

*Occult philosophy  
is ancient Spiritualism*



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<sup>1</sup> Frontispiece by Gaiasangel.

# Occult philosophy is ancient Spiritualism.

## Article by “M.A. (Oxon)”<sup>1</sup>

First published in *The Theosophist*, Vol. IV, No. 10, July 1883, pp. 256-60. Republished in *Blavatsky Collected Writings*, (SPIRIT IDENTITY AND RECENT SPECULATIONS) IV pp. 583-98.

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word “spirit” by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquiæ* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event — the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there; it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent,<sup>2</sup> for example, has communicated with me, I am not accurate. I should rather say — assuming the whole story not to be delusion on my part, or personation on the part of some vainglorious spook with a talent for histrionics — that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the [584] survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out — that external part of him that has communicated with me here — and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says: “I do not know where the flaw is, but I am sure there is a flaw in your evidence,” so the *Theosophist* says: “You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode.” It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask — why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with a *theory*, to prescribe for our acceptance a rigid dogma which is to be binding on us as

<sup>1</sup> [This article was written by William. Stainton Moses, 1839–1892, and published in the *Light*, London, Vol. III, No. 121, April 28<sup>th</sup>, 1883, pp. 198-99. Stainton Moses was an English cleric and spiritualist medium guided by a spirit called “Imperator,” and often writing under the pen name of “M.A. Oxon,” He was a member of the Spiritualist Group in England, as well as of The Theosophical Society, but he estranged himself from the latter.]

<sup>2</sup> [See endnote by Boris de Zirkoff. — ED. PHIL.]

a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the Spiritists too.<sup>1</sup> But this is probably because my facts square with that theory, and are not explained by any other, that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind. [585]

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits — I must use the word, for life is too short for reiterated periphrases — found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates — a sort of skeleton map of their life on earth — and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting as other less fortunate investigators unquestionably have, organized fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses — where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her: "My grandmother does na ken it, puir auld body, but she's an awfu' leer." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This [586] year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend showed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said; "it was once occupied for some years by a man whose name you may know — John Lilly!"

<sup>1</sup> [Consult "Spirit, Spirits, Spiritualism" and "Spiritualism is a philosophy of yesterday," in our Confusing Words Series. — ED. PHIL.]

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation.

① Was that spirit the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent — reasons good and sufficient — and was he now at last moved [587] to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

② If this was but the external shell of the real John Lilly, am I to conclude that his memory — or the memory of his external principles — was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual — the very gradual — extinction to which these shells are being subjected?

③ If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thoroughgoing relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself — possibly from insufficient means of information — unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as [587] demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be *its raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.





The Fox Sisters from Rochester, New York



## We were, at one time, as ardent a spiritualist as any.

**Response by H.P. Blavatsky,  
Editor of “The Theosophist.”**

Of all the Spiritualists, “M.A. (Oxon),” is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction (we avoid saying *knowledge* lest we should be called dogmatic) that on some points he is as thoroughly mistaken as any ordinary mortal unblessed with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of *Psychography*,<sup>1</sup> *Spirit-Identity*,<sup>2</sup> and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that “M.A. (Oxon)” is not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous “spirit visitors” and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called “Spirits,” over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is *direct* but to the public still *presumptive* evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of *all* the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate — with unbiased minds. And we say, that in the eyes of the latter, our theory [589] in applicability to *our* facts, will — at least with regard to the “John Lilly” case — appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that “M.A. (Oxon)’s” chief argument with regard to Theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that

. . . we [the spiritualists?] have a right to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness.

<sup>1</sup> [Stainton Moses, *Psychography: a treatise on one of the objective forms of psychic or spiritual phenomena*. London: W.H. Harrison, 1878; 152pp. 2<sup>nd</sup> ed., London: The Psychological Press Association, 1882; 127pp.]

<sup>2</sup> [Stainton Moses, *Spirit-Identity*. London: W.H. Harrison, 1879; 143pp.]



We remind him in reply that the spiritualistic theory *of the return of the departed spirits* is as old as the first knocks at Rochester,<sup>1</sup> *i.e.*, thirty-five years, and that if anyone is to stand accused of having *blown a bubble* before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not “M.A. (Oxon)” who was the first to give a name to the agency behind *the facts*; but however unwilling to accept the *a priori* theory — and in the case of the spiritualists “a rigid dogma which is to be binding on us as a matter of faith” from first to last indeed — he seems to have accepted it, nevertheless, and now maintains and defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts, or “that did not break down when tested” — we answer that if such is *his* experience, *ours* is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. “M.A. (Oxon)” was never an Occultist, and knows yet nothing of the means used to test the various sets of phenomena — and the “spirits” themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an Occultist but was a spiritualist before, and some of them as ardent and as uncompromising as “M.A. (Oxon)” [589] himself. Colonel H.S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning “souls” (the great orthodox church inclining to class all of these with evil or “damned” souls, making no difference in the theory) was even until some thirty years or so back far more inclined — occult doctrines notwithstanding — toward the spiritualistic than the occult views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, nay more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal *personal* reunion with all those nearest and dearest that one has lost — than did we. One year in America during one of our visits to that country, and a terrible *personal* ordeal, killed that vain hope and settled our knowledge forever. It needed the death of two persons — the most dearly beloved relatives — to bury for ever the sweet delusive dream. We have learned by experience since:

- To put implicit faith in our teachers;
- To discern between objective *shells*, men that were — and *subjective* genuine spirits; between elementaries (victims of accident, and suicides) and elementals — men that will be.

And we think we have now learned even the difference between the “Brothers of the Light,” to use the graphic Eastern expression, and the “Brothers of the Shadow” — both in the supra- and sub-mundane spheres, as well as to recognize between the two classes of the same name on our earthly plane.

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<sup>1</sup> [The Fox sisters were three sisters from Rochester, New York who played an important role in the creation of Spiritualism: Leah (1813–1890), Margaretta, also called Maggie (1833–1893), and Catherine Fox, also called Kate (1837–1892). The two younger sisters used “rappings” to convince their older sister and others that they were communicating with spirits. Their older sister then took charge of them and managed their careers for some time. They all enjoyed success as mediums for many years. In 1888, Margaretta confessed that their rappings had been a hoax and publicly demonstrated their method. Despite their confession, the Spiritualism movement continued to grow in popularity. — Cf. *Wikipedia*.



## There are Spirits and “spirits,” Seers and “mediums,” great Scientists and unlearned tyros.

There are Spirits and Spirits; High Planetary Spirits (Dhyāni-Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the *māyāvic* appearances of these, projected upon the intra-psychic screen of our mediumistic, hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros.

And it is unfair in “M.A. (Oxon)” to represent the theosophists as prescribing “rigid dogmas” and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude [591] of the former:

It is extremely unlikely that you are right in your suppositions. It is *not impossible*, indeed, but very unlikely . . .

— we are made to say — words conveying the very opposite of dogmatism.

But we must be now permitted to analyse the cited case; to see whether “John Lilly” could not have performed all that is claimed for him while his *monad* was in the Devachanic or other states — from which *there is no coming back on earth*, in our views, which indeed we force on no one who prefers his own theory. Why could not his *shell*, which, notwithstanding Mr. Morse’s very witty definition (though wit is surely no proof) that it is “something that walks about with nothing inside it,” have had all it had on earth to make up its seeming personality, *i.e.*, its illusive *ego*, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium’s brain molecules?<sup>1</sup> Why could not that “shell,” we ask, and though “many and many a decade has now elapsed since John Lilly left this earth,” have communicated for years with “M.A. (Oxon)” though chiefly through the table? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible, when corroborating with its stories of angels and apparitions the claimed materialization of spirits, ought not to lose sight of, and conveniently forget when speaking of “empty shells,” the “Rephaim” of the Jews — which people their Sheol or Hades. Is not the literal meaning of “Rephaim” *pithless* or “empty” *shades*, and is not the Sheol our Kāmaloka?

Nor does this fact clash with *our* theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real genuine disembodied spirit would have avoided communicating “through a table,” when he had at his disposal a fine medium’s clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence “died out” *gradually* and not abruptly, as might be the [592] case with a “spirit” who had a real mission to perform, who “meant business,” and went away honestly and openly after having performed it? Does not this *gradual dying* out of the alleged presence dovetail perfectly with our theory of the gradual *fading* out of the shell? Why should an everlasting semi-material, quite *conscious* entity use such ec-

<sup>1</sup> The medium often need not know anything or have even heard the name of his “Spirit” visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man’s body.

centric ways? And why, since “John Lilly” was an old friend, and meant — if there was anyone there to mean anything — to recall himself to the memory of “M.A. (Oxon),” why did he not speak, or “rap out,” honestly and say what he wanted, instead of keeping our friend semi-awake and *repeatedly disturbing his sleep by raps and noises* at the risk of giving him a bad headache? “Was he unable to do more? or was it not permitted to him?” asks the writer. “Permitted!” and by whom or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a smallpox patient died, that they should tell the name of him in whom they were generated or explain their business. “John Lilly” had impregnated with his emanations the room for years, and a *portion* at any rate of the personal consciousness of a disembodied and even of a *living* being lingers and will linger for hundreds of decades on the spot he identified himself with, a good proof of it being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it — the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming of course under the handling of good Christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the *fraud* of his enemies as he called it. Travelling there, under [593] protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend, the said doctor, should remain and keep him company. Result: his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M.C. . . . was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and may be found in the police records if searched, as it happened between 1840 and 1850.



### **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.

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

<sup>1</sup> 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



Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his “spirit” howling and his “Mayavi-Rupa” in *propria persona* there? It is on a number of such instances, and our own personal experiences during over forty years — ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it, that we speak so confidently. Yet our experience is our own, and we would no more ask anyone to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no “personating spirit, posturing as John Lilly.” But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the *reliquiæ* it proved like a galvanic shock to a dead corpse.

Nor is it right to say that “the more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations”; for the “Eastern philosopher” does nothing of the kind. It is but the incipient “philosopher,” the as yet uninitiated student who is forbidden to meddle with wandering shades, a [594] meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyzes his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. “And cases of the kind” (narrated by M.A. Oxon) . . . do “occur in the East” as much as, and more, perhaps, than in the West. But were it even so, the Christian Kabbalists have believed in, and given out the very same doctrine on *shells* as we do now. If our friends will refer to *The Three Books of Occult Philosophy*<sup>1</sup> by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter “What concerning man after death; diverse opinions,” we find the following, given very fully and explicitly in Agrippa’s original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Khunrath, Paracelsus, and other great Occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:

Perceptions of the truth in the opinions of the ancients . . . yet do the Kabbalists refuse the doctrine of Pythagoras<sup>2</sup> that souls which have become bestial take bestial form; they say, on the contrary, that they return to earth in human frames. . . . Sometimes the souls of the wicked reanimate their polluted corpses. . . . But when the body returns earth to earth, the spirit returns to God . . . and this spirit is the mind [the monad, the *Buddhi*] the pure intelligence that

<sup>1</sup> [Heinrich Cornelius Agrippa von Nettesheim (1486–1535). Chicago: Hahn & Whitehead, 1898; 288pp. London: Aquarian Press, 1971; 288pp, English & Latin. The 2<sup>nd</sup> and 3<sup>rd</sup> Books (1897 ed.) were not published. Reprint of the 1897 ed. (Chicago, Hahn and Whithead). Translation of the 1<sup>st</sup> Book of *De occulta philosophia*, was first published in Cologne, 1533.]

<sup>2</sup> [Which was never properly understood, for it was an allegorical teaching like that of the Brāhmanical books. — H.P. Blavatsky.]

*was incapable of sin while in the flesh, however sinned against by passions of the soul and gross delusions of the body. Then if the soul [personal Ego, the Manas] has lived justly it accompanies the mind, and soul and mind together work in the world the righteous will of God. But the souls that have done evil, parted after death from the mind, wander without intelligence [our shells], subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense, as in a fog, material particles [materialize?], through which they become sensible again of bodily pain and discomfort . . . Souls after death [separated [595] from their spiritual Ego, if you please] remember the past, and retain according to their nature more or less of attraction towards the bodies they inhabited, or other flesh and blood [the mediums, evidently]. This is most true of those souls whose bodies are unburied, or were subject to violence [the suicides and victims to accident; see *Fragments of Occult Truth*]; . . . there are two kinds of necromancy — *necyomantia*, when a corpse is animated; *scyomantia*, when only a *shade* is summoned. But for the reunion of souls with bodies occult knowledge is required . . .*<sup>1</sup>

### **Agrippa's apparition (eidolon) is the Theosophist' astral shell.**

Again in the next chapter [xliii]:

Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes.

Which means as plain as it can mean that the “mind” here standing for the sixth and seventh principles, *Atman* and *Buddhi*, or “Spirit and Spiritual soul” or Intelligence, “reason” stands for that spiritual essence, the portion of the *personal consciousness*, or “soul that accompanies the mind” (*Manas* following *Buddhi* to Devachan). What Agrippa calls the “idolum” (the *eidōlon*) we call the astral shell, or the “Elementary.”



### **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.

<sup>1</sup> Henry Morley, *The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, Commonly known as a Magician*. London: Chapman and Hall, 1856. 2-vols. [These quoted passages occur on pages 200-202, the italics being H.P. Blavatsky's — *Boris de Zirkoff*.]

**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            | <b>ADI-BUDDHA</b>   | <b>MAHA-BUDDHI</b>  | <b>MAHAT, COSMIC INTELLIGENCE</b>  |  | <b>FOHAT</b>   | <b>JIVA</b>  | <b>ASTRAL</b>  | <b>PRAKRITI</b>   |
| Microcosmic planes            | Atman   | Buddhi  | Manas or Dual Mind   |  | Kama (Manas)   | (Kama) Prana   | Linga-Sharira  | Sthula-Sharira  |
| Consciousness' virtual foci   | <b>Universal Self</b>   | <b>Spiritual Ego</b>  | <b>Higher Ego</b>  | <b>Lower Ego</b>   | <b>Animal Desires</b>  | <b>Life Force</b>  | <b>Astral Body</b>   | <b>Visible Body</b>   |
| 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 Ahamkara (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?           | <b>Higher Principles</b>  |   |  | <b>Middle Principle</b>  |  | <b>Lower Aspects</b>   |  |   |
|                               | 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               | <b>Spirit</b> (Plato's λόγον, ideal life or ζωή)  |   | <b>Soul</b> (Plato's ἄλογον)   |  | (Physical life or βίος)  |  | <b>Body</b>  |   |
| Platonic terms                | <b>Agathon</b>  | <b>Nous</b>   |  | <b>Phren</b>   | <b>Thymos</b>  |  | <b>Eidolon</b>   | <b>Soma</b>   |
| 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 | <b>After Death 2</b> 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. |   |  | <b>Death 2.</b> 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, e.g., by necromancy, is Black Magic. |  | Eventually, Kama-Prana is released and re-becomes Jiva.                                    | <b>Death 3.</b> Clinging to the physical body, it dissipates only with the disappearance of its last atom. | <b>Death 1.</b> Attempts to preserve death, e.g., by taxidermy, is Black Magic. |



The above quotations, though strengthening our claims, will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite, moreover, their attention to the article directly following “Spirit Identity and Recent Speculations,” in the same number of *Light*<sup>1</sup> — “A Haunted House,” by J.C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? A loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband — apparently a good and loving husband — [596] is a passionate lover of music. He dies. In the night following his death, the piano begins softly playing. “I recognized the music — it was the last piece my husband had composed impromptu,” writes the widow. Well and good. The Kabbalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless fiends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow’s cheerfulness. They “attributed it to want of natural feeling, little thinking how full of gladness I was to *know* that there was a great hereafter, for his newborn radiant spirit.” Now whence that knowledge and what were the undeniable *proofs* of that “grand hereafter?”

First, “a knock” after the funeral. But there had been such knocks before in the house! The children heard often “papa speak to them.” The children will always hear and see, what their seniors will tell them *they* hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. “In the night,” writes the widow, “the boy frightened us all by a terrible scream. They all found him sitting up in bed, pale with fright. Someone had touched him on his shoulder and awoke him.” Next night the same thing, “someone touched him again.” Third night the same in another room; “two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night.” A friend on a visit “felt her bedclothes pulled. The noises at last affected her nervous system, and she left . . . without any stated reason. Soon after the servant was taken ill” owing to the ghostly visits and misbehaviour and — “had to be sent away.” So much in the experience of a boy whom his loving father’s *spirit* frightened nightly into fits, at the risk of making an epileptic or an idiot of his son for the natural term of his life. So much for the friends, servants, and visitors of his loving widow.

Then one night . . . but we will let the bereaved wife tell her own tale. [597]

After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband’s study. I lighted a candle, and taking the latchkey I went in. All was quiet; but suddenly

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<sup>1</sup> April 28<sup>th</sup>, 1883

a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the “Father of Spirit” to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said: “What is that noise?” I told him not to mind but to go to sleep, which he soon did. I then heard my husband’s voice call my eldest child by name and tell her to go to the railway station. Then he said to me: “Come up here.” I answered him, and said: “I cannot, I wish to live for my children’s sake.” The doors all over the house slammed, and footsteps passed up and downstairs, continuing till daybreak.

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy *shell*! What sophistry is required to excuse it in the former, and how natural the why’s of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated *monad* of the good and pure man than would the shadow of a man with the latter’s body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people’s brain. [598]

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

“M.A. (Oxon)” closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. “He is far from desiring to obtrude his opinion.” Yet, at the same time he devotes three and a half columns to proving that the theosophic teachings are “bubbles” based upon air, probably only because *our* facts do not square with *his* facts. We can assure our kind friend that the Occultists are far less desirous than he can ever be of obtruding their opinion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give as good facts as he can himself. Occult philosophy rests upon the accumulated psychic *facts of thousands of years*. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.



## Boris de Zirkoff on Epes Sargent.

Epes Sargent was an American author, born at Gloucester, Mass., September 27<sup>th</sup>, 1813. Educated chiefly at the Boston Latin School, which he entered at the age of nine. Although matriculated at Harvard College, he did not remain for graduation. When a boy, accompanied his father upon an extended trip to Russia, where he spent much time studying various collections of paintings. Upon his return, he started a small weekly paper, the *Literary Journal*, in which he gave an account of his experiences in Russia. From that time on, he devoted himself to literature. His first contributions appeared in the *Boston Daily Advertiser*. For a while, he associated himself with S.G. Goodrich in the preparation of the *Peter Parley Books*. In 1836 he wrote for Josephine Clifton a five-act play entitled *The Bride of Genoa*, followed the next year by the tragedy *Velasco*, both plays being successfully produced. In 1837, Sargent became connected with the *Boston Atlas*, as Washington correspondent. In 1839, he took charge for a while of the *New York Mirror*, but returned to Boston, 1846, where he edited for several years *The Evening Transcript*. He established himself at Roxbury, and after a few years withdrew from newspaper life and engaged exclusively in literary pursuits. It is during this period that he wrote a number of children's books, some of which reached a large sale. In 1852, he produced the *Standard Speaker*, a work of rare completeness which passed through thirteen editions within three years. He also prepared excellent readers for public schools, which had an enormous sale. He also continued to produce some plays, such as *The Priestess*, with great success. In 1847, Sargent published a collection of poems under the title of *Songs of the Sea*,<sup>1</sup> some of which were set to music. He was on terms of intimacy with Henry Clay and wrote a life of that distinguished statesman. He was well known as a lecturer throughout New England, and counted among his close friends some of the famous men of the day, such as Daniel Webster and others.

Epes Sargent wrote a number of novels, such as: *Wealth and Worth* (1840) ; *Fleetwood, or the Stain of a Birth* (1845), and others; among his poems, there is a lyrical one called *Life on the Ocean Wave*, beginning with the stirring line, "Oh, ye keen breezes from the Salt Atlantic." He also published *American Adventures by Land and Sea* (1847, 2-vols.); *Original Dialogues* (1861); and edited several memoirs.

Sargent's interest in spiritual subjects is fully dealt with in H.P. Blavatsky's article on pages 239-40 of the present volume, wherein she speaks of his work entitled *The Scientific Basis of Spiritualism* (2<sup>nd</sup> ed., Boston: Colby & Rich, 1881; 6<sup>th</sup> ed., 1891). In an unsigned note, possibly by H.P. Blavatsky or by Col. Olcott, inserted in *The Theosophist* (Vol. II, March 1881, p. 139), reporting the death of this remarkable man, which took place at Boston, December 31<sup>st</sup>, 1880, and in which is acknowledged a donation by Sargent of some of his school books to the Theosophical School for boys at Point de Galle, Ceylon, it is also stated that:

. . . there was something so sweet and winsome in his tone, expression of face and sentiments; such candour and evident devotion to what was good and true;

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<sup>1</sup> [Boston: James Munroe & Co., 1847; 208pp.].



and withal such a dignified purpose to act up to his light and his convictions, that for him to make an acquaintance was to secure a friend.

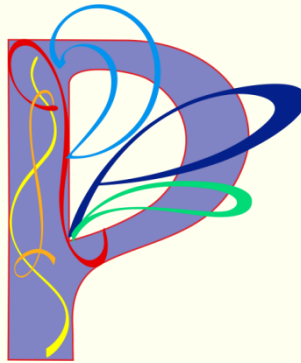
This is followed by a quotation from the Boston *Transcript* which praises Sargent in a genuine way.

It is also stated in *The Theosophist* that Sargent:

. . . was the author of various books of education which possess such superior merit that Mr. Jayasekara, Manager of our Galle school, declares them better than any English series he has even seen. A *Cyclopædia of Poetry* upon which he had been engaged for some years, was completed only about a month before his death.

Mention is also made of two other works by Sargent, namely, *Planchette*<sup>1</sup> and *Proof Palpable of Immortality*,<sup>2</sup> on subjects of grave concern in those days.

All in all, Epes Sargent was a man of sterling qualities, and apparently was in contact with the Founders by correspondence.<sup>3</sup>



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<sup>1</sup> [*Planchette, or, The Despair of Science: being a full account of modern spiritualism, its phenomena, and the various theories regarding it: with a survey of French spiritism.* Boston: Roberts Brothers, 1869; 404pp.]

<sup>2</sup> [*The Proof Palpable of Immortality: being an account of the materialization phenomena of modern spiritualism, with remarks on the relations of the facts to theology, morals, and religion.* Boston: Colby & Rich, 1875; 238pp]

<sup>3</sup> Biographical Notes by Boris de Zirkoff, from his *H.P. Blavatsky Collected Writings* (BIBLIOGRAPHY) III pp. 528-30.

## Suggested reading for students.



### **She being dead, yet speaketh.**

- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE THE VENERABLE SWAMI OF ALMORA
- BLAVATSKY DEFENDS BUDDHISM IN CEYLON
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS HER READERS
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON IRISH TALISMANS
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS

**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMÆUS
- BLAVATSKY ON PROGRESS AND CULTURE
- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE CHRISTIAN MISSIONARIES IN INDIA
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVS
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS



**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE VISHISHTADVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY UNMASKS THE TRINITY OF RIGHTEOUSNESS
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYANAND SARASWATI
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS

**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM

