHILOSOPHY
- FRIGHTENING CRYING CHILDREN INTO SILENCE
- HOW CAN A BLACK MAGICIAN BE KNOWN

**BLACK VERSUS WHITE MAGIC SERIES
SUGGESTED READING FOR STUDENTS**

- HUGO'S LA FIN DE SATAN (1911)
- HYLO-IDEALISM IS A FIG LEAF FOR CRASS MATERIALISM
- INSIGHTS TO THE HIGH IDEALISM AND QUAINWIT OF ÉLIPHAS LEVI
- INSIGHTS TO THE OCCULT ARTS
- INSTEAD OF BLACK AND WHITE MAGIC, READ SELFISH AND UNSELFISH MOTIVE
- MAGIC IS THE OCCULT KNOWLEDGE OF NATURAL LAW
- MEDIUMSHIP AND ADEPTSHIP ARE POLES APART
- NO ONE HAS THE RIGHT TO CONTROL THE MIND OF ANOTHER
- OCCULTISM AND KABBALAH ARE ONLY MASKS TO HIDE THE SACRED TRUTH FROM THE PROFANE
- ON ASTRAL INTOXICATION
- ON MALEVOLENT BEWITCHMENTS AND VENOMOUS MAGIC
- ORMUZD AND AHRIMAN ARE EVER OPPOSING POWERS, YET INSEPARABLE AND INTERDEPENDENT
- PAPAL DISPENSATION FOR MURDER AND MAYHEM
- PHALICISM AND PHALIC WORSHIP
- PRESENTIMENTS OF WHAT LIES IN THE BOSOM OF FUTURE
- PSYCHOLOGICAL AND CONJURING TRICKS
- REFLECTIONS OF AN ARDENT APOSTLE
- RELIGIOUS CONVERSION MEANS ABSOLUTE PERVERSION
- SELFISHNESS IS THE CAUSE OF ALL SIN AND SUFFERING
- SELFISHNESS IS THE HALLMARK OF FAKIRS, HERMITS, AND YOGINS
- SIN BY CRUEL ACQUIESCENCE IN AN UNWORTHY FASHION
- SOUL-DESTROYING SOPHISTRY IS FAKE WISDOM
- SPIRIT AND MATTER ARE DUAL ASPECTS OF ONE CAUSE
- SPIRITUAL PROGRESS IS NOT AIDED BY WATCHING THE ASTRAL LIGHT
- TERAPHIM ARE THE ELEMENTAL SPIRITS OF ANCIENT DIVINATION
- THE ARABIAN NIGHTS ARE ECHOES FROM OF LEMURIA AND ATLANTIS
- THE ASTRAL LIGHT REFLECTS IMAGES OF EVERY THOUGHT AND ACTION
- THE ENSOULED VIOLIN
- THE IDYLL OF THE WHITE LOTUS
- THE ORIGIN OF GOOD AND EVIL
- THE ORIGINAL SIN IS A JEWISH INVENTION
- THE PERNICIOUS SOPHISTRY OF HYPOCRISY

**BLACK VERSUS WHITE MAGIC SERIES
SUGGESTED READING FOR STUDENTS**

- THE PITFALLS OF OCCULT ARTS AND METAPHYSICAL HEALING
- THE POWER OF THE MAGICIAN IS INVERSELY RELATED TO HIS WORLDLY INTERESTS
- THE PROCESS OF PRECIPITATING HANDWRITTEN LETTERS EXPLAINED
- THE SILENT BROTHER
- THE SPIRITUAL BLINDNESS OF ANTHROPOMORPHISM
- THE THEOSOPHICAL SOCIETY'S POSITION ON HYPNOTISM
- THEOLOGICAL ANTHROPOMORPHISM IS THE PARENT OF MATERIALISM
- THEOLOGICAL MALICE IS THE ROOT CAUSE OF SATANIC MAGIC
- TRAINED IMAGINATION CAN PRODUCE OCCULT PHENOMENA
- TRUE MAGIC IS THE GNOSIS OF PYTHAGORAS
- WARNING TO PHENOMENA SEEKERS
- WHEN THEOLOGICAL ETHICS SPEAK NO LONGER IN MAN
- WHY WOMEN SHOULD AVOID THE CHURCH LIKE A PLAGUE
- YOGA IS A WOLF IN SHEEP'S CLOTHING



Further reading.



Dangers of the astral light.

- AKASHA VS. ASTRAL LIGHT
— *in our Secret Doctrine's First Proposition Series.*
- ASTRAL LIGHT IS A TERM VERY LITTLE UNDERSTOOD
— *in our Confusing Words Series.*
- DAZZLED GLIMPSES INTO THE ASTRAL LIGHT
- INSIGHTS TO THE OCCULT CAUSES OF EPIDEMIC DISEASES
— *in our Down to Earth Series.*
- JUDGE ON ASTRAL INTOXICATION
— *in our Black versus White Magic Series.*
- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
— *in our Constitution of Man Series.*
- SPIRITUAL PROGRESS IS NOT AIDED BY WATCHING THE ASTRAL LIGHT
- THE ASTRAL LIGHT REFLECTS IMAGES OF EVERY THOUGHT AND ACTION
— *in our Black versus White Magic Series.*

Ecclesiastical Christianity.

- BUDDHISM, CHRISTIANITY, AND PHALLICISM
- CHRISTIAN LECTURES ON BUDDHISM
- CHRISTIANITY HAS RETARDED THE WOMAN'S PROGRESS
— *in our Black versus White Magic Series.*
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY AND RELIGIOUS DOGMATISM
— *in our Blavatsky Speaks Series.*

- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
— *in our Buddhas and Initiates Series.*
- BORN ATHEIST, BURIED CHRISTIAN
- COMPETITION RAGES MOST FIERCELY IN CHRISTIAN LANDS
- THE JAPANESE SHOULD NOT BOW DOWN TO CHRISTIAN ETHICS
— *in our Down to Earth Series.*

Philosophy, philosophers, and philosophicules.

- EXACT SCIENCE VERSUS ARCHAIC PHILOSOPHY
— *in our Black versus White Magic Series.*
- BLAVATSKY ON THE VISHISHTADVAITA PHILOSOPHY
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM
— *in our Blavatsky Speaks Series.*
- GODLESS BUDDHISM IS PHILOSOPHICAL AGNOSTICISM
- PHILOSOPHERS AND PHILOSOPHICULES
- TRUTH DESCENDS LIKE DEW FROM HEAVEN INTO THE PURE HEART
— *in our Living the Life Series.*
- PLATONIC PHILOSOPHY IS THE MOST ELABORATE COMPENDIUM OF INDIAN PHILOSOPHY
— *in our Hellenic and Hellenistic Papers Series.*

Spirit, spirits, and spiritualism.

- BLAVATSKY AGAINST SPIRITUALISM
— *in our Blavatsky Speaks Series.*
- MATERIALISM, SPIRITUALISM, MONISM
- SPIRIT, SPIRITS, SPIRITUALISM
- SPIRITUALISM IS A PHILOSOPHY OF YESTERDAY
— *in our Confusing Words Series.*

True prayer versus vain prayer.

- ALEXANDER POPE'S UNIVERSAL PRAYER
— *in our Mystic Verse and Insights Series.*
- CHAITANYA'S DEVOTIONAL PRAYER
— *in our Living the Life Series.*
- THE PRAYER OF THE TRUE PHILOSOPHER IS HIS ADORATION
— *in our Living the Life Series.*
- THE VOICE OF THE WILL IS THE ATOMIC POINT, THE LOGOS OF THE SILENT ALL
— *in our Constitution of Man Series.*
- TRUE PRAYER IS MENTAL UTTERANCE IN SECRET
— *in our Higher Ethics and Devotion Series.*

