

*Animal Magnetism,  
Mesmerism, Hypnotism*



## *Contents and train of thoughts*

### **Animal Magnetism or Mesmerism is Hermetic Fire, the Quintessence of Life.**

Magnetism is the intangible Spirit and ultimate essence of every atom, whether pertaining to animate or inanimate, organic or inorganic substance. It is invisible to all but the eyes of another immortal Spirit. 6

Theosophy studies the Occult Laws of Nature, such as Magnetism, particularly because modern science will have nothing to do with them. 7

Mesmerism is a lesser branch of Magic, and as old as man. 7

Magic is indissolubly blended with the religion of every country and is inseparable from its origin. 7

#### **Magnetism is the key to the mystery of man's nature and to Occultism or Eastern Magic.**

Magnetism prolongs life and heals the sick much better than modern medicine can ever do. 8

The Magnetiser's Vital Force, intensely concentrated by the his will, pours out of his system into the patient's. 9

Afterward, he can then use the sun to make good of the loss of vitality and rebalance his prana. 9

Therefore, Magnetism or Mesmerism is a most beneficent science. 9

Its power stems from the Vital Fluid within and about the human being that can be projected by the will of one person to another, differently polarized. 9

Magnetism has been studied in the temples of ancient Egypt and Greece, and mastered as it may never hope to be mastered in our age of profound idiocy. 10

### **The Human Vital Force is the most potent of all known agencies.**

Full health is only possible when there is a perfect magnetic equilibrium in one's system. The therapist heals simply by restoring magnetic balance in his patient by the force of his benevolent desire and will. 11

Examples of Electric and Magnetic affinities between Man and Nature will now be given. 11

#### **The chief agent in any therapeutic operation is the Human Will plus dominion over the Elemental Spirits.**

The Pentagram simply helps the beginner to focus his will. 15

But the will of a selfish operator is more likely to injure rather than heal. 16

Though Christians practice Mesmerism by another name, Christian law and societies with their boasted civilization become with every day more like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and befoulment. 17

## **Is Mesmerism Christian or Mental Science?**

Neither. It is not the Science itself that we doubt, but the Scientists, whether Mental or Christian. 18

Neither success nor safety is to be found outside self-development. 18

### **Mesmerism is key to the world's psychological sciences, from the remotest antiquity down to our time.**

But no one in our [Theosophical] Society considers Mesmerism an occult and secret science. 19

### **Has mantram any therapeutic value?**

Editor's Note 21

In Mesmerism, the curative agency is the animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another. 21

The power of the mantram is occult sound through which the adept commands the elemental forces of nature. 22

But mantram ignorantly employed can be a treacherous weapon, whose mystical power has caused it to turn and stab the user. 22

## **Astrology, Mesmerism, and Homeopathy are far more scientific and true than the scientists of gross matter could ever imagine.**

The will-impulses of the Mesmerist can be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself. 24

The magnetic fluid projected by a living human body is Life itself. 25

Indeed, it is the same life-atoms that a man in a blind passion throws off unconsciously, though he does it quite as effectively as a Mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. 25

Just as the thoughts of a Mesmerizer are communicated to his subject by the emanation of a current of magnetic energy, the thoughts of a Devachani are communicated to another Devachani by reason of the strong sympathy existing between the two. 26

## **Mesmerism can induce clairvoyance.**

The physical man, when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense. 27

Occult forces and even life can be transferred by Mesmerism. 27

Apollonius Tyanaeus had more than once made himself invisible at will. 27

But Mesmerism and Hypnotism differ completely in motive, approach, and method. 27

## **Hypnotism and its relation to other modes of Fascination will now be explained.**

The process of Hypnotism is a purely mechanical one, i.e., the fixing of the eyes on some bright spot, a metal or a crystal. The eye serves as a medium between that bit of metal or crystal and the brain, and attunes the molecular vibrations of the nervous centres of the latter into unison with the vibrations of the bright object held. It is this unison that produces the hypnotic state. 29

In Mesmerism, i.e., the hypnotization by preliminary passes, it is the will of the operator himself that acts upon the nervous system of the patient. And it is again through the vibrations — only atomic, not molecular — produced by that act of energy called will in

the ether of space (therefore, on quite a different plane) that the super-hypnotic state (i.e., “suggestion,” etc.) is induced. 29

The “will-vibrations” and their aura are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. 29

**Thirteen frequently asked questions:**

1. What is Hypnotism? how does it differ from Animal Magnetism [or Mesmerism]? 29

2. In both [Hypnotism and Animal Magnetism] there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the “something” transmitted in both cases? 30

3. What is the rationale of “Vampirism”? 30

4. Under what circumstances is hypnotism “black magic”? 31

5. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator [Fascination]? 31

6. Why should a bit of crystal or a bright button throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity. 31

Are the real nature, behaviour and conditions of “motion” known any better than the nature, behaviour and conditions of the “fluids”? 32

7. Is Science entirely wrong in its definition of the hypnotic phenomena? 32

9. What becomes of diseases cured by hypnotism? are they really cured or are they postponed, or do they appear in another form? Are diseases Karma? and, if so, is it right to attempt to cure them? 34

10. Is it necessary that the hypnotic “suggestions” of the operator should be spoken? Is it not enough for him to think them, and may not even he be ignorant or unconscious of the bent *he* is impressing on his subject? 34

11. Do the motive and character of the operator affect the result, immediate or remote? 34

12. Is it wise to hypnotize a patient not only out of a disease but out of a habit, such as drinking or lying? 35

13. What is it that a faith healer, when successful, practises upon himself? what tricks is he playing with his principles and with his Karma? 35

**How the practice of Black Magic has crept in modern science.**

The source of the vital essence of Mesmerism or Animal Magnetism was located by the ancients between the earth and the starry sky. 36

It is the Akasha-tattva of the Indians personified by the breath of Cybele, the Anatolian mother goddess, adopted and adapted by Greek colonists of Asia Minor. 36

It was the principal agent in theurgic mysteries and the healing temples of Aesculapius. 36

**Between Mesmerism and Hypnotism there is an abyss: the one is beneficent, the other maleficent.**

Hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves which, being like the sentries that keep the doors of our senses opened, are anaesthetized and get closed. 40

The Hypnotists of Science enslave and paralyze free will in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect their souls with as much unconcern as they vivisect the bodies of rabbits and dogs. 42

**Hypnotists are unconscious sorcerers, practising the Black Art well and good.**

They often inoculate their unsuspecting subjects with their own physical as well as mental  
ills and vices. 45

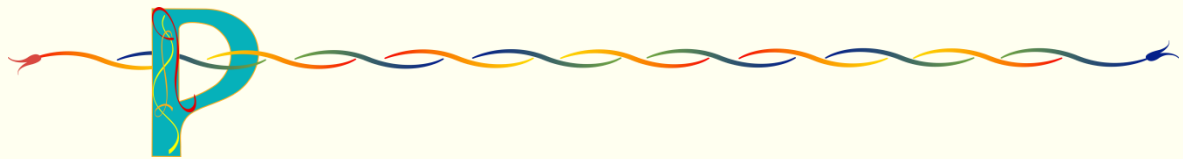
While the Hypnotists of Science are Black Magicians, pure and simple . . . 47

. . . High Lamas can use Hypnotism as a lie detector, to force a pupil to speak the truth. 47

But ignorance is not altogether bliss. 47

**Suggested reading for students.**

More commonly confusing words. 49



## Animal Magnetism or Mesmerism is Hermetic Fire, the Quintessence of Life.

**Magnetism is the intangible Spirit and ultimate essence of every atom, whether pertaining to animate or inanimate, organic or inorganic substance. It is invisible to all but the eyes of another immortal Spirit.**

Paracelsus and others certainly did teach that “Fire was the last and only to be known God”; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by “fire” they did *not* mean the material, visible fire, but that subtle invisible *Spirit* of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by “chemical processes”; though it may be sometimes experienced by the *superphysical* light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach’s *aura* of “Odyle Force” is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and — Mesmerism, the meaning will be clear. For such a student is acquainted with the theory of the “Soul of Things”; and for him, this Hermetic, *Divine* “Fire” is the quintessence of life, that Spiritual and intangible Spirit which starts from, and is immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.

It is a well-known fact that as long as the real bearing of the mechanical theory of heat upon the phenomena of the “Voltaic” battery was imperfectly understood, the necessity for a two-celled battery for the developing of heat in the decomposition of water had not struck the physicists, and they could not produce with one cell that which they can now easily produce with two. May not the same perchance be required in biology? As the scientific man, according to their own confession stood perplexed, and unable for a long time to solve the enigma why a single cell should not decompose water, so the biologists and the psychologists (of exact science) stand helpless before certain phenomena of mind. They are unable to perceive the true bearing of that Hermetic Divine “Fire” already adverted to, upon the phenomena of the human Voltaic battery known as the brain; a “fire” which may sometimes be generated and developed on the same principle as one of its correlations — heat (as in the case of artificial mesmeric development of clairvoyance). And if increased to its utmost powers it can liberate the spirit from its fetters, and lifting high the *bodiless* over the earthy, allow man to see with his spiritual eyes that which he would never be able to perceive with the physical senses. Hence — the phraseology of the Hermet-

ic philosophers and Alexandrian theurgists seems naturally obscure and meaningless to the uninitiated.<sup>1</sup>

**Theosophy studies the Occult Laws of Nature, such as Magnetism, particularly because modern science will have nothing to do with them.**

*Pukka*<sup>2</sup> Theosophy believes in *no miracle*, whether divine or devilish; recognizes nothing as supernatural; believes only in facts and Science; studies the laws of Nature, both Occult and patent; and gives attention particularly to the former, just because exact Science will have nothing to do with them. Such laws are those of Magnetism in all its branches. Mesmerism, Psychology, etc. More than once in the history of its past has Science been made the victim of its own delusions as to its professed infallibility;<sup>3</sup>

**Mesmerism is a lesser branch of Magic, and as old as man.**

**Magic is indissolubly blended with the religion of every country and is inseparable from its origin.**

In *Isis Unveiled*, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often — *Magic is as old as man*. It cannot any longer be called charlatanry or hallucination, when its lesser branches — such as mesmerism, now miscalled “hypnotism,” “thought reading,” “action by suggestion,” and what not else, only to avoid calling it by its right and legitimate name — are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America. Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible [for History] to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless.<sup>4</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, [HERMETIC FIRE] XIII pp. 354-55

<sup>2</sup> [Authentic, genuine, proper]

<sup>3</sup> *Blavatsky Collected Writings*, (OCCULT PHENOMENA) II p. 490

<sup>4</sup> *ibid.*, (PRELIMINARY SURVEY) XIV pp. 22-23

## Magnetism is the key to the mystery of man's nature and to Occultism or Eastern Magic.

First published in *The Theosophist*, Vol. I, No. 1, October 1879, pp. 29-30.  
Republished in *Blavatsky Collected Writings*, (THE MAGNETIC CHAIN) II pp. 135-36.

We have read with great interest the first number of a new French journal devoted to the science of Mesmerism, or, as it is called, Animal Magnetism, which has been kindly sent us by that venerable and most illustrious practitioner of that science, the Baron Du Potet, of Paris. Its title is *La Chaîne Magnétique* (The Magnetic Chain). After long years of comparative indifference, caused by the encroachments of sceptical science, this fascinating subject is again absorbing a large share of the attention of Western students of Psychology. Mesmerism is the very key to the mystery of man's interior nature; and enables one familiar with its laws to understand not only the phenomena of Western Spiritualism, but also that vast subject — so vast as to embrace every branch of Occultism within itself — of Eastern Magic. The whole object of the Hindu *Yoga* is to bring into activity his interior power, to make himself ruler over physical self and over everything else besides. That the developed *Yogi* can influence, sometimes control, the operations of vegetable and animal life, proves that the soul within his body has an intimate relationship with the soul of all other things. Mesmerism goes far toward teaching us how to read this occult secret, and Baron Reichenbach's great discovery of *Odyle* or *Od* force, together with Professor Buchanan's *Psychometry*, and the recent advances in electrical and magnetic science complete the demonstration. *The Theosophist* will give great attention to all these — Mesmerism, the laws of *Od*, Psychometry, etc. In this connection we give translated extracts from *La Chaîne Magnétique* that will repay perusal. There is a great truth in what Baron Du Potet says about the Mesmeric fluid:

**Magnetism prolongs life and heals the sick much better than modern medicine can ever do.**

It is no utopian theory, but a universal Force, ever the same; which we will irrefutably prove. . . . A law of nature as positive as electricity, yet different from it; as real as night and day. A law of which physicians, notwithstanding all their learning and science, have hitherto been ignorant. Only with a knowledge of magnetism does it become possible to prolong life and heal the sick. Physicians must study it some day or — cease to be regarded as physicians.

Though now almost a nonagenarian, the Baron's intellect is as clear and his courageous devotion to his favourite Science, as ardent as when, in the year 1826, he appeared before the French Academy of Medicine and experimentally demonstrated the reality of animal magnetism. France, the mother of so many great men of science, has produced few greater than Du Potet.

A disciple of the Baron's — a Mr. Saladin of Tarasconsur-Rhône — reporting to him the results of recent magnetic experiments for the cure of disease, says:

Once, while magnetizing my wife, I made a powerful effort of my will to project the magnetic fluid, when I felt streaming from each of my finger-tips as it were little threads of cool breeze, such as might come from the mouth of an opened

air-bag. My wife distinctly felt this singular breeze, and, what is still more strange, the servant girl, when told to interpose her hand between my own hand and my wife's body, and asked what she felt, replied that "it seemed as though something were blowing from the tips of my fingers."

**The Magnetiser's Vital Force, intensely concentrated by the his will, pours out of his system into the patient's.**

The peculiar phenomenon here indicated has often been noticed in therapeutic magnetization; it is the vital force, intensely concentrated by the magnetizer's will, pouring out of his system into the patient's. The blowing of a cool breeze over the hands and faces of persons present, is also frequently observed at spiritualistic "circles."<sup>1</sup>

**Afterward, he can then use the sun to make good of the loss of vitality and rebalance his prana.**

The mesmerizer throws out his own Auric Fluid . . . through the etheric double, on his patient; he may thus, in the case of sickness, regularize the irregular vibrations of the sufferer, or share with him his own life-force, thereby increasing his vitality. For nerve-atrophy there is no agent so curative as this, and the shrivelling cell may clairvoyantly be seen to swell up under the flow of the life-current. The prānic current flows most readily from the tips of the fingers, and through the eyes; passes should be made along the nerves from centre to circumference, with a sharp shake of the fingers away from the patient and the operator, at the end of the pass. The hands should be washed before and after the operation, and it should never be undertaken unless the mind is quiet and the health strong. The loss of vitality should be made good by standing in the sun, with as little clothing on as possible, breathing deeply and slowly, and retaining the breath between each inspiration and exhalation as long as is convenient, *i.e.*, not long enough to cause any struggle or gasping. Five minutes of this should restore the prānic balance.<sup>2</sup>

**Therefore, Magnetism or Mesmerism is a most beneficent science.**

**Its power stems from the Vital Fluid within and about the human being that can be projected by the will of one person to another, differently polarized.**

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reich-

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<sup>1</sup> *Blavatsky Collected Writings*, (THE MAGNETIC CHAIN) II pp. 135-36

<sup>2</sup> *ibid.*, [FRAGMENT] XIII pp. 362-63

enbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Āryan Ākāśa) they exist in — and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.<sup>1</sup>

**Magnetism has been studied in the temples of ancient Egypt and Greece, and mastered as it may never hope to be mastered in our age of profound idiocy.**

What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called “mesmeric” force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and *a priori* denial, the old Kabbalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have chosen to represent “the *five* cardinal limbs of man” — the head, the two arms and the two legs — in the five points of the pentagram?<sup>2</sup>



<sup>1</sup> *Blavatsky Collected Writings*, (A CASE OF OBSESSION) II p. 397

<sup>2</sup> *ibid.*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 323; [Cf. “Pantacle and Pentacle,” in the same series.]

## The Human Vital Force is the most potent of all known agencies.

**Full health is only possible when there is a perfect magnetic equilibrium in one's system. The therapist heals simply by restoring magnetic balance in his patient by the force of his benevolent desire and will.**

First published in *The Theosophist*, Vol. II, No. 12, September 1881, p. 275. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES – INSANE BY ELECTRICITY) III p. 285.

A young man, twenty-four years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U.S.A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmerizer or "healer." It might have added that it is equally dangerous to saturate a nervous patient's brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

**Examples of Electric and Magnetic affinities between Man and Nature will now be given.**

First published in *The Theosophist*, Vol. II, No. 5, February 1881, pp. 98-99. Republished in *Blavatsky Collected Writings*, (ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE) III pp. 21-26.

Without going too deeply into certain vexed questions based upon what the orthodox men of science please to term the "hypothetical" conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of sceptics. For instance, this psychological, or spiritual, school holds that

. . . every being and naturally-formed object is, in its beginning, a spiritual or monadial entity . . .

which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That

. . . each, according to species, etc., evolves from its monadial centre an essential aura, which has positive and negative magnetoid relations with the essen-

tial aura of every other *Mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion. Analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate, but in inanimate nature.<sup>1</sup>

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus — the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Du Bois-Reymond, Brown-Séguard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century — Du Bois-Reymond, who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od Force*, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i.e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to sceptical

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<sup>1</sup> *Hygienic Clairvoyance*, by Jacob Dixon, L.S.A., pp. 20-21

science than to the common credulous mortals; was, previous to its discovery, an *occult power of nature*. Once on the track of a new phenomenon science gives an exposition of the facts — first independent of any hypothesis as to the causes of this manifestation; then — finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly discovered electro-magnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus — on the authority of that well-known medical journal, *The Lancet* — one can frequently meet with people who have but to approach their index fingers to a gas beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J.H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science*, Professor Loomis shows that

. . . persons, especially children, wearing dry slippers with thin soles, and a silk or woollen dress, in a warm room heated to at least 70 degrees, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed.

So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels and Researches in South Africa*, that the hot wind which blows during the dry seasons over the desert from north to south:

. . . is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound . . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted.

From some facts elicited by Mr. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that

. . . a magnetoid relation subsists between subjects of a nervous temperament and shells — the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings.

The experimenter verified the results upon four different sensitive subjects. He says that he

. . . was first drawn to the inquiry by the circumstance of a female, to whom his son was showing his collection, complaining of pain while holding one of the shells. His method of experimenting was simply to place a shell in the subject's hand: the *purpura chocolatum*, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulder off at the fingers.

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility.

He then removed the patient to a sofa, and the shells to a sideboard. "In a short time," says Mr. Dixon, from whose book we quote the experiment,

To his astonishment, the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; yet, strange to say, the phenomenon of raising the hands and bending the body in the direction of the shells was repeated. He then had them removed into a back room, and subsequently into three other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible . . . for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which

was the most powerful; the others of the twelve were the *purpurata cookia*, *cere-thinum orth.*, *pyrula ficordis*, sea urchin (Australia), *voluta castanea*, *voluta musica*, *purpura chocolatum*, *purpura hippocastanum*, *melanatria fluminea*, and *monodonta declivis*.

In a volume entitled *The Natural and the Supernatural*, Mr. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the “hypotheses” of both the exact and the psychological sciences as to the causes of this interaction between man and nature, the *Microcosm* and the *Macrocosm*.<sup>1</sup>

## **The chief agent in any therapeutic operation is the Human Will plus dominion over the Elemental Spirits.**

**The Pentagram<sup>2</sup> simply helps the beginner to focus his will.**

But the explanation given by the Theosophists for the occasional success obtained in relieving pain (such as scorpion bites) by the application of the Pentagram — a success, by the by, which with the knowledge of the cause producing it might with some persons become permanent and sure — is a little less *supernatural*, and rejects every theory of “Spirit” agency accomplishing it whether these spirits be claimed *human* or *elemental*. True, the *five-pointed shape* of the star has something to do with it, as will now be explained, but it depends on, and is fully subservient to, the chief agent in the operation, the *alpha* and the *omega* of the “magical” force — HUMAN WILL. All the paraphernalia of ceremonial magic — perfumes, vestments, inscribed hieroglyphics and mummeries, are good but for the beginner; the neophyte whose powers have to be developed, his mental attitude during the operations defined, and his WILL educated by concentrating it on such symbols. The Kabbalistic axiom that the magician can become the master of the Elemental Spirits only by surpassing them in courage and audacity in their own elements, has an allegorical meaning. It was but to test the moral strength and daring of the candidate that the terrible trials of initiation into ancient mysteries were invented by the hierophants; and hence the neophyte who had proved fearless in water, fire, air and in the terrors of a Cimmerian darkness, was recognized as having become the master of the Undines, the Salamanders, Sylphs and Gnomes. He had “forced them into obedience,” and “could evoke the spirits” for, having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective properties of the Elements, he could produce at will the most wonderful manifestations or “occult” phenomena by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exoteric science, which proceeds slowly and cautiously, can marshal its discoveries but one by one and in their successive order, for hitherto it has scorned to learn from those who had grasped all the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old mag-

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<sup>1</sup> *Blavatsky Collected Writings*, (ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE) III pp. 21-26

<sup>2</sup> [See “Pantacle and Pentacle,” in the same series. — ED. PHIL.]

ic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or “Adepts.”<sup>1</sup>

The London *Spiritualist* remarked, the other day, that we were doing much for Spiritualism in India. It might rather be said we are doing much to make known the importance of mesmeric science, for wherever we have been we have spared no pains to show the close and intimate relationship that exists between our modern discoveries in mesmerism, psychometry, and odic force, and the ancient Indian Science of Yoga-Vidyā.<sup>2</sup>

**But the will of a selfish operator is more likely to injure rather than heal.**

[How can you, being a practical theosophist, *say* carelessly that, a mortal wound may be inflicted upon the inner man, etc., etc., when in reality the outer one was the victim. You evade our question in an offhand manner by saying that the question is not whether the *double* murdered the double or treble.<sup>3</sup> Now we particularly begged you to remove our doubts by establishing this fact scientifically.]

It is precisely because we claim to know something of “practical” Occultism in addition to being a Theosophist that we answer without in the least “evading the question” that a mortal wound may be inflicted “not only *upon*, but also by one” inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger nor a hand of flesh, bones, and blood, but simply *by* — WILL. It is the intense will of the “Gospoja” that guided the astral or inner body, the *Māyāvi-Rūpa* of Frozya.<sup>4</sup> It is the passively obedient action of the latter’s “double” that scanning space and material obstacles, followed the “trail” of, and found, the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have “established the fact as scientifically” — as science, which generally disbelieves in and rejects such mesmeric phenomena, will permit. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yogism with its beatitudes of *Samadhi* and other states, for the matter of that.<sup>5</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (THE FIVE-POINTED STAR) III pp. 252-53

<sup>2</sup> *ibid.*, (A YEAR OF THEOSOPHY) III p. 7

<sup>3</sup> [This statement, and some of H.P. Blavatsky’s remarks following it, have reference to Blavatsky’s story entitled “Can the ‘Double’ Murder?” which was republished in *The Theosophist*, Vol. IV, January, 1883, pp. 99-101. Its original place of publication, however, was *The Sun*, New York, December 26, 1875, and it may be found in Vol. I, pp. 163 ff. of the present series. — *Boris de Zirkoff*.]

<sup>4</sup> [Gospoja P \* \* \* was the principal actress in a tale of horror narrated by Blavatsky. Frozya was a young Rumanian gypsy girl nicknamed “the sleeping girl,” as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. Cf. *ibid.*, (A STORY OF THE MYSTICAL) I pp. 166 *et seq.*]

<sup>5</sup> *ibid.*, (FOOTNOTES TO “THE SWAMI OF ALMORA”) IV pp. 565-66

**Though Christians practice Mesmerism by another name, Christian law and societies with their boasted civilization become with every day more like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and be-foulment.<sup>1</sup>**

Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of *healing by* “laying on of hands,” and the “miracles” of mesmerism lie at the very bottom, and are the very cornerstone in the foundation of their faith — as it originated during the first century. Trained in, and accustomed to, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric “miracles” proved no better than a *moonshine*, their creed, based upon such practices, would crumble down the first, like an edifice pulverized hollow by the white ants. This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing — hence to Spiritualism and Theosophy — as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of *cant* and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts *theoretically* and upon blind faith that which it scoffs at and rejects when shown its possibilities *practically*; and that law — one of whose duties it is to enforce and protect its state religion — shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the “miracles” claimed to have been worked by their Christ — would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler's license — holds now as good as ever. Law and Society with their boasted civilization become with every day more “like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.”<sup>2</sup> The paradox that we now find *practical* Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.<sup>3</sup>



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<sup>1</sup> [See circular and articles on “Metaphysical Healing” in our Black versus White Magic Series. — ED. PHIL.]

<sup>2</sup> [Matthew xxiii, 27]

<sup>3</sup> *Blavatsky Collected Writings*, (ANOTHER “ORTHODOX” PROSECUTION!) IV pp. 73-74

## Is Mesmerism Christian or Mental Science?

### Neither. It is not the Science itself that we doubt, but the Scientists, whether Mental or Christian.

First published in *Lucifer*, Vol. III, No. 13, September 1888, p. 72.

Republished in *Blavatsky Collected Writings*, (CHRISTIAN OR MENTAL SCIENCE) X p. 96.

[Reginald Birney explains the basic precepts of Mental Science and its distinction from Christian Science. He refers to the review of Ursula N. Gestefeld's *Statement of Christian Science*, which appeared in *Lucifer*, Vol. II, No. 11, July, 1888. He says:

You ask where is the guarantee — the hall-mark by which the true Mental (or so-called Christian) Scientist may be known. “*By their fruits ye shall know them.*”

To this, H.P. Blavatsky appends the following footnote:]

Just so. And it is precisely because we find these fruits abortive, by reason of the ever-failing attempts — as far as we have seen and heard — to cure a really serious disease by such means, that we permit ourselves to doubt the efficacy of Mental (or Christian) Science, in its modern garb and practice. It is not mental *Science* itself — thousands of years old — that we doubt, but the Scientists, whether Mental or Christian. We doubt as little the existence of such a Science in days of old, and the possibility of its revival in our age, as we do Theosophy, and the Wisdom-Religion, of which both Theosophy and Mind-Cure are part and parcel. But what we do say is that “many are the called and (very) few are the chosen.” Neither the Mental Scientist, nor the Theosophist, are such by the saying “*by their fruits ye shall know them.*” Two-thirds of the Mental (or Christian) Scientists and Theosophists are, we fear, but bad wine corked in good bottles.

### Neither success nor safety is to be found outside self-development.

[He speaks of the safety of entrusting such powers to the multitude, and of the possible intervention of higher Powers protecting mankind from the misuse of various forces. To this, H.P. Blavatsky says:]

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse — physical, mental, moral, and spiritual — of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmeriser and the mental healer, the neophyte of the sorcerer, and the *dilettante* of Reform. Neither success nor safety is to be found outside self-development.<sup>1</sup>

[ . . . a foundation statement of “Christian Science” is man’s unchangeable and indestructible union or oneness with spirit itself.]

Facts are against this assumption. Were the “Union” *universal* there could be no evil, no disease or suffering in this world.<sup>2</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (CHRISTIAN OR MENTAL SCIENCE) X p. 96

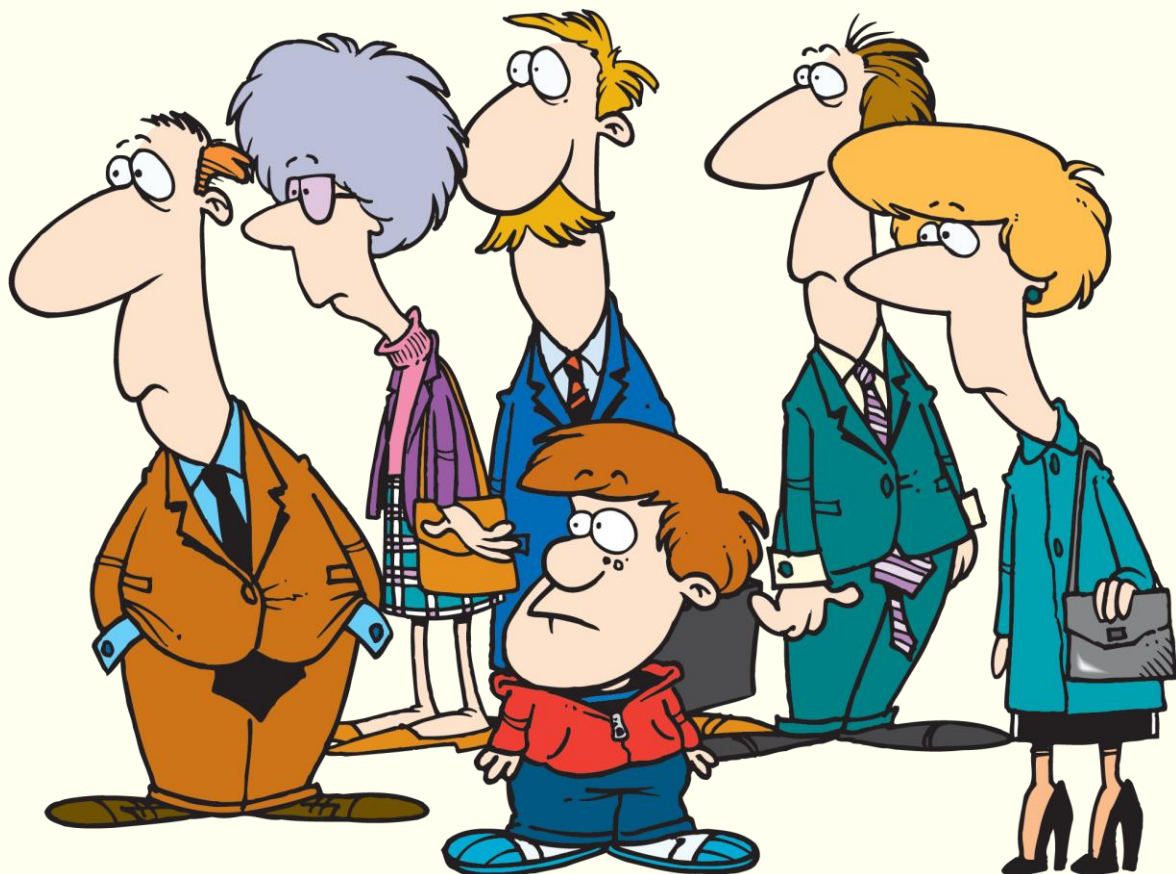
<sup>2</sup> *ibid.*, (MISCELLANEOUS NOTES) X p. 157

## Mesmerism is key to the world's psychological sciences, from the remotest antiquity down to our time.

In all our Branches there is more of a tendency to devote time to reading books and papers and propounding theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach's new Force), and Mediumism. This should be changed, for the subjects above-named are the keys to all the world's Psychological Science from the remotest antiquity down to our time.<sup>1</sup>

**But no one in our [Theosophical] Society considers Mesmerism an occult and secret science.**

. . . though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the *Supplements* of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.<sup>2</sup>



<sup>1</sup> *Blavatsky Collected Writings*, (THE NEW SOCIETY FOR PSYCHICAL RESEARCH) IV p. 131

<sup>2</sup> *ibid.*, (FROM THEOSOPHY TO SHAKESPEARE) IV p. 600 *fn.*

## Has mantram any therapeutic value?

First published in *The Theosophist*, Vol. III, No. 11, August, 1882, pp. 268-69.

Republished in *Blavatsky Collected Writings*, ("THARANA" OR MESMERISM) IV pp. 162-66.

[This communication is from N. Chidambaram Iyer, B.A., and is followed by H.P. Blavatsky's Editorial Comment. — Boris de Zirkoff.]

In the June number of *The Theosophist*, Babu Purno Chandra Mukerjee enumerates certain processes resorted to by persons practicing Tharana, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of *my* own body, pronouncing a *mantram* at the same time. This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since I learned the *mantram* and, if I may trust my memory, I think I have successfully treated about twenty cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practice the art to become successful in it.

Four years ago, a Brahman offered to teach me the *mantram* if I would teach him in return a *mantram* for the cure of scorpion bite, in which I was considered an adept. I agreed to do so; but when the Brahman said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the *mantram* a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water — a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: *firstly*, whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and *secondly*, whether the effect or the power which one acquires by practicing *mantras* is really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the *mantram* to anyone wishing to learn it.

In one place you say that, when a cure is effected by a *mantram*, what really effects the cure is what you call the "will power." I wish to know whether, in the described case, I exercise any "will power" unknown to me, and whether I can

at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, sceptics will do well to give the matter a trial themselves by learning some *mantram* and observing its effect on patients.

### **Editor's Note**

**In Mesmerism, the curative agency is the animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another.**

It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not*, “mesmerism,” and “will power.” It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect “mesmerism” — since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another — whether without or with direct contact. We confess, we do not see, how anything of that kind — we mean a nervous fluid or force — can be said to reside in a *mantram*, even as a potentiality, since a *mantram* is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *i.e.*, chanted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric “force.” The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible*, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica* — *why* not the rhythmic sounds of a Sanskrit *mantram*? The forefathers of many Brahmans — if not the latter the themselves — must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Śabda Brahmā called also *Kala Brahmā Gouri* — one of the mystic names for ĀKĀŚA, which gives rise to occult sound — the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, all agreed in teaching that sound emanated from the Astral Light, or *Ākāśa*, in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Mūlādhāra* — the first of the series of six centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from nowhere else. But, before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light*. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even “by learning some *mantram*, and trying its effects on pa-

tients,” unless one knows the philosophy — so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious someday. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman — who transferred the gift of curing by a certain *mantram* to our correspondent — know himself anything of the power he was so transferring, or did he simply do that *mechanically*?

**The power of the mantram is occult sound through which the adept commands the elemental forces of nature.**

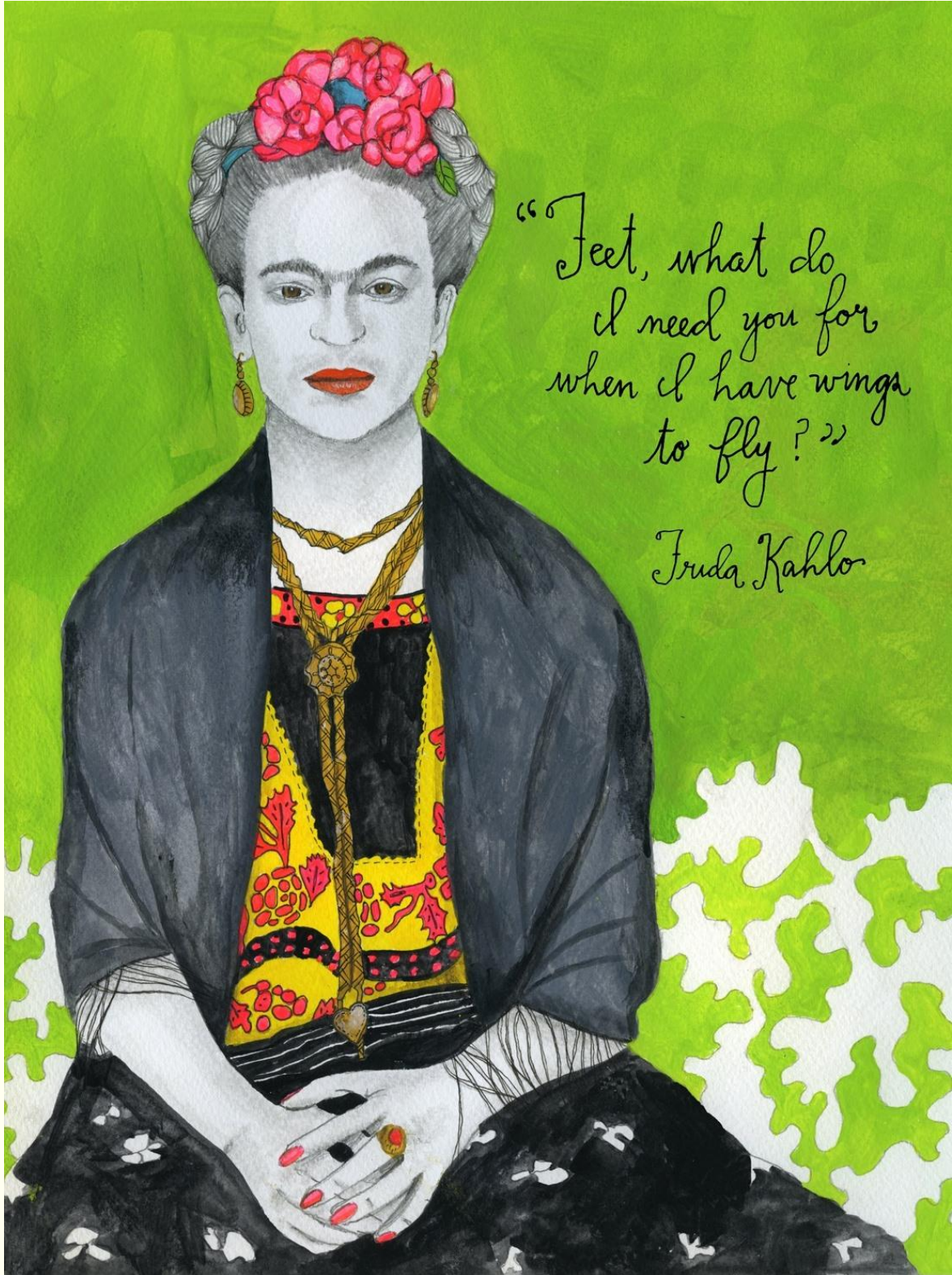
**But mantram ignorantly employed can be a treacherous weapon, whose mystical power has caused it to turn and stab the user.**

If he was *an initiate* — well and good; but, in such case, how happened it that he asked one, who *was not* an adept, to *teach him* in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all, since there is but one centre, of Occult Force in nature. He knows that in the *centre* of the Astral Fire must he search in nature for the origin of every sound — and it *is* sound — the Vāch — that is the curative agent in a *mantram*. Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONO CHAKRA,<sup>1</sup> that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point) but convey and echo them *from within without*, and *vice versa*, in every occult process of nature. It is within and from a given point in space (which must always be central, wheresoever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds; for this centre is the “seat” of the unmanifested deity — says the esoteric Brāhmanical doctrine — of the “Avyaktabrahm,” and stands for the *seventh* principle within the six points of the *chakra*. All the forces in nature, whether great or small, are trinities completed by quaternaries; *all* — except the ONE, the CROWN of the Astral Light. If we say that nature has in reality *seven*, not five or even four, elements, some of our readers may laugh at our *ignorance*, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram*), it is through occult sounds that the *adept commands* the elemental forces of nature. ŚABDA BRAHMĀ’S vehicle is called *Shadja*, and the latter is *the basic tone in the Hindu musical scale*. It is only after reaching the stage called *Tribeni* and passing through the study of preliminary *sounds*, that a Yogi begins to see *Kala Brahmā*, *i.e.*, perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *niddhis* of the Raja-Yoga, and reached at least the above-named stage, then will he comprehend what we mean in saying that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raja-Yoga. The practice of blindly “transferring” and “receiving” — is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcer-

<sup>1</sup> The hexagonal wheel, or six-pointed star — the wheel of Vishnu with the Hindus; Solomon’s seal — with the Western Kabbalists. It is, in this case, the representation of the Astral Fire, the *seventh* being represented by the *central point*. In this connection, one would do well to study the article on the five and six-pointed star in the 26<sup>th</sup> number of *The Theosophist*, November, 1881.

[The article referred to may be found in Volume III of the present series. — Boris de Zirkoff.]

er, or learns practically *nothing*; or more frequently yet, kills himself by such an injudicious practice. The *mantram* ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and *stab the user*.<sup>1</sup>



<sup>1</sup> Blavatsky Collected Writings, ("THARANA" OR MESMERISM) IV pp. 162-66

## **Astrology, Mesmerism, and Homeopathy are far more scientific and true than the scientists of gross matter could ever imagine.**

We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homœopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks.<sup>1</sup>

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidyā, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.<sup>2</sup>

**The will-impulses of the Mesmerist can be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.**

It is a well-known fact that force can be accumulated in a body and form a store, so to say, of what is termed *potential energy*; to wit, the heat and light given out by the process of combustion of wood, coals, etc., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state. The so-called "Canton-phosphorus"<sup>3</sup> (to

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<sup>1</sup> *Blavatsky Collected Writings*, (HOROSCOPES AND ASTROLOGY) IV pp. 301-2

<sup>2</sup> *ibid.*, (SPIRITUAL PROGRESS) VI pp. 335-36

<sup>3</sup> [Obsolete term for a poorly-characterized phosphorescent substance obtained by calcining oyster-shells and sulphur.]

the practical application of which are due the luminous docks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us — and we do not see any valid reason why it should not be so — that in the same manner their will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.<sup>1</sup>

**The magnetic fluid projected by a living human body is Life itself.**

**Indeed, it is the same life-atoms that a man in a blind passion throws off unconsciously, though he does it quite as effectively as a Mesmeriser who transfers them from himself to any object consciously and under the guidance of his will.**

Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hīna-yāna*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Mahā-yāna*, its highest form, and, because Śākya Muni is shown to have once remarked to his Bhikshus, while pointing out to them a broom, that “it had formerly been a novice who neglected to sweep out” the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world’s sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand?

Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of *The Unseen Universe*<sup>2</sup> object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself — our right [so] to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. “Indeed it is life atoms” that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a

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<sup>1</sup> *Blavatsky Collected Writings*, (THE BUGBEARS OF SCIENCE) IV p. 315; [quoting a well-known Russian writer.]

<sup>2</sup> [P.G. Tait & B. Stewart, 4<sup>th</sup> ed., London 1876]

good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels — a teaching of Christ. To his disciples' query "who did sin, this man, or his parents, that he was born blind?" — the answer they received was — "neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."<sup>1</sup>

**Just as the thoughts of a Mesmerizer are communicated to his subject by the emanation of a current of magnetic energy, the thoughts of a Devachani are communicated to another Devachani by reason of the strong sympathy existing between the two.**

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanī are communicated by a current of magnetic or electric force attracted towards another Devachanī by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanī in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanī becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.<sup>2</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (TRANSMIGRATION OF LIFE-ATOMS) V pp. 115-16; [and quoting *John* ix, 2-3]

<sup>2</sup> *ibid.*, (DEVACHAN) V p. 84

## Mesmerism can induce clairvoyance.

**The physical man, when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense.**

*Fourth Query* concerns a mesmeric subject or experience of mine [Dr C. Rohner] which took place 14 years ago. A friend of mine, named Mr. Crone, who is a powerful mesmeriser, brought a boy to my surgery one night at 8 o'clock; and this boy told me the time on my watch to a minute correctly four times in succession, although his eyes were bandaged and he himself in a state of mesmeric coma. Three times the boy indicated the time on my watch correctly, even after I had turned the hands round with my key until I did not know myself to what figures they pointed.

Query No. 4. — This is a common case of clairvoyance induced by mesmerism. The physical man when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense.<sup>1</sup>

**Occult forces and even life can be transferred by Mesmerism.**

The sacrifice of Sidney Marston is of an intensely dramatic character and *true to life* in the great and mysterious possibilities of the occult transfer of forces and even LIFE in mesmeric phenomena.<sup>2</sup>

**Apollonius Tyanaeus had more than once made himself invisible at will.**

This is one of the achievements of mesmerism.<sup>3</sup>

**But Mesmerism and Hypnotism differ completely in motive, approach, and method.**

Mesmerism and hypnotism differ completely in their method. In hypnotism the nerve-ends of the sense-organs are first fatigued and then by continuance of the fatigue are temporarily paralyzed; and the paralysis spreads inwards to the sense-centre in the brain, and a state of trance results. The fatigue is brought about by the use of some mechanical means, such as a revolving mirror, a disc, an electric light, etc. A frequent repetition of this fatigue predisposes the patient to fall readily into a state of trance, and permanently weakens the sense-organs and the brain. When the Ego has left his dwelling, and the brain is thus rendered passive, it is easy for another person to impress ideas of action upon it, and the ideas will then be carried out by

<sup>1</sup> *Blavatsky Collected Writings*, (QUERIES FROM AUSTRALIA) VI p. 34, 36; [answering query No. 4 from C. Rohner, M.D.]

<sup>2</sup> *ibid.*, (UNITED) VII p. 315; [on the sacrifice of Sidney Marston, a character in A.P. Sinnett's novel *United*, London: George Redway, 1886; 2 vols.]

<sup>3</sup> Cf. *ibid.*, (APOLLONIUS OF TYANA) XIV pp. 133, 134

the patient, after coming out of trance, as though they were his own. In all such cases he is the mere passive agent of the hypnotizer.

The method of true mesmerism is entirely different. The mesmerizer throws out his own Auric Fluid . . . through the etheric double, on his patient; he may thus, in the case of sickness, regularize the irregular vibrations of the sufferer, or share with him his own life-force, thereby increasing his vitality. For nerve-atrophy there is no agent so curative as this, and the shrivelling cell may clairvoyantly be seen to swell up under the flow of the life-current. The prānic current flows most readily from the tips of the fingers, and through the eyes; passes should be made along the nerves from centre to circumference, with a sharp shake of the fingers away from the patient and the operator, at the end of the pass. The hands should be washed before and after the operation, and it should never be undertaken unless the mind is quiet and the health strong. . . .<sup>1</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, XIII pp. 362-63; [Fragment ascribed to H.P. Blavatsky and published in Annie Besant's pamphlet on *Hypnotism and Mesmerism*, Centenary Edition, 1847-1947. Adyar: Theos. Publ. House, 1948, 65pp. — *Boris de Zirkoff*.]

## Hypnotism and its relation to other modes of Fascination will now be explained.

The process of Hypnotism is a purely mechanical one, i.e., the fixing of the eyes on some bright spot, a metal or a crystal. The eye serves as a medium between that bit of metal or crystal and the brain, and attunes the molecular vibrations of the nervous centres of the latter into unison with the vibrations of the bright object held. It is this unison that produces the hypnotic state.

In Mesmerism, i.e., the hypnotization by preliminary passes, it is the will of the operator himself that acts upon the nervous system of the patient. And it is again through the vibrations — only atomic, not molecular — produced by that act of energy called will in the ether of space (therefore, on quite a different plane) that the super-hypnotic state (i.e., “suggestion,” etc.) is induced.

The “will-vibrations” and their aura are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes.

### Thirteen frequently asked questions:

First published in *Lucifer*, Vol. VII. No. 40, December, 1890, pp. 295-301. Republished in *Blavatsky Collected Writings*, (HYPNOTISM AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 394-403.

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

#### 1. What is Hypnotism? how does it differ from Animal Magnetism [or Mesmerism]?

Hypnotism is the new scientific name for the old ignorant “superstition” variously called “fascination” and “enchantment.” It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hypnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechani-

cal one, *i.e.*, the fixing of the eyes on some bright spot, a metal, or a crystal. It becomes “animal magnetism” (or mesmerism), when it is achieved by “mesmeric” passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye* — the most occult organ of all, on the superficies of our body — which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i.e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be “animal magnetism” or that so much derided term “mesmerism.” For, in the hypnotization by preliminary passes, it is the human will — whether conscious or otherwise — of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations — only *atomic*, not *molecular* — produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.*, “suggestion,” etc.) is induced. For those which we call “will-vibrations” and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

**2. In both [Hypnotism and Animal Magnetism] there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the “something” transmitted in both cases?**

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

**3. What is the rationale of “Vampirism”?**

If by this word is meant the involuntary transmission of a portion of one’s vitality, or life-essence, by a kind of occult *osmosis* from one person to another — the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial “auric fluid” spoken of just now. Like every other occult form in Nature,

this *end-* and *exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmosis* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane — the realm of atoms.

#### **4. Under what circumstances is hypnotism “black magic”?**

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

[This statement receives its explanation in our answer to question 7, when showing that the vibratory experiment shatters a tumbler to pieces.]

#### **5. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator [Fascination]?**

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

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

Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The “auric fluid” is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapy*, the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was con-

tradedicted by a fundamental fact exhibited in the said metallotherapy, whose characteristic peculiarity showed

(a) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and

(b) that the patients affected by certain metals were few and exceptional. This showed that “electric fluids” operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same.

Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapy, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of “molecular motion,” which now reigns supreme in physiology — *for the time being*, of course. But now arises a question:

**Are the real nature, behaviour and conditions of “motion” known any better than the nature, behaviour and conditions of the “fluids”?**

It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic energy*,<sup>1</sup> to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

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

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

It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature

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<sup>1</sup> In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, “Psychic and Noëtic Action,” in the two last numbers. [*Lucifer*, Vol. VII, October & November 1890; and in the present Volume, pp. 350 *et seq.*]

in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations — on the sole condition, however, of being what is called, in *unison*. Now “unison” does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations — especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite;

(a) as every organic or “inorganic” body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and

(b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.*, when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

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

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way *i.e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye — the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant — that, unconsciously to the patient or *subject* attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison — as two chords, for instance — one will always be stronger than the other, and thus have mastery over the other and even the potentiality of destroying its weaker “co-respondent.” So true is this, that we can call upon physical

Science to corroborate this fact. Take the “sensitive flame” as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified.<sup>1</sup> Another proof. Take a wineglass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

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

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

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

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

**11. Do the motive and character of the operator affect the result, immediate or remote?**

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

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<sup>1</sup> See *Isis Unveiled*, Vol. II, pp. 606, 607.

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

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

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

Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus:

*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.

This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.<sup>1</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (HYPNOTISM AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 394-403

## How the practice of Black Magic has crept in modern science.

. . . Commence research where modern conjecture closes its faithless wings.

— BULWER-LYTTON, *Zanoni*<sup>1</sup>

The flat denial of yesterday has become the scientific axiom of today.

— *Common Sense Aphorisms*

**The source of the vital essence of Mesmerism or Animal Magnetism was located by the ancients between the earth and the starry sky.**

**It is the Akasha-tattva of the Indians personified by the breath of Cybele, the Anatolian mother goddess, adopted and adapted by Greek colonists of Asia Minor.**

First published in *Lucifer*, Vol. VI, 34, June 1890, pp. 265-75.

Republished in *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII pp. 214-28.

Thousands of years ago the Phrygian Dactyls, the initiated priests, spoken of as the “magicians and the exorcists of sickness,” healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybelē, the many-breasted goddess, the daughter of Coelus and Terra. Indeed, her genealogy and the myths attached to it show Cybelē as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ*<sup>2</sup> of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man’s existence; hence, Cybelē’s life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

**It was the principal agent in theurgic mysteries and the healing temples of Aesculapius.**

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia* — the healing temples of Æsculapius, where the patients once admitted were treated, during the process of “incubation,” magnetically, during their sleep.

This creative and life-giving Force — denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism — is now called Hypnotism, Charcotism,

<sup>1</sup> [Full text in our Buddhas and Initiates Series — ED. PHIL.]

<sup>2</sup> [Fountain of Life]

Suggestion, “psychology,” and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences — which are all sciences within *the* science — it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, “authorities” so called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian “mesmerism.” As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The “breath of Cybelē” — Ākāśa-tattva in India — is the one chief agent, and it underlays the so-called “miracles” and “supernatural” phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last Gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*,<sup>1</sup> as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus — the “quack” and “drunken impostor” in the opinion of the said scientific “bald infants” of his days, and of their successors in ours — inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armllets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of today. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants, have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return therein. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease — (developed generally through the introduction of

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<sup>1</sup> [Cf. “per ignem ad astra,” by fire to the stars.]

some foreign element into the constitution) — and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerized* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him — *animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried — “the Devil”! The licensed “leeches” felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors — they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period — and even of modern knowledge for the matter of that — compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles<sup>1</sup> were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras<sup>2</sup> of public fairs been just visited with ostracism? Had not the *leeches* well-nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere ad libitum*?<sup>3</sup> Hence, the nodding “Immortal” in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science — in its teens; the beginning of the

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<sup>1</sup> [An allusion to Shakespeare’s *Merchant of Venice*, i, 1:

I am Sir Oracle,  
And when I ope my lips let no dog bark.]

<sup>2</sup> [Cf. “Dulcamara, or the Little Duck and the Great Quack,” a musical burlesque of Donizetti’s “L’Elisir d’Amore” written by W.S. Gilbert and arranged by Van Hamme. It opened at St. James’s Theatre on 29<sup>th</sup> December 1866, and ran successfully for 120 nights.]

<sup>3</sup> [At liberty]

great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the “Forty Immortals” are enshrined, and its raids upon everyone who refused to manifest a noisy admiration, a kind of juvenile calf’s enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church, which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet*,<sup>1</sup> some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the “Immortals” appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest, and baldest among their “Infants” to watch over the Committee. This was in 1784. Everyone knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the “Dialectical Society” of London and some of England’s greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician Deslon, who, as eyewitnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid — their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first — namely in 1825 — any better results. The report was once more squashed.<sup>2</sup>

Even now when experiment has amply demonstrated that “Mesmerism” or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the “Breath of Cybelē”) is *a fact*, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious*, for our Darwinists and Haeckelians. One needs too much moral courage, you see, to face the suspicion of one’s colleagues, the doubt of the public, and the giggling of fools, “Mystery and charlatanism go hand in hand,” they say; and “self-respect and the dignity of the profession,” as Magendie remarks in his *Physiologie Humaine*, “demand that the well informed physician should remember how readily mystery glides into charlatanism.” Pity the “well informed physician” should fail to remember that physiology among the rest is full of mystery — profound, inexplicable mystery from A to Z — and ask whether, starting

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<sup>1</sup> [Washtub]

<sup>2</sup> See *Isis Unveiled*, Vol. I, pp. 171-76.

from the above “truism,” he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . .

The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer’s facts, now generally accepted, were at first stoutly denied.

And they are still so denied.

## **Between Mesmerism and Hypnotism there is an abyss: the one is beneficent, the other maleficent.**

**Hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves which, being like the sentries that keep the doors of our senses opened, are anaesthetized and get closed.**

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognized dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism “there is an abyss.” That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves*, which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthetized* under hypnotic conditions, allow these to get closed. A.E. Simonin reveals many a wholesome truth in his excellent work, *Solution du problème de la suggestion hypnotique*.<sup>1</sup> Thus he shows that while “in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties”; that his thoughts and feelings “become loftier, and the senses acquire an abnormal acuteness”; in hypnotism, on the contrary, “the subject becomes *a simple mirror*.” It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, “seemingly marvellous actions are produced, these are due to the hypnotizer, not to the subject.” Again . . . “In hypnotism instinct, *i.e.*, the *animal*, reaches its greatest development; so much so, indeed, that the aphorism ‘extremes meet’ can never receive a better application than to magnetism and hypnotism.” How true these words, also, as to the difference between the mesmerized and the hypnotized subjects.

In one, his ideal nature, his moral self — the reflection of his divine nature — are carried to their extreme limits, and the subject becomes almost a celestial

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<sup>1</sup> See the review of his work in the *Journal du Magnétisme*, May & June 1890, founded in 1845 by Baron Dupotet, and now edited by H. Durville, in Paris.

being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ('Mesmerism') is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is — most dangerous.

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the "Mesmeric" *craze*, it reacted as a deathblow to the public confidence in scientific decrees. In our day the *Non-Possumus*<sup>1</sup> of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow — the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:

Why can't our scientific men say: "We have blundered about Mesmerism; it's practically true"? Not because they are men of science but simply because they are human. No doubt it is humiliating when you have dogmatized in the name of science to say, "I was wrong." But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a "suitable enclosure," in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English "Faculty," with some honourable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of "hypnotism," "suggestion," "Therapeutic Magnetism," "Psychopathic Massage," and all the rest of it. Well, "What's in a name"?

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<sup>1</sup> [*i.e.*, we cannot: a Latin religious phrase from the story of the martyrs of Abitina, when emperor Diocletian prohibited Christians, under pain of death, to possess the Scriptures, to meet on Sunday to celebrate the Eucharist, and to build premises for their assemblies. The full context of the phrase is "Sine dominico non possumus," we cannot live without Sunday, stressing the importance of Sunday and the eucharistic celebration in the Christian religion.]

I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Dupotet, Puységur, or Mayo and Elliotson, now they are gone, is to “build their sepulchres.”

**The Hypnotists of Science enslave and paralyze free will in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect their souls with as much unconcern as they vivisect the bodies of rabbits and dogs.**

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman’s intellect; they enslave and paralyze free will in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into “sorcerers, and are turning science into a vast field of black magic.” The Rev. writer, however, lets the culprits off easily; and, remarking that he accepts “the distinction” [between Mesmerism and Hypnotism] “without pledging himself to any theory,” he adds:

I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the “faculty” still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell.

- 1 Once known.
- 2 Lost.
- 3 Rediscovered.
- 4 Denied.
- 5 Reaffirmed, and by slow degrees, under new names, victorious.

The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in *Plutus* [728] describes in some detail a Mesmeric cure: *και πρωτα μεν δη της κεφαλης εφηψατο*, etc., “and first he began to handle the head.” Cælius Aurelianus describes manipulations (1569) for disease “conducting hands from the superior to the inferior parts”; and there was an old Latin proverb — *ubi dolor ibi digitus*, “Where pain, there finger.” But time would fail me to tell of Paracelsus (1462)<sup>1</sup> and his “deep secret of

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<sup>1</sup> This date is an error. Paracelsus was born at Zürich in 1493.

Magnetism”; of Van Helmont (1644)<sup>1</sup> and his “faith in the power of the hand in disease.” Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer*, and in view of modern Hypnotists it is clearly with him and his disciple that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny.

They do, they do. But so did the scientists with regard to more than one truth. To deny “an animal magnetic fluid” is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavourable Report, and refers to it as “prophetic words.”

“You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.”

Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer’s system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable “harmonic societies” devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron Dupotet.<sup>2</sup> Round this man’s therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Dupotet’s clairvoyants. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersant, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine — cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Dupotet,

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<sup>1</sup> This is the date of Van Helmont’s death; he was born in 1577.

<sup>2</sup> Baron Dupotet was for years Honorary Fellow of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Headquarters, in which he deplors the flippant unscientific way in which Mesmerism (then on the eve of becoming the “hypnotism” of science) was handled “*par les charlatans du jour*.” Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century — is dead. [H.P. Blavatsky]

and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science . . .

Then comes the turn of this foggy island and its befogged scientists. “Meanwhile,” goes on the writer,

England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientèle*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heartbroken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same — but the introduction of chloroform being more speedy and certain as an anaesthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism — just so. Oh, shades of Mesmer, Puységur, Dupotet, Elliotson — *sic vos non vobis!*<sup>1</sup> Still, I say, *palnam qui meruit, ferat.*<sup>2</sup> When I knew Baron Dupotet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. “I will show you this,” he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: “I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact.” He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. “Are you quite satisfied?” I said: “Quite satisfied”; and, continued he, “any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose.” “This,” added Dupotet, “was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in.”

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<sup>1</sup> [Thus you labour not for yourselves — others get the credit.]

<sup>2</sup> [Let him who has earned it bear the reward.]

## Hypnotists are unconscious sorcerers, practising the Black Art well and good.

We have accused science of gliding full sail down to the Maelstrom of Black Magic, by practising that which ancient Psychology — the most important branch of the Occult Sciences — has always declared as Sorcery in its application to the inner man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*.<sup>1</sup> In short the situation is this. The minority of the learned physicians and other scientists experiment in “hypnotism” because they have come to see something in it; while the majority of the members of the R.C.P.’s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask — hypnotism. The former — entirely ignorant of the fundamental laws of animal magnetism — experiment at haphazard, almost blindly. To remain consistent with their declarations

(a) that hypnotism is not mesmerism, and

(b) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy — they have no right, of course, to apply the laws of the older to the younger science.

**They often inoculate their unsuspecting subjects with their own physical as well as mental ills and vices.**

Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases — the only use to which animal magnetism under its new name can be *legitimately* applied — they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hippocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work:

*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*

Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: “It is the duty of the Academy and medical authorities to study Mesmerism [*i.e.*, the occult sciences in its spirit] and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.*” He who uttered this great truth was “the voice speaking in the desert.” But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body — nay, on every government — to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by de-

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<sup>1</sup> [Equivalent to the English “well and good”]

riding the existence of *occult* forces in Nature — forces whose name is legion — and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but “connected with known *physical* laws” (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma — the terrible but just Retributive Law — will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment’s sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed “suggested” may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human — or, rather, the animal — passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man’s lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or — a terrible crime perpetrated, the reason for which remains forever a mystery . . .

Thus experiments in “suggestion” by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* “Ego,” has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines* every Hypnotist, every man of Science, however well-meaning and honourable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public “Hypnotic” experiments which thus lead to, and virtually are, BLACK MAGIC.<sup>1</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII pp. 214-28

### **While the Hypnotists of Science are Black Magicians, pure and simple . . .**

. . . the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyze free will in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic.<sup>1</sup>

### **. . . High Lamas can use Hypnotism as a lie detector, to force a pupil to speak the truth.**

As alchemy has become chemistry, so mesmerism and homeopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians — now that the keynote has been so loudly struck by that distinguished Parisian physician — to become in the near future a *science* of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the "telephonic experiment," is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon *the left side* of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of *Chelas* in Tibet wants to force a pupil to *speak the truth*, he places his hand over the left eye of the culprit and the other on his head, and then — no power in the world is able to stop the words from pouring forth from the lad's lips. He has to give it out. Does the Lama hypnotize or mesmerize him? Truly, if all such facts have been so long rejected, it is but on account of their close connection with occult sciences, with — MAGIC. Still accepted they are, however reluctantly.<sup>2</sup>

### **But ignorance is not altogether bliss.**

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and logical loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with

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<sup>1</sup> *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII p. 222

<sup>2</sup> *ibid.*, (THE BUGBEARS OF SCIENCE) IV p. 313; [Fragment in H.P. Blavatsky's handwriting from the Adyar Archives. — *Boris de Zirkoff*.]

the said “psychologizer” happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member — “on despotism bent,” forthwith the latter comes out with the favourite solution: “Oh, they are psychologized!” The *magic* WORD springs out on the arena of discussion like a Jack-in-the-box, and forthwith the attitude of the “rebels” is explained and plausibly accounted for.

Of course the alleged “psychology” has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal — nay, *magical* — interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences — that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with “Avīchi” yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the “night side of Nature,” no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.<sup>1</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (ON PSEUDO-THEOSOPHY) XI pp. 55-56

## Suggested reading for students.



### More commonly confusing words.

- ADULTERY, LUST, MALICE
- ADYTUM AND ASYLUM
- AETHER AND ETHER
- AGNOSTICISM, ATHEISM, MONISM
- AION, ETERNITY, DURATION
- APPREHENSION AND COMPREHENSION
- ASTRAL LIGHT IS A TERM VERY LITTLE UNDERSTOOD
- AURA AND MAGNETISM
- BUDDHA AND PRINCE SIDDHARTHA BUDDHA
- BUDHISM IS INNER WISDOM
- CELIBACY, CONTINENCE, MONASTICISM
- CHEMIST AND ALCHEMIST
- CHILIASTS, MILLENNIUMISTS, MILLENARIANS
- DARKNESS IS INNER LIGHT
- DEVOTION, WORSHIP, LOYALTY
- EMANATION AND RADIATION
- EMBLEM AND SYMBOL
- GRAIKOS, HELLENE, HELLAS
- HIGHER SELF AND HIGHER EGO
- IMAGINATION AND IMITATION
- JIVA AND JIVATMAN
- JNANA AND YAJNA
- KAMIC VERSUS MANASIC ACTION
- KARMA AND KRIYA
- KARMA, NEMESIS, ADRASTEIA, THEMIS
- KOSMOS AND COSMOS

**CONFUSING WORDS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- KRONOS AND CHRONOS
- LAUGHTER, SMILES, TEARS
- LIGHT AND HEAT
- LUST, JEALOUSY, PHYSICAL LOVE
- MATERIALISM, SPIRITUALISM, MONISM
- MUZIRIS, MNIZURIN, MNOUZIRIS
- NIRVANA AND PARINIRVANA
- PANTACLE AND PENTACLE
- RAJA AND RISHI
- REMEMBRANCE, RECOLLECTION, REMINISCENCE
- SKANDHA, SHLOKA, STANZA, SUTRA
- SPIRIT, SPIRITS, SPIRITUALISM
- SPIRITUALISM IS A PHILOSOPHY OF YESTERDAY
- SVABHAVA AND SVAYAMBHU
- TELETE, MYESIS, EPOPTeia
- THEORETICAL AND PRACTICAL OCCULTISM
- THEOSOPHIST AND THEOSOPHER
- TRANSMIGRATION, REINCARNATION, GILGULIM
- TRIRATNA AND TRISHARANA
- TRUE AND FALSE PERSONALITY
- UNITY AND DUALITY
- VACH IS NOT MERE SPEECH
- VEDANTA, BUDDHISM, THEOSOPHY
- VRIL AND BOVRIL
- WILL AND DESIRE
- YOGIS AND MAHATMAS

