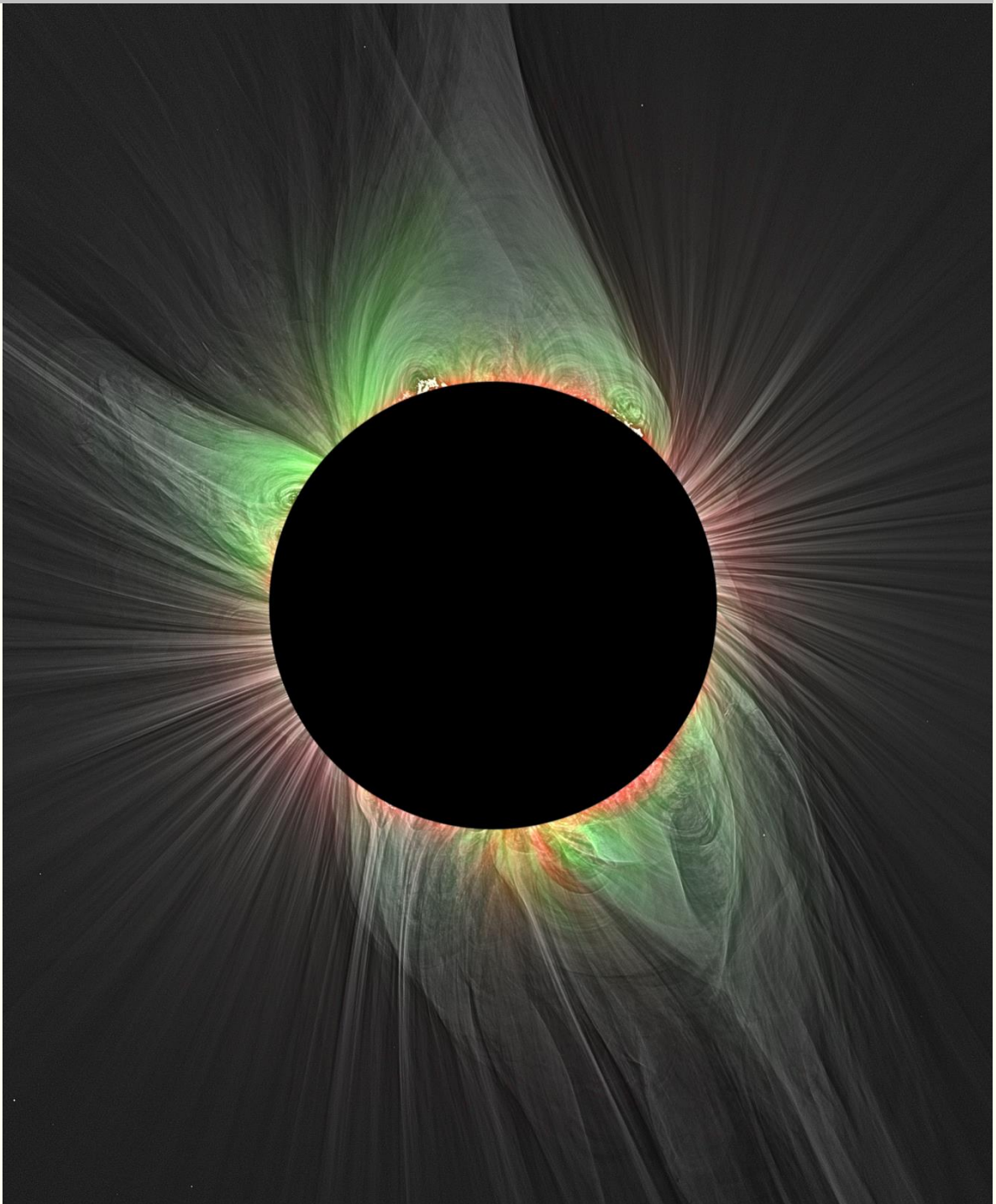


*The Voice of the Will
is the Atomic Point,
the Logos of the Silent All.*



Abstract and train of thoughts¹

The Voice of the Will is the Atomic Point, the Logos of the Silent All, a veil concealing Itself from the perception of lower minds.

Fohat, the Light of Logos, is the personified electric vital power, on the unseen as on the manifested planes, the action of which resembles that of a living Force created by Divine Will. 13

Before the physiological “Fall,” the propagation of one’s kind, whether human or animal, took place through the Will of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. 14

In order to become a Self-Conscious Spirit, man must pass through every cycle of being, culminating in its highest point on earth. Spirit in itself is an unconscious negative abstraction. Its purity is inherent, not acquired by merit. 15

Instead of remaining a mere blind, functioning medium, impelled and guided by fathomless Law, the “rebellious” Angel claimed and enforced his right of independent judgment and will, his right of free-agency and responsibility, since man and angel are alike under Karmic Law. 16

Then Spirit, from being simply a functionary agent of God, became volitional; and, substituting its own will for the Divine Desire. it “fell.” Hence the emerging kingdom of spirits and spiritual action are the outcome of Spirit-volition, in contradiction to the purity of Higher Souls and Divine Action. 16

It is from the Brahmaputras that the initiated Brahmans of old justly claimed descent, while the modern Brahman would have the lowest castes believe that they issued direct from the mouth of Brahmā. 17

In time, the spiritual descendants from the “Sons of Will and Yoga,” became divided into opposite sexes, as their Kriyashakti progenitors (those endowed with the power of transforming instantaneously ideas into visible forms) did themselves, later on. Yet even their degenerate descendants have, down to the present day, retained a veneration and respect for the creative function, whereas the more civilized nations consider it as a mere animal function. 17

¹ Frontispiece: Solar corona during the total solar eclipse of the 21st August 2017 visible over the USA. Photo by M. Druckmüller, NASA. The next total eclipse over the USA won’t be visible until the 8th April, 2024. Student refer to § “A Master of Wisdom on the Sun being a gigantic ball of electromagnetic forces, the storehouse of Universal Life and Motion,” on page 114.

The illustrations on pages 20, 58, 77, 84, 106, 110, originally published in *Blavatsky Collected Writings*, (E.S. INSTRUCTIONS I and II) Vol. XII, have been redrawn and recoloured by Philaletheians UK. For an in-depth analysis of their symbolism and significance look up Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022, 2015, a special edition 100-page e-book, complete with 31 drawings, diagrams, and tables. For other E.S. INSTRUCTIONS, also published by Philaletheians UK, please refer to page 6 of that book. — ED. PHIL.

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose presence he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal.

17

The Living Tree of Divine Wisdom was born of Spiritual Will.

The Third Primitive Race of humanity was called into being, a ready and perfect vehicle for the incarnating dwellers of higher spheres, who took forthwith their abodes in these forms born of Spiritual Will and the natural divine power in man. That Race was a child of pure Spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence direct from above.

19

There were other "Sons of Will and Yoga," produced by a second spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and the Supreme among the terrestrial "Sons of Wisdom."

19

The Voice of the Will is the Atomic Point, limitless and unknowable, spreading itself over the endless Space, and forming a veil concealing Itself from the perception of lower minds. It is the Logos of the Silent All.

20

The Formless Radiations, existing in the harmony of Universal Will, and being the aggregate of Cosmic Will on the plane of the subjective Universe, unite together in an infinitude of Monads — each the mirror of its own Universe — and thus individualize an Independent Mind, omniscient and universal.

21

And, by the same process of magnetic aggregation, they create for themselves objective, visible bodies, out of the interstellar atoms. For Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the principles, corporeal, psychic, and spiritual, of the "Gods" — themselves the Radiations of Primordial Nature.

21

Our destiny is written in the stars.

The closer the approach to one's prototype, "in heaven," the better for the mortal whose personality was chosen, by his own personal deity (Atman), as its terrestrial abode. With every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of that man is drawn higher and higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the One and Highest beam of the Parent-Sun.

22

And the closer the union between terrestrial man and his celestial prototype, the less dangerous the external conditions and subsequent reincarnations — which neither Buddhas nor Christs can escape. Man cannot escape his ruling destiny, but he has the choice of two paths and he can reach the goal of misery (if such is decreed to him) either in the snowy white robes of the martyr, or in the soiled garments of a volunteer in the iniquitous course. Though there are external and internal conditions, which affect the determination of our will upon our actions, it is within our power to follow either of these two paths.

23

The magician either draws with chalk a circle around the spot where the occult forces are to be concentrated to produce phenomena, or forms one in thought, by will-power; and this cannot be broken unless his will gives way.

24

Will is the offspring of the Divine, Desire, the motive power of animal life.

Gravitational attraction is only one phase of Triune Motion, i.e., latent will; the other two phases of attraction are manifested will, one now prevailing in organic states, whilst the third, as a dominant bond, is the compatibility of super-organic states.

25

Will and Desire compared and contrasted.

Desire for the purely abstract alone is pure and unselfish.

Then intuitive perception seizes on the truth that fulfilment is attainable only in the Infinite; and the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.

26

Free will is a nameless Intelligent Force, guiding and shaping the imprisoned Intelligence and Force inherent in every atom of matter.

That Force brings order in disorder, and establishes harmony in chaos.

Obedying the command of Brahmā, Daksha (the aggregate of the terrestrial progenitors) made superior and inferior things and, subsequently, by His will, the Sons of Will and Yoga separated the androgynes.

27

The Self-Existent are the “Spiritual Lives” projected by Absolute Will and Law, at the dawn of every rebirth of the worlds.

28

Free will is a higher Intelligent Force, represented by the Dhyani-Buddhas, whose mission is to guide and shape the imprisoned Force and Intelligence inherent in every atom of matter, bringing order in disorder and harmony in chaos.

28

Free will can only exist in a man who has both mind and consciousness, which make him perceive things both within and without himself. The Ah-hi are creative Forces, neither conscious intelligences nor human beings, propelled into action by the impulse of Universal Law.

28

Every plant has an intelligence and its own free will, to a degree. It feels, it suffers, and has a consciousness of its own.

29

The Divine Spirit of Life (Nous) enters into matter and agitates it.

It is the Will of Deity that acts through matter.

30

The power of the human will, in some of its transcendent developments, may be enabled to impose on unmanifested matter (chaos) the change which brings it within the cognisance of the ordinary human senses.

31

Desire is a disturbing power, and is directly opposed to Will that emanates from the seventh and sixth principles.

Outside the animal kingdom desire proper ought only to have concern with one of the higher principles. Desire is an energy which ought to be repressed; when repressed, its energy is scattered and goes to the universal energy but it is not lost. It might be temporarily pushed aside by the man himself but, if given effect, it will hang round his neck like a mill-stone in the form of Karma.

32

The process of “psychologizing” is performed by will-power and is effected by, and affects, the aura.

32

The real function of Will-power is to produce harmony between Law and Man.

Therefore will should be directed towards realizing one’s highest aspirations and noblest ideals when the intellectual fifth principle is nearly merged in the spiritual sixth — allowing glimpses into the eternal.

33

Will is the manifestation of eternal law which is appreciable only in its effects. Absolute Will and Law is not the same as Kosmic Will. Man, as the microcosmos, is gifted with free will; but his will is limited by the action of other free wills under the law of universal harmony (karma). Desire has far more to do with man’s worldly success, and less than his will or karma.

33

The difference between Obstinacy, Firmness, and Will.

It is the divine human Spirit and imperial Will that enables man to suffer and conquer the most cruel privations, and to battle against gross and blind matter in the shape of bears, tigers, and other wild beasts of prey — literally and metaphorically. 34

The prayer of the true philosopher is his adoration.

When not absurd and ridiculous, prayers and supplications are useless, unless to potential thoughts we add potent acts. Woe to the unholy man who invokes the Sacred Trinity for personal advancement, or pronounces It after the commission of some far-reaching sin. 35

Man's latent and, when developed, phenomenal powers can produce the most marvellous manifestations by Will-power alone. 36

The alpha and the omega of the .magical" force is man's will.

The paraphernalia of ceremonial magic, including the pentagram, are only for the neophyte whose powers have to be developed, his mental attitude during the operations defined, and his will trained by concentrating it on such symbols. 37

It is the magnetic or mesmeric fluid flowing out of the fingers' ends of the hand tracing the pentagram which cures or, at least, stops acute pain benumbing the nerves, not the figure by itself. The latter helps to concentrate the attention, hence to nail the will of the operator, to a certain spot. 38

Faith in the figure is transformed into intense will, and the latter into energy; and energy, from whatsoever feeling or cause it may proceed, will strike the place upon which the attention of the operator is concentrated. 38

Faith without Will is like a wind-mill without wind, barren of results.

We are the artificially quickened plants in Nature, having in us the sacred spark of Divine Essence which burns and expands into the flower of human reason and self-consciousness, but which spark is still latent in plants — a mere potentiality. 39

The Heavenly Host that incarnated in a portion of humanity, though led to it by Karma, preferred free will to passive slavery, intellectual self-conscious pain and even torture to inane, imbecile, and instinctual beatitude. 39

Knowing such an incarnation was premature and not in the Plan of Nature, the Promethean Host still sacrificed itself to benefit thereby, at least, one portion of mankind. 39

But while saving man from mental darkness, His beneficiaries inflicted upon him the tortures of self-consciousness and personal responsibility (the outcome of his free will) besides every ill to which mortal man and flesh are heir to. 39

Either man is endowed with free will, and then his Karma is his own creation and not at all the ordination and will of Ishvara, or he is an idiot irresponsible for his actions, and then both reward and punishment are useless and unjust. 40

Will is the chief and indispensable agent of the Inner Man.

The physiologist confuses Will with volition and views the latter simply as a decision intentionally conceived. 41

In deep sleep the Divine Will is allowed the freedom of its conscious action owing to the sleeper's volition being rendered passive and unconscious, and thus the dreamer might gain a glimpse of the majesty of Light and Truth. 42

It is man's all-potent will that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon our will. 43

Psychic and Noetic Action compared and contrasted.

The acme of animal desire (kama) is the sexual instinct. Hence the student must learn to dominate and purify his lower propensities, until only its energy is left as a motor power, and that energy directed wholly by the Manasic Will. 46

After death, at the first relaxation of the will, the Spiritual Self temporarily losing its personality and all remembrance of it, ascends to higher regions. 46

None can overshadow mortals but the Elect of the Race or the "Accomplished," who having unravelled the mysteries of life and death, are able to prolong at will their stay on earth after "dying," and who continue to be "born again and again" for the benefit of us all. 46

Semi-Exoteric Constitution of Man (Table) 47

There is no special organ of will, any more than there is a physical basis for the activities of self-consciousness.

Everything is a correlation in one shape or another of Will and Force.

And every atom of man's body has been evolving by imperceptible gradations, from lower into higher forms. 49

The lower ego or terrestrial soul is endowed with free will, and under the aegis of its "guardian angel," which speaks through the Voice of Conscience, when not muffled by sin and apathy. 50

There is no special organ of will, any more than there is a physical basis for the activities of self-consciousness. 52

Self-Conscious Will, needs no special organ to be manifested. The so-called mental faculties are mere modifications of Absolute Consciousness (Perfect Unconsciousness) reflecting upon Itself through sparks of self-conscious minds. 52

A lower mind, unburdened from selfish desires, is invested with higher mental faculties, and becomes the carrier of the Divine Will on earth. 53

An ardent materialist decomposes lower psychic activity into its compound elements, traces them back to motion, and denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed! 54

The phenomenon of life consists in the evolution and development of the Eye itself.

The riddle of life lies in looking inwardly, not outwardly, relying on the Divine Will to illumine our consciousness, thus revealing the mystery of Self to the Inner Eye. 56

Senses are the horses, body is the chariot, mind is the reins, free will is the charioteer.

The freedom of one will is beyond doubt or cavil. Therefore, there is no question of creation but simply of guidance. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel? 58

The Pituitary Body is the Energizer of Will. The Pineal Gland is the Organ of Spiritual Sight.

Ida and Pingala are the middle key (Fa) in the septenary harmony of man's principles which key, when struck in a proper way, awakens the sentries on both sides of the spine, the spiritual Manas and the physical Kama, and subdues the lower through the higher. But this effect has to be produced by the exercise of will-power, not through the suppression of the breath. 59

The Pituitary Body stands to the Pineal Gland (Third Eye) as Manas stands to Buddhi. The one is the Energizer of Will, the other that of Clairvoyant Perception of Divine Thought. 60

The Pineal Gland, which the Eastern Occultist calls Devaksha (Divine or Third Eye), is the foremost organ of spirituality in the human brain and seat of genius, the magical sesame uttered by the purified will of the mystic, which opens all the avenues of Truth for him who knows how to use it.

61

Life is identical with Will, and Will is a property of the Astral Light.

Life is universal and indistinguishable from Will.

Man's will, if aligned with Nature's Will-Power, becomes stronger and a beneficent force in the world, while itself remaining obedient to Immutable Law.

62

The whole world is nothing else but a world of the Imagination of Universal Mind, which is the Creator of forms. The rose is a product of the Imagination of Nature, whose processes can be guided by the will of the Adept.

62

The true ascetic is he who lives in the world, in whose soul the animal elements are craving for the gratification of their desires but who, by the superior power of his will, conquers his animal self. He desires no other good, but to create good for others and the world.

63

Will is a property of the Kabbalistic Astral Light.

That which may be realized by reason and senses is ephemeral and superficial, for the inner substance of things cannot be grasped by conjecture, even when the latter is honoured with the title of "scientific hypothesis."

64

But if, instead of dividing things into spirit and matter, we were to view them as will and manifestation, inseparable and interdependent, such a bold view will spiritualize everything. Then, what seems real and objective becomes a mental representation of the soul; and the seemingly unreal and subjective, into a manifestation of that Intelligent and Omnipotent Will that pervades and animates the highest god as well as the tiniest mineral atom in nature.

64

The Astral Light acts on the will of even the sleeping man, through visions (not to be confused with "dreams") impressed upon his slumbering brain, and these germs bear their fruit when he awakes.

65

The will of the outer man, our volition, is inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain results can be produced without any friction or a single false note, when awake. This is one of the dodges of black magic, however, when used for good purposes belongs to the training of the Occultist.

66

One must be spiritually advanced to have a will which can act consciously when asleep, or act on the will of another person during the sleep of the latter, e.g., to control his dreams, and thus control his actions when awake.

66

Adepts are generally classed by the number of "principles" they have under their perfect control.

For that which we call will has its seat in the Higher Ego, and when freed of its sin-laden personality, it becomes a divine, pure, and all-powerful force on earth.

66

Akasha versus Astral Light (Table)

66

Akasha and Astral Light compared and contrasted.

One becomes an initiated Adept through the sheer force of his own Will and Soul-Power.

The Adept is not "made."

68

In the hands of the true Adept of the East, a simple wand of bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. | 69 |
| The Divine Pedigree of Man (Diagram) | 69 |
| After the last death of the Adept his body alone dissolves, while the centre of that force which was the seat of desires and passions (kama-rupa) disappears together with its cause, the animal body. But the spiritual centres of the Adept, who renounces nirvanic rest in order to help mankind, remain active and in perfect concordance with their macrocosmic prototypes, and their microcosmic principles. | 71 |
| It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) become channels conducting into the body influences that the will of the spiritual man attracts and employs for beneficent purposes. | 71 |
| How can mind sceptred by imagination, faith, and will, can stop pain. | |
| Thought-form is unconscious unless created by an Adept, who is sending along with it enough of his will and intelligence to cause it to appear conscious. | 73 |
| The Adept may at his will use his illusionary body (mayavi-rupa), but the ordinary man cannot, except in very rare cases. | 73 |
| By the power of his own will, the Adept can project and make visible a reflection of his astral body, or any part thereof, to any given point in space. | 74 |
| The Logoi or Saviours of all nations are represented as treading on the head of a serpent or dragon, thus representing the conquest of Spirit over Matter which, by a process known as spiritual transmutation, becomes subservient to the Divine Will of the glorified Initiate. | 75 |
| Thy Will be done on Earth, as it is in Heaven. | |
| The Occultist quickens the evolution of ideals: | 76 |
| 1. By becoming a co-worker with Nature in her cyclic task and | 76 |
| 2. By checking the vain attempt of his personality to assert herself in opposition to the Demiurgic Mind — thus aligning his will with the Cosmic Will. | 76 |
| Our Higher Self (Atman) has no will of its own, for it is an absolutely unconditioned entity. | |
| Atman is an emanation from Absoluteness, a beam of the Infinite Ocean of Life. | 77 |
| Having recognized in Atman the highest ruler in the world of perceptions, and in the Will the highest executive power, the self-evolving ascetic may be taken in hand by one of the Initiates. | 78 |
| The mediumistic state of passivity is dangerous, for passivity paralyzes the connection between man's lower and higher principles. | |
| Medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the active will of someone else, either consciously or unconsciously. | 80 |
| It would be extremely difficult to find a human being, who could not be influenced by Animal "Magnetism," or by the active Will (which sends out that "Magnetism") of another. | 80 |
| Only such persons shall be considered mediums, who allow "other beings" to influence them to such an extent that they lose self-control, and have no more power or will of their own to regulate their own actions. | 81 |
| Who might be those "other beings"? | 82 |

The mediumistic state of passivity is dangerous, and in time renders the Higher Self entirely helpless to aid, or even warn the sleeping or entranced person. For passivity paralyzes the connection between man's lower and higher principles. 82

What the angel-guides of the modern medium demand of those whom they overshadow and break into, like a midnight burglar, is absolute passivity due to the forceful surrender of their free will. 83

The cause of presentiments is to be sought in the occult influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest, or a state of passiveness. 83

Thought is the last thing that dies, or rather fades out in the brain of a dying person. Thought is material, since it is but a mode of energy, which itself changes form yet is eternal. 85

The presentiment of a recently deceased friend would have been neither the conscious spirit, nor the soul of the dead man; but simply his short-lived materialized thought projected unconsciously, and by the sole power of its own intensity, in the direction of him who occupied that thought. 85

Madame Blavatsky was a true Spiritualist and an Initiate of the Secret Science, before modern Spiritualism became fashionable. 86

Insights to the laws governing magnetism, compulsion, and obsession.

In therapeutic magnetization, the vital force concentrated by the magnetizer's will, pours out of his system into the patient's, streaming from the fingertips as little threads of cool breeze. 87

It is the will of man, his sovereign power, that partly rules his destiny, and if a man persists in believing in annihilation after death, it will take place. The conditions of physical life and the kind of death often depend on one's will. 88

Can one be compelled to act against his will? What is obsession?

The laws governing compulsion and obsession lie in the depths of Indian philosophy. The only clue, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism, which teaches: 89

1. The existence of a vital fluid within and about the human being; 89
2. The fact of different human polarities; and 89
3. The possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. 89

If the nerve-aura and fluid of the mesmerizer can cure, it can also kill.

Will, shaped by the incessant thought of the revenger, can inflict internal wounds which though unable to kill or even to hurt the inner man, can be lethal to the physical body. 90

Can the will of one person influence the actions of another without words or gestures?

As phosphor radiates visible light after being energized, so the will-impulse of the Mesmerist 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. 92

The will of man is not the direct cause of magnetic effects.

Yet it plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to modern science. 92

Hypnotism is the new scientific name for the old “superstition” variously called fascination and enchantment.

It is an antiquated lie transformed into a modern truth.

In 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 atomic, not the molecular, vibrations produced by that act of energy called “will” in the Æther of Space that the super-hypnotic state is induced. 94

That which is transmitted has no name in European languages, and if we simply describe it as “will,” it loses all its meaning. 94

Mesmerism and Vampirism compared and contrasted.

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. 95

The Hypnotists of Science enslave and paralyze free will in their subjects.

They turn immortal men into soulless, irresponsible automata, and vivisect their souls with as much unconcern as when they vivisect the bodies of rabbits and dogs. 96

Two modes of hypnotization operate on different planes.

The difference between hypnosis produced by synchronising the molecular oscillations between operator and subject, and that induced by the wilful gaze of the hypnotiser depends on the plane on which such phenomena are produced. 96

In the case of gazing, the eye being the main agent of the hypnotiser’s will attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed upon, by catching the rhythm of the latter and passing it on to the brain. 97

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. 97

For out of two objects attuned in unison, one will always be stronger than the other, and will thus have mastery over the other plus the capability of destroying its weaker correspondent. 97

One characteristic feature of the hypnotic state is the absolute surrender of the subject’s will and self-consciousness to the hypnotiser.

The day when the Pessimists agreed with the views of Schopenhauer, which pointed at the Universal Will as the perpetrator of all the World-evil, is gone to return no more since the cause of Universal Suffering has been discovered by them to lie in the laws governing physical development. And thus evil will no longer be allied with the phantom called “will,” but with an obvious fact of life. The Pessimists are now towed by the Evolutionists. 99

While the Jesuits contrive to make the world think there is no such thing as Magic, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to reach, or any particular person to influence. 100

And while hypnotic hallucinations are suggested by the operator’s idle fancy, occult manifestations are produced by the Will of the Occultist, so that the audience should see realities, e.g., certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. 101

Will is the one Irresistible Power in nature and in the psychic world.

Whatever phantom or demon torments you, it can be swept away by concentrating upon it your will and bidding it go. 101

Having chosen his victim and placed himself en rapport with him, the Black Magician's "fluid" is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter — the self-made, untutored, and Unconscious Sorcerer operating for the sake of science, and who has no idea of the variety and potency of the world-old methods used by the Conscious Sorcerers of East and West. 103

Whenever the Roman Catholic priest-hypnotists want to influence some individual selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes; and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim. This kind of ceremonial magic and envoûtement is practiced at Stonehenge and elsewhere. 104

One of the most pernicious powers of sorcerers and necromancers is the power of magical spells. That power may be compared to real poisonings by a current of Astral Light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance. 105

Christian Science would have us believe that were we to send currents of will beyond the "black waters" we would obtain all we are striving for. 106

Metaphysical healing is far more pernicious than hypnotism.

Nothing is easier than to turn into sorcery: an evil thought is more than enough.

The mystic characters, alphabets, and numerals found in Kabbalah are the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will and even without his knowledge. 107

The Yogi performs his wonders by the power of his will and thought.

Any idea will manifest itself if one's attention is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result. 109

A Yogi performs his wonders by means of two supernatural powers, the power of Will (Ichchhashakti) and the power of thought (Kriyashakti) which produce phenomenal results by their own inherent energy. 109

The Third Race had created the "Sons of Will and Yoga," the spiritual forefathers of the old Arhats, the present Mahatmas and the future Saviours of Humanity, in a truly immaculate way. They were created spiritually, not procreated, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, and the "Fall" of Man. 110

For Spiritual Creation, energizing the evolution of our earth and humanity, is the result of Cosmic Will acting upon phenomenal matter, calling forth out of it the primordial divine Light and eternal Life. 110

By the magnetic power of his trained will the Yogi forms a direct connection between his spiritual soul and supernatural faculties, which enables him to grasp the subject of his enquiry and convey it back to the physical organs. He can also traverse space in spirit by transferring the faculty of will from the physical to the spiritual body, and concentrating it there. 110

More! By changing his polarity at will, the Yogi can defy gravity. Likewise, alternating changes of polarity operate in the bird while ascending or dropping, and maintenance of the same polarity while sailing at any given altitude. 111

A Master of Wisdom on the Sun being a gigantic ball of electromagnetic forces and the storehouse of Universal Life and Motion.

The head of a man in a strong ecstatic condition, when all the electricity of his system is centred around the brain, will represent (especially in darkness) a perfect simile of the Sun during such periods. 113

The further the emanation of the Sun shoots out, the more it loses in intensity until, gradually subsiding, it fades out. Hence the rayed shape of the outer corona, whose effulgence proceeds from the magnetic nature of matter and electric energy — and not at all from intensely hot particles, as asserted by some astronomers. 113

The Sun being the heart and brain of our Universe, we might compare its bright spots with the blood corpuscles of that luminary, though some of them are as large as Europe. 115

The coronal changes have no effect upon the earth's climate, though the spots have. The Sun is neither a solid, nor a liquid, nor yet a gaseous globe. It is a gigantic ball of electromagnetic forces, the store-house of universal life and motion, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material to the end of the Maha-Yuga. 115

William Quan Judge on the Spiritual Will.

Not my will, but Thine, be done. 117

Will and Desires compared and contrasted.

Suggested reading for students.

On the soul of the spiritual man lit by its own light. 120

On atoms, vibrations, and colours. 124

On pure desire, of whom true love is born. 124

On true prayer versus vain prayer. 125



The Voice of the Will is the Atomic Point, the Logos of the Silent All, a veil concealing Itself from the perception of lower minds.

Fohat, the Light of Logos, is the personified electric vital power, on the unseen as on the manifested planes, the action of which resembles that of a living Force created by Divine Will.

From The Secret Doctrine, I pp. 111-12.

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively.

On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer.

On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing.

He is, metaphysically, the objectivised thought of the gods; the “Word made flesh,” on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid,¹ and the preserving fourth [112] principle, the animal Soul of Nature, so to say,

¹ In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. “Force,” “Energy,” may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Æther is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is “immaterial” in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely.

“If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.” (Helmholtz, *Faraday Lecture*, 1881, as quoted by Crookes in his opening Address to the Chemical Section of the British Association, Birmingham, 1886) →

or — Electricity. In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *viś*, “to pervade,” and Fohat is called the “Pervader” and the Manufacturer, because he shapes the atoms from crude material.¹

Before the physiological “Fall,” the propagation of one’s kind, whether human or animal, took place through the Will of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man.²

From The Secret Doctrine, I pp. 191-94.

STANZA VI.5. AT THE FOURTH [*Round, or revolution of life and being around “the seven smaller wheels”*] (a), THE SONS ARE TOLD TO CREATE THEIR IMAGES ONE THIRD REFUSES — Two [*thirds*] OBEY.

THE CURSE IS PRONOUNCED (b): THEY WILL BE BORN IN THE FOURTH [*Race*], SUFFER AND CAUSE SUFFERING. THIS IS THE FIRST WAR (c).

The full meaning of this śloka can be fully comprehended only after reading the detailed additional explanations in the “Anthropogenesis” and its *Commentaries*, in Volume II. Between this śloka and the last, śloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another aiōn. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Volume II will give a detailed account of the “Creation” or rather the formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, “the first, second, and the third Root-Races.” As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.³ [192]

A That which is meant by the qualification the “Fourth” is explained as the “Fourth Round” only on the authority of the *Commentaries*. It can equally mean fourth “Eternity” as “Fourth Round,” or even the fourth (our) Globe. For, as will repeatedly be shown, it is the fourth Sphere on the fourth or lowest plane of material life. →

We will go further than that, and assert that Electricity is not only substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (See the Addendum to this Volume, § xvi.)

¹ It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact?

² [Consult “The Origin of Good and Evil” and “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

³ [Students should be fully conversant with the metaphysical concepts and study notes set out in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

And it so happens that we are in the Fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place.¹ Says the *Commentary* explaining the śloka:

The holy youths [the gods] refused to multiply and create species after their likeness, after their kind. They are not fit forms [rūpas] for us. They have to grow. They refuse to enter the chhāyās [shadows or images] of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.

In order to become a Self-Conscious Spirit, man must pass through every cycle of being, culminating in its highest point on earth. Spirit in itself is an unconscious negative abstraction. Its purity is inherent, not acquired by merit.

They had to suffer for it in later births. How the punishment reached the gods will be seen in the second Volume.

It is a universal tradition that, before the physiological “Fall,” propagation of one’s kind, whether human or animal, took place through the WILL of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. [193] Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyāni-Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man. The Jewish Kabbalists arguing that no Spirit could belong to the divine hierarchy unless Rūach (Spirit) was united to Nephesh (living Soul), only repeat the Eastern Esoteric teaching:

Dhyāni has to be an Ātma-Buddhi; once the Buddhi-Manas breaks loose from its immortal Ātman of which it (Buddhi) is the vehicle, Ātman passes into NON-BEING, which is absolute Being.

This means that the purely Nirvānic state is a passage of Spirit back to the ideal abstraction of Be-ness which has no relation to the plane on which our Universe is accomplishing its cycle.

B “The curse is pronounced” does not mean, in this instance, that any personal Being, god, or superior Spirit, pronounced it, but simply that the cause which could but create bad results had been generated, and that the effects of a Karmic cause could lead the “Beings” that counteracted the laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering.

¹ It was, as we shall see, at this period — during the highest point of civilization and knowledge, as also of human intellectuality, of the fourth, Atlantean Race — that, owing to the final crisis of physiologico-spiritual adjustment of the races, humanity branched off into its two diametrically opposite paths: the RIGHT- and the LEFT-hand paths of knowledge or of Vidyā.

“Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth [our Race].” — Commentary.

Instead of remaining a mere blind, functioning medium, impelled and guided by fathomless Law, the “rebellious” Angel claimed and enforced his right of independent judgment and will, his right of free-agency and responsibility, since man and angel are alike under Karmic Law.

Then Spirit, from being simply a functionary agent of God, became volitional; and, substituting its own will for the Divine Desire, it “fell.” Hence the emerging kingdom of spirits and spiritual action are the outcome of Spirit-volition, in contradiction to the purity of Higher Souls and Divine Action.

C “There were many wars” refers to several struggles of adjustment, spiritual, cosmical, and astronomical, but chiefly to the mystery of the evolution of man as he is now. Powers — pure Essences — “that were told to create” is a sentence that relates to a mystery explained, as already said, elsewhere. It is not only one of the most hidden secrets of Nature — that of generation, over whose solution the embryologists have vainly put their heads together — but likewise a divine function that involves that other religious, or rather dogmatic, mystery, the “Fall” of the Angels, as it is called. Satan and his rebellious host would thus prove, when the meaning of the allegory is explained, to have refused to create physical man, only to become the direct Saviours and the Creators of “*divine* Man.” The symbolical teaching is more than mystical and religious, it is purely scientific, as will be seen later on. For, instead of remaining a mere blind, functioning medium, impelled and guided by fathomless LAW, the “rebellious” Angel claimed and enforced his right of independent judgment and will, his [194] right of free-agency and responsibility, since man and angel are alike under Karmic Law.¹

And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world.²

¹ Explaining Kabbalistic views, the author of the “*New Aspects of Life and Religion*” says of the Fallen Angels that:

“According to the symbolical teaching . . . Spirit, from being simply a functionary agent of God, became volitional in its developed and developing action; and, substituting its own will for the Divine desire in its regard, so fell. Hence the kingdom of spirits and spiritual action, which flow from and are the product of Spirit-volition, are outside, and contrasted with, and in contradiction to the kingdom of souls and divine action.” (p. 233)

So far, so good; but what does the author mean by saying,

“When man was created, he was human in constitution, with human affections, human hopes, and aspirations. From this state he fell — into the brute and savage?”

This is diametrically opposite to our Eastern teaching, and even to the Kabbalistic notion so far as we understand it, and to the Bible itself. This looks like Corporealism and Substantialism colouring positive philosophy, though it is rather hard to feel quite sure of the author’s meaning. A FALL, however, “from the natural into the supernatural and the animal” — supernatural meaning the purely spiritual in this case — means what we suggest.

² [Revelation xii, 7-9]

It is from the Brahmaputras that the initiated Brahmans of old justly claimed descent, while the modern Brahman would have the lowest castes believe that they issued direct from the mouth of Brahmā.

In time, the spiritual descendants from the “Sons of Will and Yoga,” became divided into opposite sexes, as their Kriyashakti progenitors (those endowed with the power of transforming instantaneously ideas into visible forms) did themselves, later on. Yet even their degenerate descendants have, down to the present day, retained a veneration and respect for the creative function, whereas the more civilized nations consider it as a mere animal function.

From *The Secret Doctrine*, I pp. 209-12.

To state at least one detail concerning these mysterious “Sons of God” in plain words. It is from them, these Brahmāputras,¹ that the high Dvijas, the initiated Brahmans of old justly claimed descent, while the modern Brahman would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the “sons of Will and Yoga,” became in time divided into opposite sexes, as their “*Kriyāśakti*”² progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative [210] function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the Western views and practice in these matters with the *Institutions of Manu* in regard to the laws of Grīhastha and married life. The true Brahman is thus indeed “he whose seven forefathers have drunk the juice of the moon-plant (Soma),” and who is a “Trisuparna,”³ for he has understood the secret of the *Vedas*.

As the child’s first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose presence he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal.

And, to this day, such Brahmans know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal — though externally human — form; and, if

¹ [Brahmāputras are the Sons of Brahmā or “Sons of God”; Mānasaputras, the Mind-born Sons. Cf. *Secret Doctrine*, II p. 374]

² [Here is a short definition of Kriyāśakti:

When thoughts were things, and men did not need to express them in speeches, for they instantly realised themselves in action by the power of *Kriyāśakti*, that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the “man” of the early *third* Race as objects of sight are now to us. — *Blavatsky Collected Writings*, (DREAMS) X p. 248]

³ [A certain portion of the Veda, after thoroughly studying which a Brāhman is also called a Trisuparna. Cf. *Theosophical Glossary*: Trisuparna]

there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle, who exclaims:

The great antique heart, how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the Earth; making all the Earth a mystic Temple to him, the Earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men . . . Wonder, miracle, encompass the man; he lives in an element of miracle¹ . . . A great Law of Duty, high as these two Infinitudes [heaven and hell], dwarfing all else, annihilating all else . . . it was a Reality, and it is one: the garment [211] only of it is dead; the essence of it lives through all Times and all Eternity!²

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Āryan heart from the Third Race direct through its first "mind-born" sons — the fruits of *Kriyāśakti*. As time rolled on, the holy caste of Initiates produced but rarely, and from age to age, such perfect creatures: beings apart, inwardly, though the same as those who produced them, outwardly.

While in the infancy of the third primitive race:

A creature of a more exalted kind
Was wanting yet, and therefore was designed;
Conscious of thought, of more capacious breast
For empire formed and fit to rule the rest. . . .³



¹ That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

² [*Past and Present* (1874), p. 104]

³ [Ovid, *Metamorphoses*, Bk. I, 76-77]

The Living Tree of Divine Wisdom was born of Spiritual Will.

The Third Primitive Race of humanity was called into being, a ready and perfect vehicle for the incarnating dwellers of higher spheres, who took forthwith their abodes in these forms born of Spiritual Will and the natural divine power in man. That Race was a child of pure Spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence direct from above.

There were other “Sons of Will and Yoga,” produced by a second spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and the Supreme among the terrestrial “Sons of Wisdom.”

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their abodes in these forms born of *Spiritual WILL* and the natural divine power in man. It was a child of pure Spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence direct from above. It was the living tree of divine wisdom; and may therefore be likened to the Mundane Tree of the Norse Legend, which cannot wither and die until the last battle of life shall be fought, while its roots are gnawed all the time by the dragon Nidhög; for even so, the first and holy Son of Kriyāśakti had his body gnawed by the tooth of time, but the roots of his inner being remained for ever undecaying and strong, because they grew and expanded in heaven not on earth. He was the first of the FIRST, and he was the seed of all the others. There were other “Sons of Kriyāśakti” produced by a second Spiritual effort, but the first one has remained to this day the Seed of divine Knowledge, the One and the Supreme among the terrestrial “Sons of Wisdom.” Of this subject we can say no more, except to add that in every age — aye, even in our own — there have been great intellects who have understood the problem correctly.

How comes our physical body to the state of perfection it is found in now? Through millions of years of evolution, of course, yet never through, or from, animals, as taught by materialism. For, as Carlyle says:

The essence of our being, the mystery in us that calls itself “I” — ah what words have we for such things? — it is a breath of Heaven; [212] the Highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for the UNNAMED?¹

The *breath* of heaven, or rather the breath of life, called in the Bible *Nephesh*, is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being,² as none has

¹ [Carlyle, *op. cit.*, p. 10]

² There is no nation in the world in which the feeling of devotion or of religious mysticism is more developed and prominent than in the Hindu people. See what Max Müller says of this idiosyncrasy and national feature in his works. This is direct inheritance from the primitive *conscious* men of the Third Race.

that divine harmony in its form which man possesses. It is, as Novalis¹ said, and no one since has said it better, as repeated by Carlyle:

There is but one temple in the universe, and that is the Body of Man. Nothing is holier than that high form . . . We touch Heaven when we lay our hand on a human body! . . . This sounds like a mere flourish of rhetoric [adds Carlyle] but it is not so. If well meditated it will turn out to be a scientific fact; the expression . . . of the actual truth of the thing. We are the miracle of miracles — the great inscrutable Mystery of God.²

The Voice of the Will is the Atomic Point,³ limitless and unknowable, spreading itself over the endless Space, and forming a veil concealing Itself from the perception of lower minds. It is the Logos of the Silent All.

From The Secret Doctrine, I p. 346.

The *Zohar* teaches that it is the primordial elements — the trinity of Fire, Air, and Water — the four cardinal points, and all the Forces of Nature, which form collectively the VOICE of the WILL *Mēmrah*, or the “Word,” the Logos of the Absolute Silent ALL.⁴ “The indivisible point, limitless and unknowable” spreads itself over the endless space, and thus forms a veil (the *Mūlaprakriti* of Parabrahman) which conceals this Absolute point.⁵



¹ [Nom de plume of Georg Philipp Friedrich Freiherr von Hardenberg, 1772–1801, German aristocrat, poet, author, mystic, and philosopher of Early German Romanticism.]

² [*On Heroes, Hero-Worship and the Heroic in History* (1874), p. 9]

³ [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

⁴ *Zohar* I, fol. 245b

⁵ *ibid.*, fol. 2a & fol. 20a

The Formless Radiations, existing in the harmony of Universal Will, and being the aggregate of Cosmic Will on the plane of the subjective Universe, unite together in an infinitude of Monads — each the mirror of its own Universe — and thus individualize an Independent Mind, omniscient and universal.

And, by the same process of magnetic aggregation, they create for themselves objective, visible bodies, out of the interstellar atoms. For Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the principles, corporeal, psychic, and spiritual, of the “Gods” — themselves the Radiations of Primordial Nature.

From *The Secret Doctrine*, I pp. 632-33.

[The Occult Sciences affirm] that what is called collectively *Monads* by Leibnitz — roughly viewed, and leaving every subdivision out of calculation, for the present — may be separated into three distinct Hosts,¹ which, counted from the highest planes, are:

Firstly, “gods,” or conscious, spiritual *Egos*; the intelligent architects, who work after the plan in the *Divine Mind*.

Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms.

Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed.²

There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper, and countless spiritual Forces — *Monadless*, for they are pure incorporealities,³ except under certain laws, when they assume a form — not *necessarily human*. Whence the substance that clothes them — the apparent organism they evolve around their centres? The *Formless* (Arūpa) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads — each the mirror of its own Universe — and thus individualize [633] for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar atoms. For atoms and Monads, asso-

¹ These three “rough divisions” correspond to *spirit*, *mind* (or soul), and *body*, in the human constitution.

² See the closing pages of this Volume, pp. 672-74.

³ Brother C.H.A. Bjerregaard, in his lecture (already mentioned), warns his audience not to regard the *Se-phirōth* too much as *individualities*, but to avoid at the same time seeing in them *abstractions*. He says:

We shall never arrive at the truth, much less the power of *associating with those celestials*, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness (*The Path*, January 1887, p. 296) . . . There are several designations for “angels” in the Bible, which clearly show that beings like the elementals of the Kabala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called “morning stars,” “flaming fires,” “the mighty ones,” and St. Paul sees them in his cosmogonic vision as “Principalities and Powers.” Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal Existences . . . as an *influence*, a spiritual substance, or conscious Force. (*ibid.*, February 1887, pp. 321-22.)

ciated or dissociated, simple or complex, are, from the moment of the first differentiation, but the *principles*, corporeal, psychic, and Spiritual, of the “Gods” — themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective — as *influences*, and the objective — as mystic FORMS, which, under Karmic law, become a *Presence*, Spirit and Matter being One, as repeatedly stated. Spirit is matter *on the seventh plane*; matter is Spirit — on the lowest point of its cyclic activity; and both — are MĀYĀ.

Atoms are called “Vibrations” in Occultism; also “Sound” — collectively.¹

Our destiny is written in the stars.²

The closer the approach to one’s prototype, “in heaven,” the better for the mortal whose personality was chosen, by his own personal deity (Atman), as its terrestrial abode. With every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of that man is drawn higher and higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the One and Highest beam of the Parent-Sun.

From The Secret Doctrine, I pp. 638-40. On the Network of Destiny.

According to the teachings, Māyā, or the illusive appearance of the marshalling of events and actions on this earth, changes, varying with nations and places. But the chief features of one’s life are always in accordance with the “constellation” one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhyāni-Chohan*, as in Asia, or an Archangel, as with the Greek and Latin churches. In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatāras. Hence the connecting link between the Buddhas, the Avatāras, and so many other incarnations of the highest SEVEN. The closer the approach to one’s *Prototype*, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity [630] with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. Thus, “the events of humanity *do* run co-ordinately with the number forms,” since the single units of that humanity proceed one and all from the same source — the *central* and its *shadow*, the visible SUN. For the equinoxes and solstices, the periods and various phases of the Solar course, astronomically and numerically expressed,

¹ [Consult “How vibration brings forth sound, form, and colour” and “The atoms of Science are the vibrations of Occultism,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Also consult the following works:

“In deep sleep we dream no more and confabulate with the stars,” in our Constitution of Man Series, “Devotion of the moth for the star,” “Shelley on the devotion of the moth for the star,” and “Tale of a starry night by Alphonse Daudet,” in our Mystic Verse and Insights Series, plus “Stars, Numbers, and True Astrology,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

are only the concrete symbols of the eternally living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, as shown by several authors.

And the closer the union between terrestrial man and his celestial prototype, the less dangerous the external conditions and subsequent reincarnations — which neither Buddhas nor Christs can escape. Man cannot escape his ruling destiny, but he has the choice of two paths and he can reach the goal of misery (if such is decreed to him) either in the snowy white robes of the martyr, or in the soiled garments of a volunteer in the iniquitous course. Though there are external and internal conditions, which affect the determination of our will upon our actions, it is within our power to follow either of these two paths.¹

Yes; “our destiny *is* written in the stars!” Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations — which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery — if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does her cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is — KARMA.

A materialist, treating upon the periodical creations of our globe, has expressed it in one sentence:

The whole *past* of the Earth is nothing but an unfolded *present*. →

¹ [Consult “The Voice of the Silence – tr. Blavatsky,” Part 2: The Two Paths, in our Higher Ethics and Devotion Series. — ED. PHIL.]

This was Büchner,¹ who little suspected that he was repeating an axiom of the Occultists. It is quite true also, as Burmeister² remarks, that [640]

. . . the historical investigation of the development of the earth has proved that *now and then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the Forces which were in action ever remained the same.³

The magician either draws with chalk a circle around the spot where the occult forces are to be concentrated to produce phenomena, or forms one in thought, by will-power; and this cannot be broken unless his will gives way.

First published in the *Banner of Light*, Vol. XLII, Boston, March 30th, 1878, p. 2. Excerpt below from *Blavatsky Collected Writings*, (THE CAVE OF THE ECHOES) I, pp. 352-53.

Let the Spiritualist who would pronounce magic an exploded superstition, compare the methods of the “magician” with those of the “circle.” The latter derives its very name from the most common arrangement of the sitters, required by the “spirits” themselves. This is found *philosophical* and *necessary* by the Spiritualists. To ensure the formation of a circular magnetic current, the sitters are obliged to take hold of hands. Most generally the medium will complain of being affected if this magnetic chain is broken. Instances are known where instruments floating in the air have fallen upon the breaking of this current. The “magician” either draws with chalk a circle around the spot where the occult forces are to be concentrated to produce phenomena, as Baron Du Potet is known by all France to do — or forms one in thought, by *will power*, and this cannot be broken unless [353] his WILL gives way. The rhythmic drum beats of the “magician” and his *incantations* are but another and more perfected form of the singing and music-playing of modern circles. In a word, the modern *séance* could be and should be made a school of magic, or philosophical, controllable Spiritualism. *Verb. sap.*⁴

¹ *Kraft und Stoff: Empirisch-naturphilosophische Studien (Force and Matter: Empiricophilosophical Studies, 1855)*. English translation of 1864, p. 57. [Friedrich Karl Christian Ludwig Büchner, 1824–1899, German philosopher, physiologist, and physician — one of the exponents of 19th century scientific materialism.]

² [Karl Hermann Konrad Burmeister, 1807–1892, German Argentine zoologist, entomologist, herpetologist, and botanist. He served as a professor at the University of Halle, headed the museum there and published the *Handbuch der Entomologie* (1832–1855) before moving to Argentina where he worked until his death.]

³ Quoting Büchner, *ibid.*, p. 59

⁴ [Abbreviation of *verbum sapienti sat est*, i.e., “a word to the wise (is sufficient).”]

Will is the offspring of the Divine, Desire, the motive power of animal life.

Gravitational attraction is only one phase of Triune Motion, i.e., latent will; the other two phases of attraction are manifested will, one now prevailing in organic states, whilst the third, as a dominant bond, is the compatibility of super-organic states.

First published in *Lucifer*, Vol. V (30), February 1890, p. 477. Excerpt below from *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XII p. 119.

[In the course of a scholarly article on the subject of the Ego and the Unmanifested Being, Vicomte de Figuanière states that “the indestructibility of Force resides in the fact that the action of the Unmanifested is *ceaseless*, and that Force being limited by its primordial modes . . . no perfect or *absolute* equilibrium is verified . . .” To this, H.P. Blavatsky remarks:]

Harmony in motion, *Inertia* in motion, and *Activity* in motion — not to be mistaken for unmanifested “action” — three in one and one in three.¹ Or two *positives* and a *neuter*, through which the dominion of one passes to the other, the latter meanwhile acting as the *negative* — a mere *aspect*, for the negative, as such, is non-extant; till the “neuter,” as *radically* untrue as the negative — becomes in its turn a positive, namely the phase of attraction called *gravitation* — for it is only *one* phase of a *triple* fact, that is, *latent will*; the other two modes of attraction being *manifested will*, one now prevailing in *organic* states, whilst the third, as a dominant, is the compatibility of *super-organic* states. With the latter objection we concur heartily. — Editor, *Lucifer*.

Will and Desire compared and contrasted.

First published in *Lucifer*, Vol. I (2), October 1887, p. 96. Excerpt below from *Blavatsky Collected Writings*, (WILL AND DESIRE) VIII p. 109. Cf. similarly worded definitions in *Blavatsky Collected Writings*, (GEMS FROM THE EAST), “A Birthday Book of Precepts and Axioms,” Vol. XII pp. 451-52, entries for June 12th, 13th, 24th, 25th, 26th.

- Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.
- Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.
- Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

¹ [Consult “Proposition 2 – Diagram and Diagram Notes,” in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]

- Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.
- Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently — desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.
- His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.
- Knowledge and will are the tools for the accomplishment of this purification.

Desire for the purely abstract alone is pure and unselfish.

Then intuitive perception seizes on the truth that fulfilment is attainable only in the Infinite; and the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.

First published in *Lucifer*, Vol. I (2), October 1887, p. 133. Excerpt below from *Blavatsky Collected Writings*, (DESIRE MADE PURE) VIII p. 129.

When desire is for the purely abstract — when it has lost all trace or tinge of “self” — then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.

Free will is a nameless Intelligent Force, guiding and shaping the imprisoned Intelligence and Force inherent in every atom of matter.

**That Force brings order in disorder, and establishes
harmony in chaos.**

**Obeying the command of Brahmā, Daksha (the aggregate of the
terrestrial progenitors) made superior and inferior things and,
subsequently, by His will, the Sons of Will and Yoga separated the
androgynes.**

From *The Secret Doctrine*, II pp. 163, 164.

[The “seven creations”¹ of the *Purānas*] did not occur on this globe, wherever else they may have taken place. It is not Brahmā who creates things and men on this Earth, but the chief and Lord of the Prajāpatis, the Lords of Being and terrestrial Creation. Obeying the command of Brahmā, Daksha (the synthesis, or the aggregate, of the terrestrial creators and progenitors, Pitris included) made superior and inferior (*vara* and *avara*) things “referring to *putra*,” progeny, and “*bipeds* and *quadrupeds*, and, subsequently, by his will [the Sons of Will and Yoga] made females,”² *i.e.*, separated the androgynes. Here again, we have “bipeds” or men, created before the “quadrupeds” as in the esoteric teachings.³

• • • • •

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form.

¹ [Early evolutionary processes and transformations of the Divine Monad, emerging from its state of spiritual and intellectual unconsciousness. Consult “Proposition 3 – The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² *Vishnu-Purāna*, Bk. I, ch. xv; Wilson, Vol. II, p. 10

³ See Stanzas VI and VII.

The Self-Existent are the “Spiritual Lives” projected by Absolute Will and Law, at the dawn of every rebirth of the worlds.

[Commentary on the succession of Races:]

First come the SELF-EXISTENT on this Earth. They are the “Spiritual Lives” projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine “Śishta,” [the seed Manus, or the Prajāpatīs and the Pitris].

Free will is a higher Intelligent Force, represented by the Dhyani-Buddhas, whose mission is to guide and shape the imprisoned Force and Intelligence inherent in every atom of matter, bringing order in disorder and harmony in chaos.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE), Meeting of the 7th March 1889, X p. 387.

What is the meaning of the phrase “the Web cooling,” and when does this take place?

Evidently it is itself which is cooling, and not anything outside of itself. When? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free will, represented by the Dhyāni-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos — then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.¹

Free will can only exist in a man who has both mind and consciousness, which make him perceive things both within and without himself. The Ah-hi are creative Forces, neither conscious intelligences nor human beings, propelled into action by the impulse of Universal Law.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE), Meeting of the 10th January 1889, X p. 322.

*A man can choose what he will think about; can the analogy be applied to the Ah-hi?*²

No; because a man has free will and Ah-hi have none. They are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a Man who has both mind and consciousness, which act and make

¹ [Cf. The nebular theory of Modern Science, with all its mysteries, is solved in the cosmogony of the Archaic Doctrine; and the paradoxical though very scientific enunciation, that “cooling causes contraction and contraction causes heat; therefore cooling causes heat,” is shown as the chief agency in the formation of the worlds, and especially of our sun and solar system. — *Blavatsky Collected Writings*, (HERMETIC AND KABBALISTIC DOCTRINES) XIV p. 87]

² [Primordial Seven Logoi, *i.e.*, creative forces but not conscious intelligences conditioned by Universal Law. — ED. PHIL.]

him perceive things both within and without himself. The “Ah-hi” are Forces, not human Beings.

But are they not conscious agents in the work?

Conscious in as far as they act within the universal consciousness. But the consciousness of the Mānasaputras on the third plane is quite different. It is only then that they become *Thinkers*. Besides, Occultism, unlike modern Science, maintains that every atom of matter, when once differentiated, becomes endowed with *its own* kind of Consciousness. Every *cell* in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

Every plant has an intelligence and its own free will, to a degree. It feels, it suffers, and has a consciousness of its own.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE), Meeting of the 14th February 1889, X pp. 361-62. On the prototypes existing in the Astral Light.¹

Then do the prototypes exist on a plane higher than that of the Astral Light?

The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its “tablets.” Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

And what is the Ākāśa proper?

The Ākāśa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Akhamōth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ialdabaōth.² We may compare the Ākāśa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.

But how does this account for the endless varieties of the Vegetable Kingdom?

The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the [362] seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on

¹ [Cf. *Secret Doctrine*, I p. 63]

² *Sophia Akhamōth must not be confounded with the divine Sophia.*

its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own free will, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant — from the gigantic tree down to the minutest fern or blade of grass — has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabbalists and the mediæval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

The Divine Spirit of Life (Nous) enters into matter and agitates it.¹

It is the Will of Deity that acts through matter.

From *The Secret Doctrine*, II pp. 527-28.

No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honour the prayer addressed by the gods to Devakī. Let the reader judge.

Thou art that Prakriti [essence], infinite and subtile, which formerly bore Brahmā in its womb. . . . Thou, eternal being, comprising, in thy substance, the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things. Thou art sacrifice, whence all fruit proceeds; thou art the *aranī* whose attrition engenders fire.² As Aditi,³ thou art the parent of the gods. . . . Thou art Jyotsnā [the morning twilight],⁴ whence day is begotten. Thou art *Samnati* [528] [humility, a daughter of Daksha], the mother of (true) Wisdom; thou art *Nīti*, the parent of order (*Naya*); thou art modesty, the progenitrix of affection (*Praśraya* or *vinaya*); thou art desire, of whom love is born. . . . Thou art intelligence, the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*) . . .⁵

Thus *aranī* is shown here as the Roman Catholic “vase of election” and no worse. As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar* — far less metaphysical than any other symbolism — the idea is an abstraction and nothing more. Thus, when the *Zohar* says:

All that which exists, all that which has been formed by the Ancient, whose Name is holy, can only exist through a male and female principle,⁶

— it means no more than this: “The divine Spirit of Life is ever coalescing with matter.” It is the WILL of the Deity that acts; and the idea is purely Schopenhauerian.

¹ [Consult “Virgil’s mens agitat molem,” in our Mystic verse and Insights Series. — ED. PHIL.]

² “Womb of Light,” “holy Vessel,” are the epithets of the Virgin.

³ [Primordial Water of Space or Universal Soul]

⁴ The Virgin is often addressed as the “Morning Star” and the “Star of Salvation.”

⁵ *Vishnu-Purāna*, Bk. V, ch. ii, Wilson, Vol. IV, pp. 264-65

⁶ *Zohar*, III, p. 290a. Cf. I. Myer, *Qabbalah*, etc., pp. 193, 199

When *At-tee'kah Kaddosha*, the Holy Ancient, the Hidden of all the Hidden, desired to arrange everything, He formed all things like male and female. . . . This wisdom comprises All, when it goeth forth. . . .¹

Hence Hokhmāh (male wisdom) and Bīnāh (female consciousness or Intellect) are said to create all between the two — the active and the passive principles. As the eye of the expert jeweller discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand dealing with the former but to get at its contents, so the eye of the true philosopher reads between the lines of the *Purānas* the sublime Vedic truths, and corrects the form with the help of the Vedāntic wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell, and — act accordingly.

From all that has been said in this section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of ancient philosophy can kill this dogma.

The power of the human will, in some of its transcendent developments, may be enabled to impose on unmanifested matter (chaos) the change which brings it within the cognisance of the ordinary human senses.

First published in *The Theosophist*, Vol. III (3), December 1881, pp. 79-80. Excerpt below from *Blavatsky Collected Writings*, (IS CREATION POSSIBLE FOR MAN?) III pp. 377, 380.

The Editor of *The Theosophist*.

Madame,

Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the “Brothers of the first section” were credited with such large powers, that even *creation* was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his *Occult World*, which phenomenon appeared to me to be something more than the mere *reproduction*, *transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement — remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years), when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett’s book and of that marvel of learning and industry, your own *Isis Unveiled*, have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts,

¹ Cf. I. Myer, *op. cit.*, p. 387

and it is now sometime since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial. — H.



Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett's book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation, the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

Desire is a disturbing power, and is directly opposed to Will that emanates from the seventh and sixth principles.

Outside the animal kingdom desire proper ought only to have concern with one of the higher principles. Desire is an energy which ought to be repressed; when repressed, its energy is scattered and goes to the universal energy but it is not lost. It might be temporarily pushed aside by the man himself but, if given effect, it will hang round his neck like a mill-stone in the form of Karma.

The process of “psychologizing” is performed by will-power and is effected by, and affects, the aura.

From Blavatsky Collected Writings, [BLAVATSKY LODGE MINUTES], transcription from a microfilm of pages from the Blavatsky Lodge Minutes Book, XIII pp. 364-55.

At a meeting held at Maycot, June 16th, 1887, a discussion arose as to the aura and magnetism of any individual. Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prāna; which is the individual life principle. The aura is an individualization of a Universal Life Principle (Jīva) and endures with a man in spite of his periodical changes of state and planes. The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prāna *but* in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of “psychologizing” is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire.

Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kāmic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed, the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma.

The real function of Will-power is to produce harmony between Law and Man.

Therefore will should be directed towards realizing one's highest aspirations and noblest ideals when the intellectual fifth principle is nearly merged in the spiritual sixth – allowing glimpses into the eternal.

Will is the manifestation of eternal law which is appreciable only in its effects. Absolute Will and Law is not the same as Kosmic Will. Man, as the microcosmos, is gifted with free will; but his will is limited by the action of other free wills under the law of universal harmony (karma). Desire has far more to do with man's worldly success, and less than his will or karma.

After death a man exists in Kāma-loka encased in the Kāma-rūpa or bundle of desires which restrains the higher principles from [365] passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.

The difference between Obstnacy, Firmness, and Will.

A distinction was drawn between obstnacy, firmness and will. Obstnacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

It is the divine human Spirit and imperial Will that enables man to suffer and conquer the most cruel privations, and to battle against gross and blind matter in the shape of bears, tigers, and other wild beasts of prey — literally and metaphorically.

First published in the *Banner of Light*, Boston, Vol. XLVI (4), October 18th, 1879, p. 7. Excerpt below from *Blavatsky Collected Writings*, (ECHOES FROM INDIA – WHAT IS HINDU SPIRITUALISM?) II pp. 75-76.

There we were, on friendly relations of master and pupils with Pandit Dayānand,¹ the most learned man in India, a Brahman of high caste, and one who had for seven long years undergone the usual and [76] dreary probations of Yogism in a mountainous and wild region, in solitude, in a state of complete nudity, and constant battle with elements and wild beasts — the battle of divine human Spirit and imperial WILL of man against gross and blind matter in the shape of tigers, leopards, rhinoceroses and bears, without mentioning venomous snakes and scorpions. The inhabitants of the village nearest to that mountain are there to certify that sometimes for weeks no one would venture to take a little food — a handful of rice — to our Swami; and yet, whenever they came, they always found him in the same posture and on the same spot — an open, sandy hillock, surrounded by thick jungle full of beasts of prey — and apparently as well without food and water for whole weeks, as if he were made of stone instead of human flesh and bones.²

He has explained to us this mysterious secret which enables man to suffer and conquer at last the most cruel privations; which permits him to go without food or drink for days and weeks; to become utterly insensible to the extremes of either heat or cold, and, finally, to live for days *outside* instead of *within* his body . . .



¹ [Consult “Obituary to Pundit Dayanand Saraswati,” in our Blavatsky Speaks Series. — ED. PHIL.]

² Yogis and ascetics are not the only examples of such protracted fastings; for if these can be doubted and sometimes utterly rejected by sceptical science as void of any conclusive proof — for the phenomenon takes place in remote and inaccessible places — we have many of the *Jainas*, inhabitants of populated towns, to bring forward as exemplars of the same. Many of them fast, abstaining even from one drop of water for *forty days* at a time — and survive always.

The prayer of the true philosopher is his adoration.

When not absurd and ridiculous, prayers and supplications are useless, unless to potential thoughts we add potent acts. Woe to the unholy man who invokes the Sacred Trinity for personal advancement, or pronounces It after the commission of some far-reaching sin.

First published in *The Theosophist*, Vol. IV (9), June 1883, pp. 224-26. Excerpt below from *Blavatsky Collected Writings*, (ZOROASTRIANISM IN THE LIGHT OF OCCULT PHILOSOPHY) IV pp. 519-20.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in *Zend-Avesta*, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer — *i.e.*, the exercise of one’s intense will over events (commonly brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc. [520] By “prayer” he means — WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations — the Sun, especially — the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with the golden seal” and forced (thereby) the Spenta Ārmaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men.¹



¹ Fargard II, 10

Man's latent and, when developed, phenomenal powers can produce the most marvellous manifestations by Will-power alone.

First published in *The Theosophist*, Vol. III (9), June 1882, pp. 236-37. Excerpt below from *Blavatsky Collected Writings*, (COMMENTS ON "A FRIENDLY REMONSTRANCE") IV pp. 125-27.

[Mr. N. Chidambaram Iyer, B.A., having criticized certain words used by H.P. Blavatsky as favouring Buddhism at the expense of Hinduism, Blavatsky appended to his article the following footnote and comment to the writer's words:

. . . in a spirit of indignation . . . you say that, "for all the alliances in the world," you will not renounce what you "consider to be the truth," or pretend belief in that which you "know to be false" . . . you would have done well if you had omitted the latter clause. . . .] [126]

A clear misconception, we regret to see. Our correspondent has evidently failed to comprehend our meaning. We referred to so-called "Spiritualism," and never gave one thought to Buddhism! We were accused likewise by Pundit Dayānand of having turned "Zoroastrians." Why, then, should our correspondent have understood us to mean only Buddhism as being "true," and paid no attention to the religion of the Parsīs? Read *Editor's Note* which follows.

It is our intelligent correspondent, rather than ourselves, who has "overshot" his mark. He totally misconceives our meaning in the quoted sentences. We had in mind neither Hinduism nor Buddhism, but *truth in general, and the truth of Asiatic psychology in particular*. We maintain that the phenomena of Spiritualism *are true*; Swami Dayānand insists (though he knows better) that they are *all false* and "tama-sha."¹ We defend the truth of man's latent and — when developed — *phenomenal* powers to produce the most marvellous manifestations; the Swami tells his public that to insist that phenomena *can* be produced by will power alone "is to say a lie," and forthwith derides very unphilosophically all phenomena; thus contradicting what he had maintained and admitted himself orally and in print, before he got "out of patience" with us for our eclecticism and universal religious toleration. That is what we meant by "true" and "false," and nothing more.

If we were disposed to imitate the sectarian bigots of whatsoever creed, our advocacy of the superior merits of Buddhism would not have taken the form of a casual sentence or two in an article upon a totally different subject, but would have been boldly and openly made. Our friend is but just when he says that, since beginning our Indian work, we have never publicly preached our private religious views. It would be well if this fact were never lost sight of Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains. Thus, he has, to the [127] Parsīs, shown the magnificence of ancient Mazdasnianism; to the Hindus, the splendours of Aryan philosophy, etc. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains. The rupture of the Swami with us resulted, not because of our holding to one religion or the other, but because of the strict policy of eclectic

¹ [juggling trick]

tolerance for men of all creeds upon which the Theosophical Society was founded and has since been building itself up.

The alpha and the omega of the “magical” force is man’s will.

The paraphernalia of ceremonial magic, including the pentagram, are only for the neophyte whose powers have to be developed, his mental attitude during the operations defined, and his will trained by concentrating it on such symbols.

First published in *The Theosophist*, Vol. II (11), August 1881, pp. 240-41. Excerpt below from *Blavatsky Collected Writings*, (THE FIVE-POINTED STAR) III pp. 251-54.

A modern [252] Kabbalist, styling himself an “Adept” — a correspondent in a London Spiritual paper, derides Eastern Theosophy and would — if he could — make it subservient to the Jewish Kabbalah with its Chaldeo-Phœnician Angelology and Demonology. That new Cagliostro would probably explain the power and efficacy of the “five-pointed star” by the interference of the good “genii,” evoked by him; those *jinn*s which Solomon-like he has apparently bottled up by sealing the mouth of the vessel with King “Solomon’s Seal” servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the no-less mythical Ophir if his vessels ever went there. 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,” [253] 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 magic, 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.” But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

It is the magnetic or mesmeric fluid flowing out of the fingers’ ends of the hand tracing the pentagram which cures or, at least, stops acute pain benumbing the nerves, not the figure by itself. The latter helps to concentrate the attention, hence to nail the will of the operator, to a certain spot.

Faith in the figure is transformed into intense will, and the latter into energy; and energy, from whatsoever feeling or cause it may proceed, will strike the place upon which the attention of the operator is concentrated.

“What is in a sign?” will our readers ask. “No more than in a name” we shall reply — nothing except that, as said above, it helps to concentrate the attention, hence to nail the WILL of the operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the fingers’ ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure *per se*. And yet there are some proficientes who are able to demonstrate that the *five-pointed star*, whose points represent the five cordial [*sic*] limbs or those channels of man — the head, the two arms and the two legs — from whence the mesmeric currents issue the strongest, the simplest tracing of that figure (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil), helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. *Faith* in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence — the cure attributed by [254] the self-ignorant mesmeriser to the PENTAGRAM.

Faith without Will is like a wind-mill without wind, barren of results.

From *The Secret Doctrine*, II p. 59 *fn.*

This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words

[That] whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt [in his heart, but shall believe that those things which he saith shall] come to pass;¹

¹ [Mark xi, 23 KJV]

are no vain words. Only the word “faith” ought to be translated by WILL. Faith without Will is like a wind-mill without *wind* — barren of results.

We are the artificially quickened plants in Nature, having in us the sacred spark of Divine Essence which burns and expands into the flower of human reason and self-consciousness, but which spark is still latent in plants — a mere potentiality.

The Heavenly Host that incarnated in a portion of humanity, though led to it by Karma, preferred free will to passive slavery, intellectual self-conscious pain and even torture to inane, imbecile, and instinctual beatitude.

Knowing such an incarnation was premature and not in the Plan of Nature, the Promethean Host still sacrificed itself to benefit thereby, at least, one portion of mankind.

But while saving man from mental darkness, His beneficiaries inflicted upon him the tortures of self-consciousness and personal responsibility (the outcome of his free will) besides every ill to which mortal man and flesh are heir to.

From *The Secret Doctrine*, II pp. 420-21.

In its final revelation, the old myth of Prometheus — his *proto-* and *anti-*types being found in every ancient Theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS [Chronos] ¹ is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results.

It was not in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows.²

¹ [Note 13 by Boris de Zirkoff on the difference between Kronos and Chronos, in reference to *The Secret Doctrine* II, p. 269 *fn.* “We must bear in mind that *Kronos*, equated with Saturn(us), father of Jupiter (= Zeus), is totally distinct from *Chronos* (Time), but certain Greeks and Romans, notorious as they are for false etymology, confused the two. Chronos = *Χρόνος* = Khronos was raised by some to a personified or quasi-personified rank as deity, like *Αἰών* = Aiōn = Time. However, X (ch or kh) is distinct from K, and the *h* in *ch* or *kh* was important, but dialects vary sometimes in that particular. Macrobius in his *Saturnalia*, I, 8.9, confuses *Saturnus* with *tempus*.” — *Secret Doctrine* II, p. 802]

² See *supra*, [p. 413] a footnote concerning the etymology of *πρό μῆτις* or *forethought*. Prometheus confesses it in the drama when saying:

Oh! holy Æther, swiftly-winged gales
Behold what I, a god, from gods endure.
.....
And yet what say I? *Clearly I fore knew*
All that must happen
..... The Destined it behoves, →

It is in this that rests, at one and the same time, [421] its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free will to passive slavery, intellectual self-conscious pain and even torture — “while myriad time shall flow” — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind.¹ But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility — the result of his free will — besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Either man is endowed with free will, and then his Karma is his own creation and not at all the ordination and will of Ishvara,² or he is an idiot irresponsible for his actions, and then both reward and punishment are useless and unjust.

First published in *The Theosophist*, Vol. IV (8), May 1883, pp. 196-97. Excerpt below from *Blavatsky Collected Writings*, (VIŚIŠTĀDVAITA PHILOSOPHY), Madame Blavatsky answering questions by A. Govinda Cuarlu, F.T.S. on the Catechism of the Viśištādvaita Philosophy, Vol. IV p. 425.

Since *Jīva* is subservient to *Īśvara* and *Jīva* is able only to do that which he is ordered to do, how can *Īśvara* punish him? And how does *Īśvara* point out, by means of *Śāstras* (Laws or Institutes) what is good and what bad, to subordinate *Jīva*? *Īśvara* gives to *Jīva* organs (body), etc., free will, and capability of knowledge, and a code explaining what must be avoided. *Jīva* is dependent, but has still enough independence given him to execute the work entrusted into his hands. *Īśvara* deals out reward or punishment accordingly as *Jīva* uses the functions he is endowed with, in conformity with *Sastras* or not. (Consider the consequences of the use or abuse of power with which the king invests his premier.)

Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are unphilosophical and illogical. For either man is endowed with free will and then his *Karma* is his own creation and not at all the “ordination or will” of *Īśvara*, or he is irresponsible and both reward and punishment become useless and unjust.

As best I may, to bear, for well I wot [know]
How incontestable the strength of Fate. (verses 88-104)

“Fate” stands here for KARMA, or Nemesis.

¹ Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Āryan and other civilized nations, and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Āryans, the Semites, and the Turanians, so called. The “sacred spark” is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is “of one blood,” *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.

² [Lord of the Hindus or personal God]

Īśvara being omnipresent, what is the meaning of *Moksha*-attainment in other *Lokas*? As soon as full-wisdom (*Brahmajñana*) is obtained, i.e., the state of complete illumination, *Jīva* shakes off his *Sthūla-śarīra*; being blessed by *Īśvara* dwelling in his heart, it goes in *Sūkshma-śarīra* to *Prākṛita Loka* (non-material world); and dropping *Sūkshma-śarīra* becomes *Mukta* (emancipated).

“Emancipated” then from *Īśvara* also? Since *Īśvara* is dwelling in his heart and that the heart forms a portion of *Sthūla-śarīra* which he has to shake off before he becomes emancipated and enters into the non-material world, there is every reason to believe that *Īśvara* is “shaken off” at the same time as *Sūkshma śarīra*, and with all the rest? A true *Vedantīn* would say that *Īśvara* or *Brahmā* is “*Parabrahman* plus *MĀYĀ* (or ignorance).”

Will is the chief and indispensable agent of the Inner Man.

The physiologist confuses Will with volition and views the latter simply as a decision intentionally conceived.

First published in *The Theosophist*, Vol. IV, No. 11 (47), August 1883, pp. 266-72. Excerpt below from *Blavatsky Collected Writings*, (DEVACHAN, WESTERN STRICTURE AND EASTERN VERSION – THE REAL AND THE UNREAL, REPLY I) V pp. 76-79.

But Devachan being “but a dream,” we should agree upon a definition of the phenomena of dreams. Has memory anything to do with them? We are told by some [77] physiologists it has. That the dream-fancies being based upon dormant memory,¹ are determined and developed in most cases by the functional activity of some internal organ, “the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy.”

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams.² That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dreams into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego* — hence the nature of *its* “dreams.” This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after . . .

¹ One of the paradoxes of modern physiology seems to be that “the more sure and perfect memory becomes, the more unconscious it becomes.” (See *Body and Mind*, by H. Maudsley, M.D.)

² [Consult “Devachan, dream realm where pure souls are rewarded,” “Dreamless sleep,” “Real dreams are actions of the true Self,” and “Synesius concerning Dreams,” in the same series. — ED. PHIL.]

the complex interworking and combination of ideas in the hemispheric ganglia.¹

Hence the physiologist would have to reject at once the possibility of consciousness — *minus* memory; and the Devachanī having no organs, no sensory ganglia, no “educated” nor even “idiotic centres,”² nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT — but for the trammels of the personal Ego. But even the latter, once severed from its bodily organs, can have no such memory as [78] defined by Professor Huxley, who fathers it upon the “SENSIGENOUS molecules” of the brain — those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of the personal *Ego*!

In deep sleep the Divine Will is allowed the freedom of its conscious action owing to the sleeper’s volition being rendered passive and unconscious, and thus the dreamer might gain a glimpse of the majesty of Light and Truth.

What may then be the nature of the Devachanic dream, we are asked, and how does the occultist define the dream of the still embodied man?

- To Western science a dream is a series of thoughts, of connected acts or rather “states,” which are *only imagined to be real*.
- The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light — the awakening of spiritual consciousness.
- But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the “Light” of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able — its containing vehicle *Kāma*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres — to perceive that reality in the subjective world which was hidden from it in waking hours.

That reality does not become less real, because upon awakening the “sensigenous molecules,” and “uneducated centres” throw and toss in the *māyāvic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free

¹ [Consult “Hylo-Idealism is a fig leaf for Crass Materialism,” in our Black versus White Magic Series. — ED. PHIL.]

² Professor Maudsley’s expressions.

from its presence. Its bliss is an outcome of *Sakkāyaditthi*, the delusion or “heresy of individuality,” which heresy, together with the *attavādic* chain of causes, is necessary for the monad’s future birth. It is all this that leads the [79] occultist to regard the association or “intercourse” between two disembodied entities in the Devachan — however *more real than life* it may be as an illusion, and from his standpoint still “a dream,” and so to speak of it; while that which his critics would fain call, — however regretfully dreams, “the interludes which fancy makes”¹ — is in the knowledge of the former simply glimpses of the Reality.

It is man’s all-potent will that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon our will.

First published in *The Spiritualist*, London, February 8th, 1878, pp. 68-69. Excerpt below from *Blavatsky Collected Writings*, (MADAME BLAVATSKY ON THE VIEWS OF THE THEOSOPHISTS) I pp. 298-99.

A volume would scarce suffice to enumerate all the varieties of elementaries and elementals; the former being so called by some Kabbalists (Henry Khunrath, for instance) to indicate their entanglement in the terrestrial elements which hold them captive, and the latter designated by that name to avoid confusion, and equally applying to those which go to form the astral body of the infant, and to the [299] stationary nature-spirits proper. Éliphas Lévi, however, indifferently calls them all “Elementary,” and “souls.” I repeat again, it is but the wholly psychical, disembodied astral man, which ultimately disappears as an individual entity. As to the component parts of his *psychē*, they are as indestructible as the atoms of any other body composed of matter.

That man must indeed be a true animal who has not after death, a spark of the divine *rūach* or *nous* left in him to allow him a chance of self-salvation. Yet there are such lamentable exceptions; not alone among the depraved, but also among those who, during life, by stifling every idea of an after-existence, have killed in themselves the last desire to achieve immortality. It is the will of man, his all-potent will, that

¹ [Quoting John Henry Dryden’s poem on “Dreams”:
Dreams are but interludes which Fancy makes;
When monarch Reason sleeps, this mimic wakes:
Compounds a medley of disjointed things,
A mob of cobblers, and a court of kings:
Light fumes are merry, grosser fumes are sad;
Both are the reasonable soul run mad;
And many monstrous forms in sleep we see,
That neither were, nor are, nor e’er can be.
Sometimes forgotten things long cast behind
Rush forward in the brain, and come to mind.
The nurse’s legends are for truths received,
And the man dreams but what the boy believed.
Sometimes we but rehearse a former play,
The night restores our actions done by day;
As hounds in sleep will open for their prey.
In short, the farce of dreams is of a piece,
Chimeras all; and more absurd, or less.]

CONSTITUTION OF MAN SERIES
FREE WILL IS AN INTELLIGENT FORCE IN EVERY ATOM

weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon the will. Some people snatch themselves by force of determination from the very jaws of death; while others succumb to insignificant maladies. What man does with his body he can do with his disembodied *psychē*.



Psychic and Noetic Action compared and contrasted.¹

Kamic or Psychic Action

Lower Manas is a temporary, periodic reflection of the Higher in the realm of personal desires (kāma), and its representative on the objective plane. What people cherish as “personality” is a false individuality and a tyrannical despot.

The psychic element is “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the “human” or rather animal passions of the living body.

The “lower” self does, and its action and behaviour *depend on its free will and choice* as to whether it will ascend more towards its parent (the “Father in Heaven”) or gravitate towards the animal which it informs, the man of flesh.

Only when freed from the trammels of kāma, selfish desire, lust, and proclivities, can Lower Manas become the guide of the highest mental faculties, and organ of free will, in physical man.

Impulses of Psychic Force act from without within.

If from the “terrestrial, devilish wisdom” (i.e., psychic power),⁴ man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature.

The liver and the spleen cells are the most subservient to the action of our “personal” mind and its lower propensities.

The psychic visions of mediumship are at best misleading, and at worst counterfeit: more of a curse than a “gift.”

Manasic or Noetic Action

Higher Manas-Mind or Higher Ego² is embodied Spirit (Kshetrajaña), the “Silent Spectator” and voluntary “sacrificial victim.” This is the true individuality.

Higher Manas is the noëtic element of man’s constitution. He is Intelligence or Genius,³ everyone’s Daimōn and our Master within.

Higher Manas cannot act directly on the body, as its consciousness belongs to quite another world and planes of ideation.

Part of the mission of the Manasic Ray is to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

Impulses of Noëtic Force act from within without.

If the impulse comes from the “wisdom above,” and the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller.

The heart is the seat of spiritual consciousness and organ through which the Higher Ego can act through his lower counterpart.

Only a pure heart allows noëtic visions of true Seership and infallible prevision.

¹ Table excerpted from “Kamic versus Manasic action,” in our Confusing Words Series. — ED. PHIL.

² Consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.

³ Consult “Great genius and counterfeits,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

⁴ Consult “What is Matter and what is Force?,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

The acme of animal desire (kama) is the sexual instinct. Hence the student must learn to dominate and purify his lower propensities, until only its energy is left as a motor power, and that energy directed wholly by the Manasic Will.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. V), on Kāma and Kāma-rūpa, XII pp. 708-9.

We have already seen that, in the Body, Kāma is specially connected with the Blood, Liver, Stomach, Navel, and Generative Organs, leaving out now its organs in the Head, which are connected with its psychic rather than with its animal aspect. Connected so strongly with the organs that support and propagate life, the acme of Kāma is the sexual instinct. Idiots show such desires, and also appetites connected with food, etc., but nothing higher. Therefore, to get rid of Kāma, you must crush out all your material instincts — “crush out matter.” But at the same time you must remember that Kāma, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve, by giving also the desire and impulse necessary for rising. For in Kāma-Prāna are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could not be made. The Sun has a physical as well as a mental effect on man, and this effect of the Sun on humanity is connected with Kāma-Prāna, with these most physical Kāmic elements, for from [709] the Sun flows the Vital Principle which, falling on these, impels to growth. Hence the student must learn to dominate and purify Kāma, until only its energy is left as a motor power, and that energy directed wholly by the Mānasic Will.

After death, at the first relaxation of the will, the Spiritual Self temporarily losing its personality and all remembrance of it, ascends to higher regions.

None can overshadow mortals but the Elect of the Race or the “Accomplished,” who having unravelled the mysteries of life and death, are able to prolong at will their stay on earth after “dying,” and who continue to be “born again and again” for the benefit of us all.

*Notes from a Gelung of the Inner Temple — a disciple of Bas-pa Dharma, the Secret Doctrine. First published in *Lucifer*, Vol. XV (85-86), September & October, 1894. pp. 9-17 & 97-104. Excerpt below from *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 109.*

From the dead body the other principles ooze out together.¹ A few hours later the second principle — that of life — is totally extinct, and separates from both the human and ethereal envelopes. The third — the vital double — finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation — the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

¹ [Students should be fully conversant with the metaphysical concepts and study notes set out in our Constitution of Man Series. — ED. PHIL.]

Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a “Bhūta” — “ro-lang” in Tibetan — or proceeds to its further transmigrations in higher spheres.

In the former case the Lha, or “man-spirit,”¹ can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called “spirit” will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the “Accomplished,” the “Byang-tsiub,” or the “Bodhisattwas” alone — they who have penetrated the great secret of life and death — as they are able to prolong, at will, their stay on earth after “dying.” Rendered into the vulgar phraseology, such overshadowing is to “be born again and again” for the benefit of mankind.



Semi-Exoteric Constitution of Man (Table)

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

¹ [Tibetan ascetics, adepts or Bodhisattvas, Arhats or perfect Spirits, ranking next to Buddhas. — ED. PHIL.]

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

Immortal Higher Triad, the Divine Self

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

Mortal Lower Tetrad, overshadowed by the Divine Self

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

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

**There is no special organ of will,
any more than there is a physical basis
for the activities of self-consciousness.**

**Everything is a correlation in one shape or another of Will
and Force.**

**And every atom of man's body has been evolving by imperceptible
gradations, from lower into higher forms.**

First published in *The Spiritualist*, London, March 22nd, 1878, pp. 140-41. Excerpt below from *Blavatsky Collected Writings*, (MADAME BLAVATSKY ON INDIAN METAPHYSICS) I pp. 324-35.

We believe that there is but one undefinable principle in the whole universe, which being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated, than to blaspheme its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually or potentially in our idealism, emanates from this principle. That everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of sages who preceded Christianity, fortified by our own reason.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, notwithstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution, into MAN — the apex of perfected being, intellectually and physically, on our planet — in conjunction with them becomes, as a whole, a living soul, and reaches the state of intellectual self-consciousness. “A stone becomes a plant, a plant an animal, an animal a man, and man a spirit,” say the Kabbalists. And here again, is the wretched necessity of translating by the word “spirit” an expression which means a celestial, or rather ethereal, transparent man — something diametrically opposite to the man of matter, yet a man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existences — that man who, [335] at his best, even when he is pretended to have served as a habitation for the Christian God, Jesus, is said by Paul to have been “made a little lower than

the angels”? But now we have every astral spook transformed into an “angel”! I cannot believe that the scholars who write for your paper — and there are some of great intelligence and erudition who think for themselves; and whom exact science has taught that *ex nihilo nihil fit*; who know that every atom of man’s body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles — accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial spirit and “angel” guide.

The lower ego¹ or terrestrial soul is endowed with free will, and under the aegis of its “guardian angel,” which speaks through the Voice of Conscience, when not muffled by sin and apathy.

First published in *La Revue Spirite*, Paris, January 1879. Translation from the original French text provided by Boris de Zirkoff in his *Blavatsky Collected Writings*, (ERRONEOUS IDEAS CONCERNING THE DOCTRINES OF THE THEOSOPHISTS) II pp. 19-21.

Who would dare to affirm that man, whose individuality is composed of thoughts, of desires, and selfish passions, which are peculiar to him, and which make him an individual *sui generis*, can live in eternity with all his distinctive traits, without changing?

And if he changes during infinite cycles, what remains of him?

What becomes of that separate individuality that is so much prized?

It is only logical to believe that a person:

- Who already on earth, forgetting his precious *self*, was ever ready to sacrifice himself for the welfare of others; [20]
- Who, in his love for humanity, has made himself useful in the present life and necessary in the future life, for the great and ceaseless work of Creation, of Preservation, and of Regeneration; →

¹ [Note to students from ED. PHIL.

Higher Self is Universal Mind in its Macrocosmic aspect.

Higher Manas or Ego is Individualised Mind in its Microcosmic aspect.

Lower Manas or Egotism is ray from the Higher Ego, and its alter ego.

Brain is the vehicle of Lower Manas enthroned in Kāma-Rūpa.

Imperishable Higher Ego, or Nous, is our true Individuality that keeps reincarnating and clothing itself in a new personality at every new birth. Philosophically, Higher Ego is the apex of a triangle, “crucified” between two Opposing Forces: the personal ray dragged down by impure, selfish desires on the left side, and the uplifting purity of thought and deed on the right. Higher Ego is Chrishna-Christos, the true Christ of the Churches and our personal “god.” On the plane of matter, Chrēstos is Christos’ lower but aspiring counterpart — an uninitiated adept or higher chela about to be admitted into Gupta-Vidyā, Occultism’s Greater Mysteries.

Higher Ego is the only Divine Entity upon which act and react all the deeds of the terrestrial personality, the Lower Ego. But in order to understand, the Lower one has to grasp its relationship with the Higher. The latter is an immense globe of Divine Light; the former, rays projected into the perception of lower minds, *i.e.*, humanity at large — in the same manner that a single candle lights up a thousand candles without its flame being in any way diminished, as Lord Buddha pointed out.

Some Theosophists got into the habit of using “Self” and “Ego” as synonymous terms, of associating “Self” with only man’s higher individual or even personal self or ego, whereas “Self” ought never to be applied elsewhere, except to the One Universal Self.

For in-depth analysis of these terms, consult “Higher Self and Higher Ego,” in our Confusing Words Series.]

- And who, finally, aspiring to the infinite and striving to progress morally, individualizes himself with the essence of his divine intelligence, and is, thus, forced into the current of immortality

— it is but logical, we say, to believe that he will live in spirit eternally.

But that another person who, during his probationary exile on earth envisaged life but as a long series of selfish actions, who was as useless to himself as to others, and pernicious as an example — should be immortal like the former — is impossible for us to believe! Nothing is stationary in nature; everything must advance or fall back, and an incurable drunkard, a debauchee wholly immersed in materiality, having never made the least effort towards the good, dead or living, will never make progress! He will have to submit to his fate, even his divine soul not being able to save him.

The *Ego*, or terrestrial psychē, has free will, and, moreover, the mysterious counsel of its guardian here on earth, which speaks through the voice of conscience. Being unable to follow the brutalized man in his rapid descent toward the abyss of materiality — the man who is deaf to his conscience, blind to the light, and who has lost the power of raising himself towards it — the Divine Essence, like the guardian angel of the naïve woodcuts of our childhood, spreads its white wings and, breaking the last link between them, re-ascends towards its own realms. Can the purely material individuality live in the world of spirits if abandoned to the laws of matter alone? We say no; no more than a fish can live outside its natural element. Laws are universal and immutable.¹

“That which is above is like that which is below,” said the great Hermes. The newborn child cannot live if it lacks vital force, and dies without having seen the light; neither will the *ego*, entirely deprived of spiritual force, have the strength to be born or to exist in the region of spirits. If it is only weak and withered — it may survive — [21] “as it is on earth, so it is in heaven.” But, it will be said, the evil souls do not remain unpunished. Ages, thousands of ages, perhaps, of suffering are surely a sufficient punishment. We say that such a punishment would be at the same time too much and hardly enough. It would be disproportionate even to the greatest crimes committed throughout the whole of a long human life; it would be diabolical and unjust. On the other hand, with eternity before the suffering soul, and an absolutely certain eternity, such a punishment would be merely a bad joke. What are thousands of ages in infinity! Less than the wink of the eye.



¹ This should be meditated upon and discussed [Editor].

There is no special organ of will, any more than there is a physical basis for the activities of self-consciousness.

First published in *Lucifer*, Vol. VII (38), October 1890, pp. 89-98. Excerpt below from *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 352. The full text of this epoch-making article under the title “Kamic versus Manasic action,” in our Confusing Words Series.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By “science” we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free will in man and the immateriality of the mind are concerned. The study of the “Physiology” of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulæ; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

Self-Conscious Will, needs no special organ to be manifested. The so-called mental faculties are mere modifications of Absolute Consciousness (Perfect Unconsciousness) reflecting upon Itself through sparks of self-conscious minds.¹

First published in *Lucifer*, Vol. VII (38), October 1890, pp. 89-98. Excerpt below from *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII pp. 357-61. The full text of this epoch-making article under the title “Kamic versus Manasic action,” in our Confusing Words Series.

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law — *Svara*, it denies point-blank that these have anything to do with the *free will* of man which belongs to quite a different plane. The author of *Psycho-physiologie Générale*,² treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes — remarks that as it is so, there cannot be any further discussion upon spontaneity — in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free will!* The Occultist denies the conclusion. The actual fact of man's psychic (we say *mānasic* or *noëtic*) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

¹ [Consult “Modifications of Consciousness,” in our Major Works Series. — ED. PHIL.]

² [Alexander Alexandrovich Gerzen (1839–1906) and G.A. Paperna, *Obshchaya fisiologia dushi*. S. Petersburg: Izd. F. Pavlenkova, 1890; 222pp.]

Now by “psychic” individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of “psychic” we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with “molecular” motion at all? As Professor George T. Ladd says:

*The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres, and nerve-cells of the cerebral cortex. This real being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind [manas]. To it the mental phenomena are to be attributed as [358] showing what it is by what it does. The so-called mental “faculties” are only the modes of behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind behaves in certain perpetually recurring modes: therefore, we attribute to it certain faculties. The mental faculties, then, are not entities that have an existence of themselves . . . They are the modes of the behaviour, in consciousness, of the mind. And the very nature of the classifying acts which lead to their being distinguished is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass.*¹ [p. 606]

A lower mind, unburdened from selfish desires, is invested with higher mental faculties, and becomes the carrier of the Divine Will on earth.

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

We conclude then, from the previous consideration: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.*² [p. 613]

This “Mind” is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kāma*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. Therefore, this assumption of

¹ “The higher *manas* or “Ego” (*Kshetrajñā*) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower *manas*, its representative — a tyrannical despot, truly.

² *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 & 613

the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free will with the law of the conservation of energy is — a pure fallacy. This was well shown in the “Scientific Letters” of “Elpay” in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyse the question dispassionately.

It is postulated by one man, presumably a scientist, that because “psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will* [359] *in man*.” The “analytical method of exact sciences” has demonstrated it, and materialistic scientists have decreed to “pass the resolution” that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence,¹ the eminent surgeon, declared in his lectures² that:

. . . the theological doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

An ardent materialist decomposes lower psychic activity into its compound elements, traces them back to motion, and denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed!

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the *Psycho-physiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and error of such an unscientific proceeding self-evident?,” asks his critic; and then argues very correctly that:

At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only “the vibrations of molecules”? But does it necessarily follow that for all that, heat, light, electricity — are but illusions instead of the actual manifestations of the peculiarities of our real world.

¹ [Sir William Lawrence, 1st Baronet, FRCS, FRS, 1783–1867, English surgeon, President of the Royal College of Surgeons of London and Senior Surgeon in the Medical Household of the Royal Household of the Sovereign of the United Kingdom.]

² Wm. Lawrence, *Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*. 8vo. London 1848, p. 6

Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics [360] of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of *Psycho-physiology* act just in this way when he denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building — in the hands of the chemist, at any rate; though it would in those of a *psychometer*,¹ a faculty by the by, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the “harmony of vibrations”? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are over-looked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the [361] psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (“*sound*” being the substratum of universal *Ākāśa*), yet, in their origin, they belong to a *different and a higher World* of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls “physico-biologists” which are worthy of note.

¹ [Consult “Psychometry is the natural but latent faculty in us,” in the same series. — ED. PHIL.]

The phenomenon of life consists in the evolution and development of the Eye itself.

First published in *Lucifer*, Vol. VI (32), April 1890, pp. 89-100; also in *The Theosophist*, Vol. XI, May 1890, pp. 414-24. Excerpt below from *Blavatsky Collected Writings*, (KOSMIC MIND) XII pp. 146-48.

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* [147] explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its *camera obscura*.¹ But the fact of the sameness of the reproduction of things in the eye, according to the same law of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists *in the evolution and development of the eye itself*. How is this marvellous and complicated work produced? To this physiology replies, “We do not know”; for, toward the solution of this great problem:

Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles — our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws*.

The riddle of life lies in looking inwardly, not outwardly, relying on the Divine Will to illumine our consciousness, thus revealing the mystery of Self to the Inner Eye.

The underlined words² in the concluding portion of the able Professor’s³ lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the “Elementary Instructions” of the esoteric physiology of *practical* Occultism:

The riddle of life is found in the active functions of a living organism,⁴ the real perception of which activity we can get only through self-observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only [148] on our external senses, we recognize it no

¹ [A darkened room with a small hole or lens at one side through which an image is projected onto a wall or table opposite the hole.]

² [herein italicised]

³ [Franz H. Hofmeister, 1808–1878]

⁴ *Life* and *activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of “active functions.” Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace “consciousness” — the soul of the higher animals!

The problem — for Materialism — is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the “superstitious and ignorant” Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that:

A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells*¹ take a most active part.



¹ [Consult “Lymph is a masque for Nymph,” in our Constitution of Man Series. — ED. PHIL.]

Senses are the horses, body is the chariot, mind is the reins, free will is the charioteer.

The freedom of one will is beyond doubt or cavil. Therefore, there is no question of creation but simply of guidance. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

First published in *Lucifer*, Vol. VII (38), October 1890, pp. 89-98. Excerpt below from *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII pp. 362-63. The full text of this epoch-making article under the title “Kamic versus Manasic action,” in our Confusing Words Series.

As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free willer*, a creator of that special Force.

We agree: “not the slightest need,” of a creator of “that special” or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to mānasic or noëtic mind) only transforms this energy of the “unit-being” according to “a nature and laws of its own” — to use Ladd’s¹ felicitous expression. The “unit-being” creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the [363] Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man’s will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free will is an *hallucination*? We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that:

The senses are the horses, body is the chariot, mind (*kāma-manas*) is the reins, and intellect (or *free will*) the charioteer.

Verily, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern “physico-biology” and “psycho-physiology” put together!

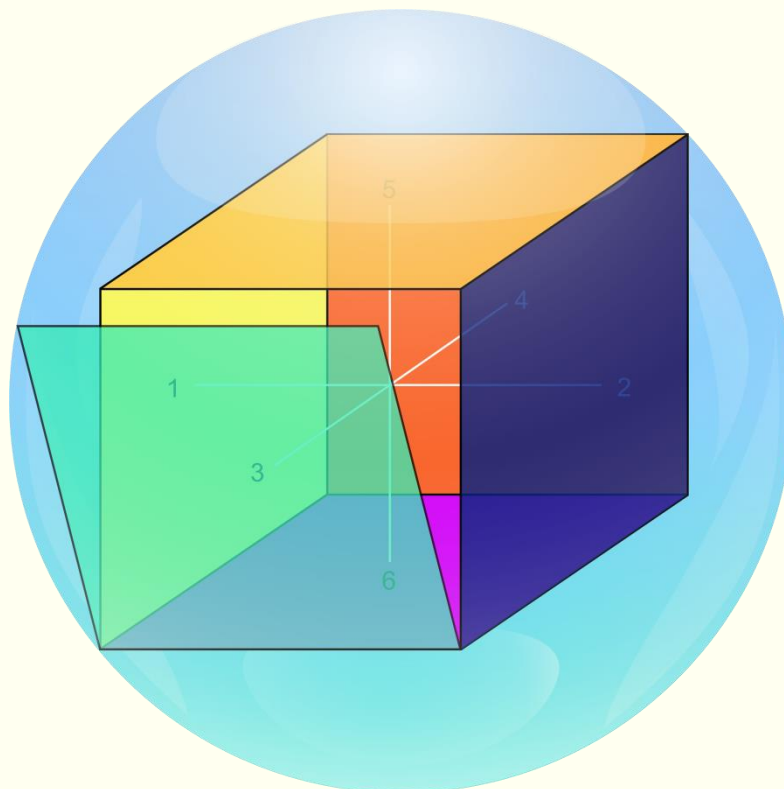
¹ [George Trumbull Ladd, 1842–1921, American philosopher, educator and psychologist.]

The Pituitary Body is the Energizer of Will. The Pineal Gland is the Organ of Spiritual Sight.

Ida and Pingala are the middle key (Fa) in the septenary harmony of man's principles which key, when struck in a proper way, awakens the sentries on both sides of the spine, the spiritual Manas and the physical Kama, and subdues the lower through the higher. But this effect has to be produced by the exercise of will-power, not through the suppression of the breath.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. II), The Tattvic Correlations and Meaning, XII pp. 616-17, 618-19.

The Trans-Himālayan school, of the ancient Indian Rāja-Yogis, with which the modern Yogis of India have little to do, locates Sushumnā, the chief seat of these three Nādīs, in the central tube of the spinal cord, and Idā and Pingalā on its left and right sides. Sushumnā is the Brahmadaṇḍa. It is that tube (of the two along the spinal cord) of the use of which physiology knows no more than it does of the spleen and the pineal gland. Idā and Pingalā are simply the sharp and flat of that *Fa* (of human nature), the keynote and the middle key in the scale of the septenary harmony of the principles — which, when struck in a proper way, awakens the sentries on both sides, the spiritual Manas and the physical Kāma, and subdues the lower through the higher. But this effect has to be produced by exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal cord, and you will find that the shaded parts show sections across the tube, the one side of which tube transmits the volitional orders, and the other a life current of Jīva — not of Prāna, sent down to animate the lower extremities of man — during what is called Samādhi and like states.



The Pituitary Body¹ stands to the Pineal Gland² (Third Eye) as Manas stands to Buddhi. The one is the Energizer of Will, the other that of Clairvoyant Perception of Divine Thought.³

He who has studied both systems, the Hatha and Rāja-Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tāntrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mūlādhāra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers.⁴ Their *five* Breaths and *five* Tattvas are chiefly concerned with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Agneya, they are positively ignorant of the synthesizing pharyngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western anatomists the Pituitary Body.⁵ In the series of the objective cranial organs, corresponding to the subjective Tattvic principles, it stands to the “Third Eye” (Pineal Gland)⁶ as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body, [617] of which, once again, physiology knows nothing at all. The one is the Energizer of WILL, the other that of *Clairvoyant Perception*.

¹ [Corresponds with Manas-Antahkarana]

² [“Corresponds with Manas until it is touched by the vibrating light of Kundalini, which proceeds from Buddhi, and then it becomes Buddhi-Manas. When Manas is united to Buddhi, or when Buddhi (and therefore Ātman also) is centred in Manas, it acts in the three higher cavities, radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the Pineal Gland; but when Kundalini illuminates them for a brief instant, the whole universe is seen. This is what occurs occasionally in deep sleep when the third eye opens.” — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 697]

³ [Cf. “Perception, brain perception, is located in the aura of the Pineal Gland, while the Pineal Gland itself, illuminated, corresponds with Divine Thought. The Pituitary Body is the organ *per se* of the psychic plane. Pure psychic vision [not ordinary clairvoyance] is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily cause flashes of light, seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve. When molecular action is set up in the Pituitary Body these flashes are seen, and further action gives psychic vision, as similar motion in the Pineal Gland gives Spiritual Clairvoyance. Drunkenness and fever cause disorderly motion in the Pituitary Body, and so produce illusions of sight, visions, hallucinations. This body is sometimes so affected by drunkenness that it is paralyzed, and the strict forbiddance of alcoholic liquids to all students of Occultism turns on this effect which alcohol produces on the Pituitary Body and Pineal Gland.

The Pineal Gland is the focus of the spiritual, hence inorganic, sensorium. Its action has nothing to do with the circulation of the Blood, but it is concerned with the spiritual fiery emanation that proceeds from the Blood. Further: the Pineal Gland, at the upper pole of the human body, corresponds with the Uterus (in the female and its analogue in the male) at the lower pole; the peduncles of the Pineal Gland corresponding with the Fallopian Tubes of the Uterus. The Pituitary Body is only the servant of the Pineal Gland, its torch-bearer, like the servants carrying torches that run before the carriage of a princess. Man is androgyne, so far as his head is concerned.” — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 698]

⁴ [Cf. stern warning in the opening verse of *The Voice of the Silence*:

“These instructions are for those ignorant of the dangers of the lower *Iddhi*.”

The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Shrimad-Bhāgavata*:

“He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the *Siddhis* stand ready to serve.” — ED. PHIL.]

⁵ [Hypophysis]

⁶ [Epiphysis]

It may seem strange, almost incomprehensible, that the chief success in Gupta-Vidyā, or Occult Knowledge, should depend upon such flashes of clairvoyance, and that the latter should depend in man, on two insignificant, almost imperceptible *excrescences* in his cranial cavity, “two horny *warts* covered with grey sand (*acervulus cerebri*),”¹ as expressed by Bichat in his *Traité d’Anatomie Descriptive*; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the *Conarium* (Pineal Gland) that prevents physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This “sand” is very mysterious, and baffles the inquiry of every materialist. In the cavity on the anterior surface of this gland, in young persons only, and in its substance, in people of advanced years, is found “a yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line.”² Such is the *acervulus cerebri*. [619]

The Pineal Gland, which the Eastern Occultist calls Devaksha (Divine or Third Eye), is the foremost organ of spirituality in the human brain and seat of genius, the magical sesame uttered by the purified will of the mystic, which opens all the avenues of Truth for him who knows how to use it.

This brilliant “sand” is the concretion of the gland itself, so say the physiologists. Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devāksha, the “Divine Eye,” or the “Third Eye.” To this day, it is the chief and foremost organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified Will of the mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible.³ Manas becomes a prisoner, one with the body, only at that age. Now, a strange thing was observed in several thousand cases by the famous German anatomist Wengel. With a few extremely rare exceptions, this “sand,” or golden-coloured concretion, is found only in subjects after the completion of their seventh year; and it is absent in the head of children *under six years*. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni,⁴ Greding,⁵ and Günz⁶ were wise men in their generation, and are wise men today, since they are the only physiologists, so far, who connect these calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

¹ [A collection of granules of calcium-containing material that is sometimes found within the pineal gland as its calcification proceeds (normally after the 17th year), “brain sand.”]

² S.T. von Sömmerring, *De acervulo cerebri* (1785), Vol. III, p. 322

³ In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

⁴ G.B. Morgagni, *De sedibus, et causis morborum*, etc., Vol. XII

⁵ J.E. Greding, *Adversaria medica practica*

⁶ J.G. Günz, *Prolusio capillos glandulæ pinealis in quinque mente alienatis proponit*, Lipsiæ 1753

Life is identical with Will, and Will is a property of the Astral Light.

Life is universal and indistinguishable from Will.

Man's will, if aligned with Nature's Will-Power, becomes stronger and a beneficent force in the world, while itself remaining obedient to Immutable Law.

First published in *Lucifer*, Vol. I (2), October 1887, pp. 145-48. Excerpt below from *Blavatsky Collected Writings*, (AN ADVENTURE AMONG THE ROSICRUCIANS BY A STUDENT OF OCCULTISM)¹ VIII pp. 132-34.

Then follows a philosophical conversation on WILL, in which the latter, in individual man, is said to become the stronger if it only uses the universal Will-Power in Nature, *itself remaining passive in the LAW*. This sentence has to be well understood, lest it should lead the reader into the error of accepting pure *mediumistic passivity* as the best thing for spiritual and occult development. A phenomenon is produced on a passing cloud, into which apparent life is infused by the Master's hand, stretched towards it; this is again explained by showing that LIFE is universal and identical with WILL. Other phenomena [133] still more wonderful follow; and they are all explained as being produced through natural laws, in which science will not believe. The thoughts of the student are read and answered as though his mind were an opened book. A lovely garden, full of exotic plants and luxurious palm-trees, into which he is taken, striking him as something unnatural in the Tyrolean Alps; so much luxury, moreover, seeming to him to disagree with the ascetic views just expressed by the adept, he is told forthwith, in answer to his unexpressed thoughts, that the garden had been erected to make his visit an agreeable one; and that it was an *illusion*.

The whole world is nothing else but a world of the Imagination of Universal Mind, which is the Creator of forms. The rose is a product of the Imagination of Nature, whose processes can be guided by the will of the Adept.

"Surely," he said, "this rose cannot be an illusion . . . or an effect of my imagination?"

"No," answered the adept . . . "but it is a product of the imagination of Nature, whose processes can be guided by the will of the adept. The whole world . . . is nothing else but a world of the imagination of the Universal Mind, which is the Creator of forms."

¹ [This stands for Dr. Franz Hartmann (1838-1912), a remarkable German physician, philosopher, and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of H.P. Blavatsky. He was a great student of Paracelsus, and of mediæval occultism in general. — *Boris de Zirkoff*.]

“All these trees and plants . . . require no gardeners . . . they cost us nothing but an effort of our imagination” — he learns.

“Surely,” he said, “this rose cannot be an illusion . . . or an effect of my imagination?”

“No,” answered the adept . . . “but it is a product of the imagination of Nature, whose processes can be guided by the will of the adept. The whole world . . . is nothing else but a world of the imagination of the *Universal Mind*, which is the *Creator* of forms.”

To exemplify the teaching, a Magnolia Tree in full blossom sixty feet high, standing at a distance, is made to look less and less dense. The green foliage fades into grey, becomes “more and more shadowy and transparent,” until “it seemed to be merely the ghost of a tree, and finally disappeared entirely from view.” [134]



The true ascetic is he who lives in the world, in whose soul the animal elements are craving for the gratification of their desires but who, by the superior power of his will, conquers his animal self. He desires no other good, but to create good for others and the world.

Scattered hither and thither, through this little volume are pearls of wisdom. For that which is rendered in the shape of dialogue and monologue is the fruit gathered by the author during a long research in old forgotten and mouldy MSS. of the Rosicrucians, or mediæval alchemists, and in the worm-eaten *infolio*¹ of unrecognized, yet great adepts of every age.

Thus when the author approaches the subject of theosophical retreats or communities — a dream cherished by many a Theosophist — he is answered by the “Adept” that:

The true ascetic is he who lives in the world, surrounded by its temptations; he in whose soul the animal elements are still active, craving for the gratification of their desires and possessing the means for such gratification, but who by the superior power of his will conquers his animal self. Having attained that state he may retire from the world. . . . He expects no future reward in heaven; for what could heaven offer him except happiness which he already possesses? He desires no other good, but to create good for the world.

¹ [A book or pamphlet made up of one or more full sheets of paper, on each sheet of which four pages of text are printed, two on each side; each sheet is then folded one time to produce two leaves. Each leaf of a folio book thus is one half the size of the original sheet.]

Will is a property of the Kabbalistic Astral Light.

From *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV pp. 413-14.

The psychic and ectenic forces, the “ideo-motor” and “electro-biological powers”; “latent thought,” and even “unconscious cerebration” theories can be condensed in two words: the Kabbalistic ASTRAL LIGHT.¹

Schopenhauer only synthesized all this by calling it Will, and contradicted the men of Science in their materialistic views, as von Hartmann did later on. The author of the *Philosophy of the Unconscious* calls their views “an instinctual prejudice.”

Furthermore, he demonstrates that no experimenter can have anything [414] to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word *matter* is used; outside of that, for science matter is but a word void of sense.²

As much, it is to be feared, as those other terms with which we are now concerned, “Space,” “Nirvāna,” and so on.

That which may be realized by reason and senses is ephemeral and superficial, for the inner substance of things cannot be grasped by conjecture, even when the latter is honoured with the title of “scientific hypothesis.”

But if, instead of dividing things into spirit and matter, we were to view them as will and manifestation, inseparable and interdependent, such a bold view will spiritualize everything. Then, what seems real and objective becomes a mental representation of the soul; and the seemingly unreal and subjective, into a manifestation of that Intelligent and Omnipotent Will that pervades and animates the highest god as well as the tiniest mineral atom in nature.

The bold theories and opinions expressed in Schopenhauer’s works differ widely from those of the majority of our orthodox scientists.³ Remarks this daring speculator:

In reality, there is neither *matter* nor *spirit*. . . . The tendency to gravitation in a stone is as unexplainable as thought in human brain. If matter can — no one knows why — fall to the ground, then it can also — no one knows why — think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation . . . we are faced by phenomena which are to our senses as mysterious as the WILL and THOUGHT in man — we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that *matter* which you all pretend to know so well; and from which — being so familiar with it — you draw all your conclusions and explanations, and attribute to it all things? . . . That, which can be fully real-

¹ *Isis Unveiled*, I p. 58

² *ibid.*, I p. 59

³ While they are to a great extent identical with those of Esoteric Buddhism, the Secret Doctrine of the East.

ized by our reason and senses, is but the superficial; they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head . . . some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks — then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes everything: all that, which is in the first instance real and objective — body and matter — it transforms into a representation, and every manifestation into will.¹

The Astral Light acts on the will of even the sleeping man, through visions (not to be confused with “dreams”) impressed upon his slumbering brain, and these germs bear their fruit when he awakes.

Questions and answers from the meetings of the 20th and 27th December 1888, which preceded the Transactions of the “Blavatsky Lodge of the T.S.,” as summarised in *Blavatsky Collected Writings, (DREAMS)*² X pp. 252-53.

But do not our minds receive their illuminations direct from the higher Manas through the Lower? And is not the former the pure emanation of divine Ideation — the “Mānasaputras,” which incarnated in men?

They are. Individual *Mānasaputras* or the Kumāras are the direct radiations of the divine Ideation — “individual” in the sense of later differentiation owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat*, as the Dhyāni Chohans are in their aggregate the WORD or “Logos” in the formation of the World. Were the Personalities (Lower Manas or the *Physical* minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos.³ Read and study what Éliphas Lévi says of the Astral Light, which he calls Satan and the Great Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man (if at all psychic) and who is not? — a tempting Demon, his “evil angel,” and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused, with the “dreams”), and these germs bear their fruit when he awakes.

¹ *Parerga and Paralipomena*, II, pp. 89, 90. Berlin 1851. Cf. *Isis Unveiled*, Vol. I, p. 58.

² [Consult “Devachan, dream realm where pure souls are rewarded,” “Dreamless sleep,” “Real dreams are actions of the true Self” and “Synesius concerning Dreams,” in the same series. — ED. PHIL.]

³ [Consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

The will of the outer man, our volition, is inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain results can be produced without any friction or a single false note, when awake. This is one of the dodges of black magic, however, when used for good purposes belongs to the training of the Occultist.

One must be spiritually advanced to have a will which can act consciously when asleep, or act on the will of another person during the sleep of the latter, e.g., to control his dreams, and thus control his actions when awake.

What is the part played by Will in dreams?

The will of the outer man, our volition, is of course dormant and inactive during dreams; but a [253] certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual interaction — produced almost mechanically — through union between two or more “principles” into one, so that they will act in perfect harmony, without any friction or a single false note, when awake. But this is one of the dodges of “black magic,” and when used for good purposes belongs to the training of an Occultist. One must be far advanced on the “path” to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, e.g., to control his dreams, and thus control his actions when awake.

Adepts are generally classed by the number of “principles” they have under their perfect control.

For that which we call will has its seat in the Higher Ego, and when freed of its sin-laden personality, it becomes a divine, pure, and all-powerful force on earth.

We are taught that a man can unite all his “principles” into one — what does this mean?

When an adept succeeds in doing this he is a *Jivanmukta*: he is no more of this earth virtually, and becomes a *Nirvānī*, who can go into *Samadhi* at will.¹ Adepts are generally classed by the number of “principles” they have under their perfect control, for that which we call will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.



Akasha versus Astral Light (Table)

There now follows a table from “Proposition 1 – Akasha vs. Astral Light.” Full text in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

¹ [See illustrations from *The True Colours of Man*, 2015, our fifth Major Work, on page 113. — ED. PHIL.]

Akasha and Astral Light compared and contrasted.

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

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

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 74.

When an adept succeeds in [uniting all his “principles” into one] he is Jīvanmukta [*i.e.*, one emancipated from rebirth]: he is no more of this earth virtually, and becomes a Nirvānī, who can go into Samadhi [*i.e.*, attain to spiritual states of consciousness] at will. Adepts are generally classed by the number of “principles” they have under their perfect control, for that which we call *will* has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

[PS 238] . . . AMĒN, I say unto you, when that man shall have departed out of the Body of Hylē, his Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light nor shared in the Words of Truth. . . .

One becomes an initiated Adept through the sheer force of his own Will and Soul-Power.

The Adept is not “made.”

First published in *The Theosophist*, Vol. II (5), February 1881, pp. 103-4. Excerpt below from *Blavatsky Collected Writings*, (QUESTIONS ANSWERED ABOUT YOGA-VIDYĀ) III pp. 27-28.

If any Adept has power to do anything he likes, [28] as Colonel Olcott said in his lecture at Śimla,¹ can he make me, who am hungry and thirsting after the Vidyā, a thorough Adept like himself?

Colonel Olcott is *no* Adept and never boasted of being one. Does our friend suppose any Adept ever became such without making himself one, without breaking through every impediment through sheer force of WILL and SOUL-POWER? Such adeptship would be a mere farce. “AN ADEPT BECOMES, HE IS NOT MADE,” was the motto of the ancient Rosicrucians.



¹ Colonel Olcott never said anything of the kind. ED., *Theosophist*. [H.P. Blavatsky]

In the hands of the true Adept of the East, a simple wand of bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses.

A Chapter from Éliphas Lévi¹ translated from the original French by Mme. H.P. Blavatsky. First published in the *Spiritual Scientist*, Boston, Vol. III, November 4th, 1875, pp. 104-5. Excerpt below from *Blavatsky Collected Writings*, (THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA), being explanatory remarks by H.P. Blavatsky, Vol. I pp. 149-50. Full text of under the title “The Astral Light preserves and reflects images of every thought and action,” in Down to Earth Series.

So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts and results, that I cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Lévi, are calculated and were intended to deceive the superficial reader. Forced by an [150] irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Kabbalists need no preparation, no costumes, apparatus, coronets or war-like weapons: these appertain to the Jewish Kabbalah, which bears the same relation to its simple Chaldæan prototype as the ceremonious observances of the Romish Church to the simple worship of Christ and his apostles. In the hands of the true adept of the East, a simple wand of bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this *séance* of Lévi's, upon the reappearance of the phantom, the daring investigator saw and heard things, which in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. I know this from authorities which cannot be questioned.

Suppose that the *criticasters* of the “*Banner*” and the “*ir-Religio*,” who, every week, occupy themselves with shooting off their little pop-guns at the Elementary Spirits evoked in their literature by Colonel Olcott and myself, should try their hand at some of the simplest ceremonies given to neophytes, to sharpen their wisdom-teeth upon, before undertaking to amuse and instruct the world with their wit and wisdom. Shoot away, good friends, you amuse yourselves and hurt nobody else.



The Divine Pedigree of Man (Diagram)

There now follows a diagram from *The True Colours of Man*, 2015, our fifth Major Work. — ED. PHIL.

¹ Chapter XIII in his *Dogme et Rituel de la Haute Magie*, pp. 276-92 in the 6th edition. Paris 1920. — Boris de Zirkoff.

1. Macrocosmos, the Ideal World, and its 3, 7, or 10 Centres of Creative Forces.

- A. Unmanifested Logos, Sexless
- B. Potential Wisdom
- C. Universal Ideation

a. Creative Logos

- b. Eternal Substance
- c. Spirit

D. The Spiritual Forces acting in Matter

A. B. C.
Unknowable

a. b. c.

This is Pradhana, undifferentiated matter in Sankhya philosophy, or Good, Evil, and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralising each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance, and Fire stimulating matter to form itself.

D. The Spiritual Forces acting in Matter

2. Microcosmos, the Inner Man, and his 3, 7, or 10 Centres of Potential Forces.

Atman, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; it is the Auric Egg, the Magnetic Sphere round every human and animal being.

1. Buddhi, the vehicle of Atman
2. Upper Manas, the vehicle of Buddhi
3. Lower Manas [reflecting the above two]
4. Kama-Rupa, the vehicle of Lower Manas
5. Prana, Life
6. Linga-Sharira, the vehicle of Prana

a. b. c.

The three Hypostases of Atman in contact with Nature, and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1. 2. 3. 4. 5. 6.

These six principles, acting on four different planes, and having their Auric Envelope on the seventh (vide infra), are those used by the Adepts of the Right-Hand [Path], or White Magicians.

The physical body is no principle; it is entirely ignored, being used only in Black Magic.

3. Microcosmos, the Physical Man, and his 10 Orifices, or Centres of Action.

1. Buddhi, Right Eye

3. Lower Manas, Right Ear

5. Life Principle, Right Nostril

7. Organ of the Creative Logos, Mouth

As the Lower Triad (8, 9, 10) has a direct connection with the Higher Atmic Triad and its three aspects (creative, preservative, and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins — the Sin against the Holy Ghost with the Christians.

2. [Upper] Manas, Left Eye

4. Kama-Rupa, Left Ear

6. Life Vehicle, Left Nostril

7. Paradigm of the tenth (creative) orifice in the Lower Triad

These physical organs are used only by Duggas in Black Magic.

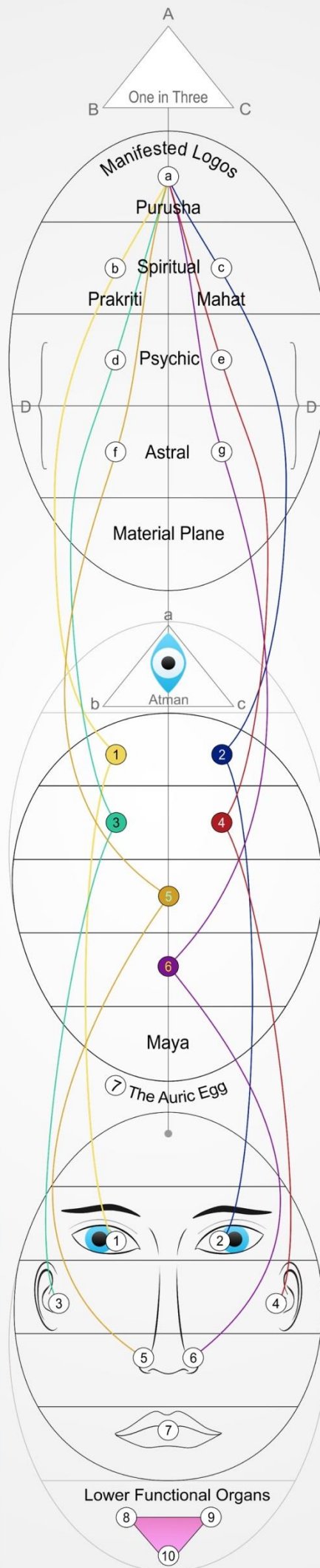


Diagram 1. The Divine Pedigree of Man
Revision 15.10, www.philaletheians.co.uk

After the last death of the Adept his body alone dissolves, while the centre of that force which was the seat of desires and passions (kama-rupa) disappears together with its cause, the animal body. But the spiritual centres of the Adept, who renounces nirvanic rest in order to help mankind, remain active and in perfect concordance with their macrocosmic prototypes, and their microcosmic principles.

It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) become channels conducting into the body influences that the will of the spiritual man attracts and employs for beneficent purposes.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 526-27. On Auric Egg being the monadic envelope and amnion of physical man.

The reason why public mention of the Auric Body is not permitted is on account of its being so sacred. It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of Ātman upon it, ascends as Manas-Taijasa into the Devachanic state.¹ Therefore it is called by many names. It is the Sūtrātman, the silver “thread” which “incarnates” from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence — in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life.² It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Māyāvi-Rūpa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Ātman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmānakāya — that is, one who has so purified his whole system that he is above even the divine illusion of a Devachanī. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kāma-rūpa and Physical Body. In the case of the Devachanī the Linga-śarīra — the *alter ego* of the Body which during life is within the physical envelope while the radiant aura is without — strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the centre of that force which was the seat of desires and passions, disappears with its cause — the animal body. But during the life of the latter all these centres are more or less active and in constant correspondence with their prototypes, the cosmic centres, and their microcosms, the principles. It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, *viz.*, the cosmic forces.

¹ [Students should be fully conversant with the metaphysical concepts and study notes set out in our Constitution of Man Series. — ED. PHIL.]

² See *Lucifer*, Vol. III, January 1889, pp. 407-16, “Dialogue on the Mysteries of the After-Life.” [Same text in *From the Caves and Jungles of Hindostan*, Part II, ch. 3]

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example.

How can mind sceptred by imagination, faith, and will, can stop pain.

In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will-effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a *centre* in the same part of the head. This line, though you may call it “imaginary,” is, once you succeed in seeing it with your mental eye and give it a shape and colour, in truth as good as real. A rope in a dream *is not* and yet *is*. Moreover, according to the prismatic colour with which you endow your line, so will the influence act. Now, Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden coloured. In the human system the right eye corresponds with Buddhi and Mercury, and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery it will stop the pain; if red, it will increase it, for red is the colour of Kāma and corresponds with Mars.

Mental or Christian Scientists have stumbled upon the *effects* without understanding the *causes*. Having found by chance the secret of producing such results owing to mental abstraction they attribute them to their union with God — whether a personal or impersonal God, they know best — whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.



Thought-form is unconscious unless created by an Adept, who is sending along with it enough of his will and intelligence to cause it to appear conscious.

First published in *Lucifer*, Vol. III (16), December 1888, pp. 328-33. Excerpt below from *Blavatsky Collected Writings*, (DIALOGUE BETWEEN THE TWO EDITORS), ON ASTRAL BODIES, OR DOPPELGÄNGERS)¹ X pp. 225-26.²

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that “person” alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far [224] more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *volens nolens*³ a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

The Adept may at his will use his illusionary body (mayavi-rupa), but the ordinary man cannot, except in very rare cases.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Māyāvi-rūpa*, but the ordinary man does not, except in very rare cases. It is called *Māyāvi-rūpa* be-

¹ [Mabel Collins and H.P. Blavatsky]

² [Note by Boris de Zirkoff, Compiler of *H.P. Blavatsky Collected Writings*: In two consecutive months, namely, December 1888, and January, 1889, there were published in the pages of *Lucifer* two instalments of a Dialogue between the two Editors. The first one is published herewith, as its text does not appear to be identical with any other piece of writing from H.P. Blavatsky’s pen, even though the same trend of ideas has been expressed by her in other places.

The situation with regard to the second instalment is quite different, however. It deals with the constitution of the inner man and its division, and its text is in every way identical with pp. 117-21, and 156-71, of *The Key to Theosophy*, with the exception of a few brief sentences connecting various paragraphs. As is well known to students, *The Key to Theosophy* was published in 1889, most likely in the latter part of the year.

It should also be borne in mind that most of the material used by H.P. Blavatsky in this second instalment of her “Dialogue” originally appeared in Russian as an integral part of her serial story, *Iz peshcher i debrey Indostana* (From the Caves and Jungles of Hindostan) published in the *Russkiy Vestnik* (Russian Messenger), namely, in Vol. CLXXXI, February 1886, pp. 802-13. At the time, it was cast in the form of a conversation between Thākur, a Teacher, and several other persons. When writing her *Key*, Madame Blavatsky apparently drew to a considerable extent upon this early story of hers, or used this second instalment of her “Dialogue” which, in all probability, is her own English translation of her Russian original text in the *Russkiy Vestnik*. For some strange reason, another translation of the same Russian text was published in *Lucifer*, Vol. XI, October 1892, i.e., a considerable time after Madame Blavatsky’s passing.

To avoid any duplication with the text of the *Key*, we publish here only the first instalment of the “Dialogue.”]

³ [willy-nilly]

cause it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*,¹ is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

By the power of his own will, the Adept can project and make visible a reflection of his astral body, or any part thereof, to any given point in space.

First published in *The Theosophist*, Vol. IV (9), June 1883, p. 209. Excerpt below from *Blavatsky Collected Writings*, (ELECTROSCOPE AND "ASTRAL DOUBLES") IV pp. 488-89.

We cannot compare the means [489] adopted for the projection of the *astral* "hosts of active beings" on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space. If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment are no fiction — and we do not see why they should be then science is, indeed, on the verge of a partial discovery of adept powers: we say, advisedly, "partial," for, of course, physical science can never discover the part played in the adept's self-projection by her psychological sister — WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifestations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or *ākāśa*. She admits the existence of *æther*, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the *double* or the "doppelgänger" of living persons, etc., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eyewitnesses to various phe-

¹ [F. Marion Crawford, *Mr. Isaacs: A Tale of Modern India*. London: Macmillan & Co., 1882]

nomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men — *do not*.

The Logoi or Saviours of all nations are represented as treading on the head of a serpent or dragon, thus representing the conquest of Spirit over Matter which, by a process known as spiritual transmutation, becomes subservient to the Divine Will of the glorified Initiate.

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 56-57.

[PS 136] . . . the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk *with seven heads*.

*Basilisk with seven heads.*¹ The Logoi or “Saviours” of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the “Old Serpent” or the “Great Deep”), which by spiritual transmutation finally becomes subservient to the divine will of the glorified [57] Initiate, and the “Gods” or powers of nature are conquered by the divine “Rebel,” the *Asura*, the “Dragon of Wisdom,” who fights against the *Devas*; *i.e.*, the activity of *Manas* triumphs over the passivity of pure spirit.

- Krishna crushes the seven-headed serpent Kalinaga;
- Hercules lops off the heads of the Hydra, the *water* serpent;
- The Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and
- Horus pierces the head of the Dragon Typhon or Apophis;
- The Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and
- Apollo transfixes the Python, etc., etc.

All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

¹ [A mythical reptile with a lethal gaze or breath, hatched by a serpent from a cock’s egg. Consult “Cock, a very occult bird,” in our Down to Earth Series. — ED. PHIL.]

Thy Will be done on Earth, as it is in Heaven.¹

The Occultist quickens the evolution of ideals:

- 1. By becoming a co-worker with Nature in her cyclic task and**
- 2. By checking the vain attempt of his personality to assert herself in opposition to the Demiurgic Mind — thus aligning his will with the Cosmic Will.**

First published in *The Theosophist*, Vol. V, No. 11 (59), August 1884, pp. 266-67. Excerpt below from *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI pp. 264-65.

Selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others.² If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is [265] not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge" — do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination.



¹ [Matthew vi, 10]

² [Consult "Does your mind elate with self-adoration?," "Selfishness is the cause of all sin and suffering," and "Selfishness is the hallmark of fakirs, hermits, and yogins," in our Black versus White Magic Series, plus "Poverty breeds generosity, wealth greed and selfishness," in our Down to Earth Series. — ED. PHIL.]

Our Higher Self (Atman) has no will of its own, for it is an absolutely unconditioned entity.

Atman is an emanation from Absoluteness, a beam of the Infinite Ocean of Life.

First published in *Lucifer*, Vol. V (27), November 1889, pp. 254-59. Excerpt below from *Blavatsky Collected Writings*, (FOOTNOTES TO “MY EXPERIENCES IN OCCULTISM AND OCCULT DEVELOPMENT”) XII p. 30.

[A.F. Tindall, having been an investigator of the occult for some sixteen years, relates some of his experiences in that realm, and the teachings which he has received from various occult agencies. H.P. Blavatsky appends a number of footnotes to several of his statements:]

[The experience must be gained, and the Soul must rise superior to them, by acquiring a love for higher things.]

“Experience must be gained” of every evil as good passion *mentally*, and *overcome* in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings.

[. . . certain signs to be used accompanied by a sort of prayer . . . such Magic must only be exercised when the Soul is wishing for nothing but the Will of the All-good Intelligence to be done . . .]

Whether this teaching agrees with Theosophy depends on the meaning given by the mystic to “the All-God Intelligence.” If this is a Being or “Intelligence” *outside* of us, then it would point to either a personal God or a spirit, which is no part of the Theosophical teachings. But if it refers to our *Higher Self*, then we are at one with the writer. Only in this case IT (Ātman) has no Will *of its own*, as IT is no conditioned thing. The expression is faulty.

[I call the Spirits of the Living, and then see a simulacrum of them and hear them speak.]

Theosophists would call this *necromancy* and *unconscious black magic*.

[On seeing the form of an Adept prior to receiving a letter.]

Surely no “Indian” nor any other adept, would go to the trouble of disturbing himself to announce such a trifling event as the one mentioned! Especially when a letter to that effect came “an hour later” and was all that was required. This was simply a case of the writer’s own natural clairvoyance. What would an *adept* have to do with this?

[There is a good and loving Intelligence pervading Nature.]

Why “loving”? If *absolute*, it can have no attributes either of love or hatred.

[Thy will be done.]

We recognize no Being to whom such a phrase may be addressed.

Having recognized in Atman the highest ruler in the world of perceptions, and in the Will the highest executive power, the self-evolving ascetic may be taken in hand by one of the Initiates.

First published in *The Theosophist*, Vol. IV, Supplement to No. 10, July 1883, pp. 10-11. Excerpt below from *Blavatsky Collected Writings*, (CHELAS AND LAY CHELAS) IV pp. 607-9.

From Book IV of *Kiu-te*, chapter on “The Laws of Upāsana,” we learn that the qualifications expected in a Chela were: [608]

- 1 Perfect physical health;
- 2 Absolute mental and physical purity;
- 3 Unselfishness of purpose; universal charity; pity for all animate beings;
- 4 Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
- 5 A courage undaunted in every emergency, even by peril to life;
- 6 An intuitional perception of one’s being the vehicle of the manifested Avalokiteśvara or Divine Ātman (Spirit);
- 7 Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela’s UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic — whether in, or outside the active world — had placed himself, according to his natural capacity, above, hence made himself master of, his

- *Śarīra*, body;
- *Indriya*, senses;
- *Dosha*, faults;
- *Dukkha*, pain;

And is ready to become one with his

- *Manas*, mind;
- *Buddhi*, intellection, or spiritual intelligence; and
- *Ātman*, highest soul, i.e., spirit.

When he is ready for this and, further, to recognize in *Ātman* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the un-

CONSTITUTION OF MAN SERIES
WILL IS A PROPERTY OF ALL LIVING BEINGS

erring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching [609] *Apavarga*, emancipation from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*, transmigration.



The mediumistic state of passivity is dangerous, for passivity paralyzes the connection between man's lower and higher principles.

Medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the active will of someone else, either consciously or unconsciously.

First published in *The Theosophist*, Vol. V, No. 9 (57), June 1884, pp. 210-11. Excerpt below from *Blavatsky Collected Writings*, (ARE CHELAS "MEDIUMS"?) VI pp. 223-25.

According to the newest edition of the *Imperial Dictionary*, by John Ogilvie, LL.D., a medium "*is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made, especially one who is said to be capable of holding intercourse with the spirits of the deceased.*"

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptance of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "*by animal magnetism*" would probably have been modified, if the editor of the *Imperial Dictionary* had been an Occultist, we therefore are only concerned with the first part of the definition of the word "Medium," which says: a medium "*is a person through whom the action of another being is said to be manifested and transmitted*"; and we should like to be permitted to add: "*By the either consciously or unconsciously active will of that other being.*"

It would be extremely difficult to find a human being, who could not be influenced by Animal "Magnetism," or by the active Will (which sends out that "Magnetism") of another.

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*," or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all "*Mediums*." They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "Medium" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The “revival preacher” will get up in his pulpit, and although what he says is the most incongruous nonsense, [224] still his actions and the lamenting tone of his voice are sufficiently impressive to produce “a change of heart” amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics “that came to scoff, remain to pray.” People go to the theatre and shed tears or “split their sides” with laughter according to the character of the performance, whether it be a pantomime, a tragedy, or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word “Medium” in the popular acceptance of the term, unless we add a few words, and say: “A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being.” This reduces the number of “Mediums” in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little “weaknesses,” and every man has his little “mediumship”; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a “medium.” Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

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

We may extend the same line of reasoning to Mediums, [225] and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes.

Who might be those “other beings”?

This other “being” may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This “other being” may be an elementary or an elemental,¹ and the poor medium become an epileptic, a maniac, or a criminal. This “other being” may be the man’s own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the “medium” will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This “other being” may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their “Chela.”

The mediumistic state of passivity is dangerous, and in time renders the Higher Self entirely helpless to aid, or even warn the sleeping or entranced person. For passivity paralyzes the connection between man’s lower and higher principles.

Questions and answers from the meetings of the 20th and 27th December 1888, which preceded the Transactions of the “Blavatsky Lodge of the T.S.,” as summarised in *Blavatsky Collected Writings*, (DREAMS) X p. 262.

Can a Magician summon such a dreaming entity² and have intercourse with it?

In black Magic it is no rare thing to evoke the “spirit” of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Māyāvi rūpa*; but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga śarīra* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

Can there be any connection between a dreamer and an entity in “Kāma-loka”?

The dreamer of an entity in *Kāma-loka* would probably bring upon himself a nightmare, or would run the risk of becoming “possessed” by the “spook” so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher intelligence, some *ex-terranous* spirit (not disem-

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

² [“Sometimes, in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person, especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.” *Blavatsky Collected Writings*, (DREAMS) X, p. 261]

bodied), will yet preserve sufficiently their personal will so as not to break off all connection with the Higher Self.

What the angel-guides of the modern medium demand of those whom they overshadow and break into, like a midnight burglar, is absolute passivity due to the forceful surrender of their free will.

First published in *Lucifer*, Vols. VI & VII, May, June, August, October, 1890. Excerpt below from *Blavatsky Collected Writings*, (THE LETTERS OF JOHANN CASPAR LAVATER TO THE EMPRESS MARIA FEODOROVNA, THE WIFE OF THE EMPEROR PAUL I OF RUSSIA), written in 1798 and translated from the original autographs, XII p. 210.

[Light is . . . the mystery . . . which cannot be understood by any mortal.]

And yet it is pretty well known to Occultists and even many an advanced Kabbalist, without mentioning those who realize the true meaning of Alchemy and its transmutations.

It is evident that the word “light” is used for aura, or that radiant emanation from animate and inanimate objects which is called by Reichenbach, *Od*. But the presence of such in living persons, at any rate, is well known even to good clairvoyants and sensitives, or mediums, who see it, though they are rarely able to understand and analyse correctly its coruscations.

[We have no authority to compel by, or subject to, our power any human being, whose will is entirely independent from our will.]

The *angel-guides* and *controls* of the modern medium speak differently. What they demand of those whom they “overshadow” and break into, like a midnight burglar, is absolute passivity and no exercise of free will, as it is fatal to spooks.

The cause of presentiments is to be sought in the occult influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest, or a state of passiveness.

First published in *The Theosophist*, Vol. II (9), June 1881, pp. 187-88. Excerpt below from *Blavatsky Collected Writings*, (A PSYCHIC WARNING) III pp. 171-74.

[Mr. A. Constantine of Agra wrote to the Editor¹ asking for enlightenment as to the following psychic phenomenon: he and a very close and intimate friend were employed in the same Government office. They had arranged to go together during the next holiday for a visit to Meerut; but at the last moment the friend backed out on the ground that he had, for health reasons, to take his family to Rambagh (a sanatorium on the other side of Agra). On parting the friend shook hands with Mr. Constantine and again expressed his regret, saying that though absent in body, he would be present with him in thought and spirit. Mr. Constantine duly went to Meerut; but on the morning of the third day of his stay there, a curious sensation came suddenly over him; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying,

¹ [H.P. Blavatsky]

that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him.]

Response by Madame Blavatsky.

No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d’être*. But beside that theory there exist other manifestations of the same psychic force in man’s daily life, which are generally disregarded or erroneously looked upon as a result of simple chance or coincidence for the only [172] reason that we are unable to forthwith assign for them a logical and comprehensive cause, though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention — in an experimental and scientific spirit, of course — to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyse these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them — he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*.

Another instance: A. lends to B. a book. B, having read and laid it aside thinks no more of it, though A. requested him to return the work immediately after perusal. Days, perhaps months after that, B.’s thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? [173] Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A. and B.

Thought is the last thing that dies, or rather fades out in the brain of a dying person. Thought is material, since it is but a mode of energy, which itself changes form yet is eternal.

But Mr. Constantine may argue, “my late friend’s thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra.” Our answer is ready: did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in “thought and spirit”? And that leads to the positive inference that his thought was strongly preoccupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundred-fold intensified at the moment of death.

Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of æther. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and Theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidōlon*.

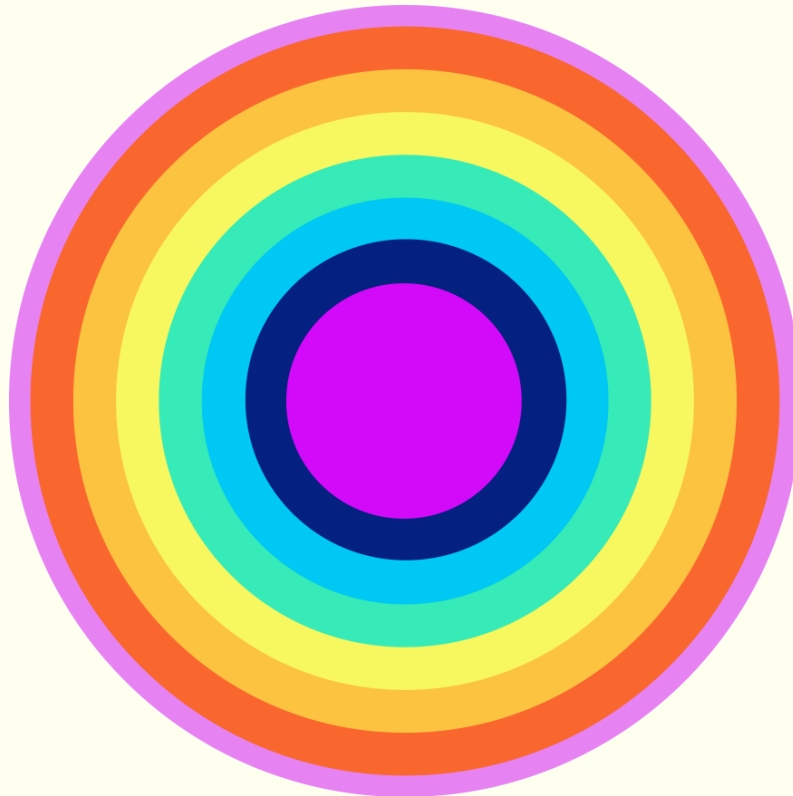
The presentiment of a recently deceased friend would have been neither the conscious spirit, nor the soul of the dead man; but simply his short-lived materialized thought projected unconsciously, and by the sole power of its own intensity, in the direction of him who occupied that thought.

Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the sceptical of either superstition or of having laboured under a hallucination had he even seen the *image*, or the so-called “ghost” of his deceased friend before him. For that “ghost” would have been neither the conscious spirit nor the soul of the [174] dead man; but simply his short — for one instant — *materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

Madame Blavatsky was a true Spiritualist and an Initiate of the Secret Science, before modern Spiritualism became fashionable.¹

Letter to the Editor of *Light* (London), Vol. IV (197), October 11th, 1884, pp. 418-19. Excerpt below from *Blavatsky Collected Writings*, (MR. ARTHUR LILLIE) VI pp. 289-90.

I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, *will*, or any other agency, is to be a "Spiritualist," then was I one, perhaps, fifty years ago, *i.e.*, I was a Spiritualist before the truth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called — belief in the latter alone constituting a Spiritualist — then it may perhaps stagger your readers to learn that I had [290] never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America. And it was in August of the same year that I learned, *for the first time in my life*, what was the philosophy of the Spiritualists.



¹ [Consult "Blavatsky against Spiritualism," in our Blavatsky Speaks Series, and "Materialism, Spiritualism, Monism," "Spirit, Spirits, Spiritualism," and "Spiritualism is a philosophy of yesterday," in our Confusing Words Series. — ED. PHIL.]

Insights to the laws governing magnetism, compulsion, and obsession.

In therapeutic magnetization, the vital force concentrated by the magnetizer's will, pours out of his system into the patient's, streaming from the fingertips as little threads of cool breeze.

First published in *The Theosophist*, Vol. I (1), October 1879, pp. 29-30. Excerpt below from *Blavatsky Collected Writings*, (THE MAGNETIC CHAIN) II p. 136.

Though now almost a nonagenarian, the Baron's¹ 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 Tarascon-sur-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 fingertips 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 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."



¹ [Jules Denis, Baron du Potet or Dupotet de Sennevoy, 1796-1881, French esotericist and renowned practitioner of Mesmerism, the theories developed by Franz Mesmer involving animal magnetism.]

It is the will of man, his sovereign power, that partly rules his destiny, and if a man persists in believing in annihilation after death, it will take place. The conditions of physical life and the kind of death often depend on one's will.

First published in *La Revue Spirite*, Paris, April 1878. Excerpt below from *Blavatsky Collected Writings*, [FRAGMENTS FROM MADAME BLAVATSKY] I pp. 367-69. Translated from the original French by Boris de Zirkoff.

To Theosophists, the great characters, the geniuses, the poets, the true artists, are spiritually inspired, and are not — at least in general — simply mediums, passive instruments in the hands of their guides. They are, on the contrary, souls (périsprits)¹ richly illuminated, *i.e.*, possessing the spiritual element in a high degree, and therefore able to collaborate with pure Spirits for the spiritualization and elevation of mankind.

In what relates to the phenomena of the périsprit and of mediumship, we believe that the purely passive medium cannot discern good spirits from bad, that to do so he must become a conscious mediator. We also know that though the incarnated man, even if a high adept, cannot compete in power with pure Spirits, who, being liberated from their skandhas have become subjective to the physical senses, they can at least equal and even surpass in the matter of phenomenalism what is produced by ordinary mediums.

Can a child, *i.e.*, a not completely developed man, who passes into the other world, exist there in the conditions prepared for the perfected types of his species, any more than a plant or an animal?

The child does not yet possess a spirit, so to speak; he is merely a soul, and his education has only affected his astral nature, has only dealt with externals.

The cycle of man is not complete so long as he has not passed through terrestrial life. Not one stage of trial or experience can be skipped; he must have been a man before he reaches the state of pure Spirit. [368]

A dead child then is a failure of nature; it must be born again; the same périsprit must in such a case pass through the interrupted trial by means of another birth. The same for the congenital idiot. These are the only cases of human reincarnation.

If the child, indeed, who is only a duality, were immortal, why not the animals also? The triad alone survives.

At death, the périsprit becomes the outermost body; within it is formed a more ethereal body, and the whole is more or less overshadowed by the Spirit.

The elementaries² of the human body are, however, not always dissociated at bodily death; it may happen that by a supreme effort they are able to retain some of the third element, and in that way, slowly and with trouble, to ascend from sphere to sphere, throwing off at each step the heavier garment, and becoming clothed in more

¹ [*i.e.*, Kāma-rūpa; consult “The Perispirit of Allan Kardec,” in the same series. — ED. PHIL.]

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

radiant vestures; finally arriving at perfection, disencumbered of every material particle, and becoming unities, Gods.

We said that the man who has not one spark of the divine spirit to save him after death can scarcely be distinguished from the animals.¹

There are some sad cases of this kind, not alone among the depraved but also among the wilfully blind and the out-and-out deniers. It is, indeed, the will of man, his sovereign power, that partly rules his destiny, and if a man persists in believing in annihilation after death, it will take place. The conditions of the physical life, the kind of death, very often depend on the will.

There are some persons who merely by the force of their resolution, escape the embrace of death, while others yield to trifling maladies. Now, what a man can do with his body, he can also do with his astral body, *i.e.*, with his discarnated périsprit.

Can one be compelled to act against his will? What is obsession?

First published in *The Theosophist*, Vol. I (8), May 1880, pp. 207-8. Excerpt below from *Blavatsky Collected Writings*, (A CASE OF OBSESSION) II pp. 396-97.

The laws governing compulsion and obsession lie in the depths of Indian philosophy. The only clue, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism, which teaches:

- 1. The existence of a vital fluid within and about the human being;**
- 2. The fact of different human polarities; and**
- 3. The possibility of one person projecting this fluid or force at will, to and upon another person differently polarized.**

We need not stop to discuss the question whether the so-called materialized forms above described are, or are not, those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known [397] and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

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

¹ [Consult “Woe for the living Dead,” in the same series. — ED. PHIL.]

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 Reichenbach's¹ 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 discovery² 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 Æther (the Aryan *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.

If the nerve-aura and fluid of the mesmerizer can cure, it can also kill.

Will, shaped by the incessant thought of the revenger, can inflict internal wounds which though unable to kill or even to hurt the inner man, can be lethal to the physical body.

First published in *The Theosophist*, Vol. IV (10), July 1883, pp. 246-48. Excerpt below from *Blavatsky Collected Writings*, (FOOTNOTES TO "THE SWAMI OF ALMORA") IV pp. 565-66.

[This is the article which H.P. Blavatsky refers to in the beginning of her own article "The Swami of Almora" which is published above, in *Blavatsky Collected Writings*, Vol. IV, pp. 560-63, she appends a number of footnotes to various statements by the Swami, who writes:]

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 [566] question is not whether the *double* murdered the double or *treble*.³ Now we particularly begged you to remove our doubts by establishing this fact scientifically.

¹ [Karl Ludwig Freiherr von Reichenbach, 1788–1869, chemist, geologist, metallurgist, naturalist, industrialist, philosopher, and a member of the Prussian Academy of Sciences. He is best known for his discoveries of several chemical products of economic importance, extracted from tar, such as eupione, waxy paraffin, pittacal (the first synthetic dye), and phenol (an antiseptic). He also researched the field of energy combining electricity, magnetism, and heat, emanating from all living things, which he called Odyle Force.]

² [Consult "Psychometry is the natural but latent faculty in us," in our Constitution of Man Series. Also, "The ennobling power of thoracic expansion," and "The noble aim of education is to awaken the divinity that slumbers within," in our Living the Life Series. — ED. PHIL.]

³ [This statement, and some of H.P. Blavatsky's remarks following it, have reference her 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 26th, 1875, and it may be found in Vol. I, pp. 163ff. of the present series. — *Boris de Zirkoff*.]

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 ABC 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 *Māyāvī-rūpa* of Frozya. 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.

Can the will of one person influence the actions of another without words or gestures?

First published in *The Theosophist*, Vol. IV (5), February 1883, pp. 105-8. Excerpt below from *Blavatsky Collected Writings*, (THE BUGBEARS OF SCIENCE – I) IV pp. 314-15.

What reasonable grounds are there, for instance, for disputing the possible influence of the will impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures?

Are not the phenomena of our will [asks a well-known Russian writer] and its constant action upon our own organism as great a puzzle as any to Science? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not a scientifically recognized fact. Iron, in the process of getting magnetized, begins acting at a distance; wires once prepared to conduct electric currents begin to interact at a distance; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL — an impulse and an energy — have as much potentiality as heat or iron? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism. [315]



As phosphor radiates visible light after being energized, so the will-impulse of the Mesmerist 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.

Still better reasons may be given.

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’s¹ phosphorus”² (to 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.

The will of man is not the direct cause of magnetic effects.

Yet it plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to modern science.

First published in *The Theosophist*, Vol. I (5), February 1880, pp. 125-29. Excerpt below from *Blavatsky Collected Writings*, (A GREAT LIGHT UNDER A BUSHEL) II pp. 181-82.

We make haste to deny and emphatically protest against the imputation of believing in the supernatural. The hypothesis of Monsieur Naquet, the physiologist,³ if ever [282] accepted, beyond the small minority of his colleagues, will never prove “acceptable.” As to accusing, as he does, the vast body of Spiritualists, Spiritists, and Mesmerists of trespassing in their explanation *beyond the laws which govern the universe*, it is as false as it is ridiculous. Once more it shows how apt are our opponents, and especially physiologists, to disfigure facts whenever these clash with their ideas. Their arguments were unique. If, said they, artificial sleep can be produced by purely *mechanical* means (hypnotism), what use is there in calling *spirit* and *soul* to our help to explain this phenomenon? No use whatever, indeed. But neither did we

¹ [John Canton FRS, 1718–1772, British physicist.]

² [A poorly-characterized phosphorescent substance obtained by calcining oyster-shells and sulphur.]

³ [Alfred Joseph Naquet, 1834–1916, French chemist and politician. Graduated as physician; condemned under the Empire for his views and for belonging to secret groups; deputy from Vaucluse, 1871; senator from that Department, 1882. In 1888, he was an ardent supporter of Gen. Boulanger; was re-elected, 1893; demanded in 1894 a revision of the Constitution. Prosecuted for the Panama affair, but acquitted in 1898. Responsible for the divorce law of 1888. Author of *Révélation antique et révélation moderne*. This work has remained untraced. — Biographical note by Boris de Zirkoff, in *Blavatsky Collected Writings*, (BIBLIOGRAPHY) II p. 537]

ever pretend to explain this preliminary stage to clairvoyance-sleep whether natural, hypnotic, or mesmeric, by any soul or spirit theory. This imputation lies only in the case of uneducated Spiritualists, who attribute all such phenomena to “disembodied spirits.” But can they themselves — these high priests of intellect — the agency of the spiritual *ego* being put aside — any more rationally explain the phenomenon of somnambulism, clairvoyance (which some of them as we see are forced to admit) or even sleep and simple dreams, than we, not “scientifically trained” mortals? Even ordinary sleep with its infinite modifications is as good as unknown to physiology. Admitting even that the *will of man* is not the direct cause of magnetic effects, it yet, as Monsieur Donato,¹ the celebrated magnetizer of Paris, remarks,

. . . plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to science.



2

¹ [Alfred Edouard D’Hont, alias Donato, 1845–1900, Belgian public magnetizer known for the spectacular demonstrations he made across Europe in the years 1870–1880.]

² [Krishna and his family admiring a solar eclipse, inspired by the *Bhāgavata Purāna*, painted in the pictorial art of Kangra, named after Kangra, Himachal Pradesh, a former princely state in India, which patronized the art.]

Hypnotism is the new scientific name for the old “superstition” variously called fascination and enchantment.

It is an antiquated lie transformed into a modern truth.

In 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 atomic, not the molecular, vibrations produced by that act of energy called “will” in the Æther of Space that the super-hypnotic state is induced.

That which is transmitted has no name in European languages, and if we simply describe it as “will,” it loses all its meaning.

First published in *Lucifer*, Vol. VII (40), December 1890, pp. 295-301. Excerpt below from *Blavatsky Collected Writings*, (HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 394-97.

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 [395] condition is produced by the Braid method, which is a purely mechanical 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-psyche, 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 æther 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 cosmoterrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

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,” [396] 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.¹

Mesmerism and Vampirism compared and contrasted.

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.

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 *vampirising* 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 *exosmotic* 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 proportion-

¹ [Consult “The True Colours of Man,” in our Major Works Series. — ED. PHIL.]

ate 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 [397] attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane — the realm of atoms.

The Hypnotists of Science enslave and paralyze free will in their subjects.

They turn immortal men into soulless, irresponsible automata, and vivisect their souls with as much unconcern as when they vivisect the bodies of rabbits and dogs.

First published in *Lucifer*, Vol. VI (34), June 1890, pp. 265-75. Excerpt below from *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII p. 222.

But Mr. Haweis¹ 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.²

Two modes of hypnotization operate on different planes.

The difference between hypnosis produced by synchronising the molecular oscillations between operator and subject, and that induced by the wilful gaze of the hypnotiser depends on the plane on which such phenomena are produced.

First published in *Lucifer*, Vol. VII (40), December 1890, pp. 295-301. Excerpt below from *Blavatsky Collected Writings*, (HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 399-401.

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 in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, com-

¹ [Hugh Reginald Haweis, 1838-1901, English cleric and writer. He was the husband of author Mary Eliza Haweis and the father of painter Stephen Haweis.]

² [Consult "Blavatsky on Religious deformities," in our Blavatsky Speaks Series, and "Magnetism, Mesmerism, Hypnotism," in our Confusing Words Series. — ED. PHIL.]

municate 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 [400] 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:

- 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 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.

In the case of gazing, the eye being the main agent of the hypnotiser’s will attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed upon, 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, one will always be stronger than the other, and will thus have mastery over the other plus the capability of destroying its weaker correspondent.

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 [401] 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.¹

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.

One characteristic feature of the hypnotic state is the absolute surrender of the subject’s will and self-consciousness to the hypnotiser.

First published in *Lucifer*, Vol. I (2), October 1887, pp. 83-89. Excerpt below from in *Blavatsky Collected Writings*, (THE SIGNS OF THE TIMES) VIII pp. 105-6.

These cases [of hypnotic suggestions with criminal intent] present two dark and terrible aspects. From the moral standpoint, such processes and *suggestions* leave an indelible stain upon the purity of the subject’s nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state — the absolute surrender of will and self-consciousness to the hypnotiser — which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible “judicial mistakes” to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists

¹ See *Isis Unveiled*, Vol. II, pp. 606, 607

have experimented upon sensitives with so much success that a hypnotised victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotiser.

The day when the Pessimists agreed with the views of Schopenhauer, which pointed at the Universal Will as the perpetrator of all the World-evil, is gone to return no more since the cause of Universal Suffering has been discovered by them to lie in the laws governing physical development. And thus evil will no longer be allied with the phantom called “will,” but with an obvious fact of life. The Pessimists are now towed by the Evolutionists.

First published in *Lucifer*, Vol. I (2), October 1887, pp. 109-19. Excerpt below from *Blavatsky Collected Writings*, (THE ORIGIN OF EVIL) VIII pp. 118-19.

Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man’s many-sided existence. There, where psychology and even philosophy “fear to tread,” materialistic biology applies its sledge-hammer of superficial analogies, and prejudged conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those “domains” do not rain now, they pour. As “man is the measure of all things,” therefore is man measured and analysed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.¹ Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.²

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point — namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer clear [119] of the sandbanks of life — real and imaginary — so profusely sown by themselves in the shape of denunciations against life and being. All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The Pessimists have

¹ Hæckel

² Leo Bach

found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical *kites* of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy “Unconscious” of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic *philosophy* upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called “WILL,” but with an actual and obvious fact: the Pessimists will henceforth be towed by the Evolutionists.

While the Jesuits contrive to make the world think there is no such thing as Magic, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to reach, or any particular person to influence.

First published in *Lucifer*, Vol. II (10), June 1888, pp. 261-72. Excerpt below from *Blavatsky Collected Writings*, (THEOSOPHY OR JESUITISM?) IX pp. 305-6.

It is these “enemies of the Human Race” [the Jesuits], as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way — with absolute impunity. But — “forewarned, forearmed.” Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the [306] general execrations and applause of all nations and peoples. There is a Nemesis — KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists — their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well-protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like

nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

And while hypnotic hallucinations are suggested by the operator's idle fancy, occult manifestations are produced by the Will of the Occultist, so that the audience should see realities, e.g., certain things and persons thousands of miles away, whose astral images are brought within the view of the audience.

First published in *Lucifer*, Vol. III (14), October 1888, pp. 137-42. Excerpt below from *Blavatsky Collected Writings*, (FOOTNOTES TO "A GLANCE AT THEOSOPHY FROM OUTSIDE") X pp. 131-32.

[James A. Campbell, a broad-minded Spiritualist, contributes a friendly article in which he gives a general appraisal of the work of the Theosophical Society, the character of H.P. Blavatsky, and the basic ideas of Theosophy. This is one of several footnotes appended by Blavatsky to various passages in his article:]

[. . . however reprehensible it may be to become . . . a miracle-worker . . . for the sake of a philosophical Idea . . .]

No true Theosophist — the accused party least of all — believes in *miracles*, though every true Theosophist ought to believe in the existence of abnormal powers in man; "abnormal" because, so far, either misunderstood or denied. All such objective physical phenomena, however, are simply psychological "glamour," *i.e.*, if not witchery, at least "a charm on the eyes and senses." This, people [132] may call brutally "trick," but since they are *psychic*, they cannot be *physical*: hence, no conjuring or "sleight of hand." As well call "tricksters" the grave medical celebrities, who hypnotize their subjects to see things which have no reality! "Theosophical phenomena" differ from these in this: that while hypnotic hallucinations are suggested by the operator's idle fancy, occult manifestations are produced by the will of the Occultist, that one or a hundred men should see *realities*, generally hidden from the profane, *e.g.*, certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. Thus a cup *may never have been broken in reality*, and yet people are made to see it shattered in atoms and then made whole. Is this a juggler's trick? Occult phenomena are then simply a hundred-fold intensified hypnotism, and between the hypnotic hallucinations at the *Salpêtrière* and the *magic* of the East there is chiefly a question of degree.

Will is the one Irresistible Power in nature and in the psychic world.

Whatever phantom or demon torments you, it can be swept away by concentrating upon it your will and bidding it go.

From *Blavatsky Collected Writings*, (DOUBLES AND EX-DOUBLES), XII pp. 712-13.

[The following text was published in a Circular issued in the E.S. and dated from London, October 1893. It was headed: *Answers to Correspondence*. With Aids and Suggestions for Students. An introductory note says: "The following letter from H.P.B. should be studied with great care." — Boris de Zirkoff.]

How to discover the source of the "Will behind your consciousness" (your own expression) which sweeps your physical self out of the moorings of your control — a frequent case with many persons? This involves the revelation of a great mystery: the discovery very often, of the identity of one's invisible foe, who seems to lead one there

and make one do that which is dangerous and inadvisable. I cannot tell all, yet I may impart enough to put you on the right track. Know then that the atomic quality of your astral doubles is not uniform. On the contrary it varies immensely with the moral, spiritual and physical combination of the individual. Let us take the instance of the same ego — who was A. fifteen hundred years ago, and is now B. in the year 1888.

Now the Double of A. is, after the death of his body, either preponderatingly spiritual or preponderatingly terrestrial. In the first case it soon dissipates in the Kāma-loka and disappears like smoke; for it has no Kāma-rūpa (body of strong desires and passions) to cling to and assimilate.

The Liṅga-śarīra of the good man is like the morning mist after it has quitted the body of illusion; the merits of virtue of the man that was, are like the sun. When the sun rises its warm rays dissipate the image (Astral Body) like the perfume of the rose.¹

This, if A. was even an average good man. But suppose he has been a great sensualist, or cruel or something of the sort, his Double at his death survives by a sort of elastic quality, a striking of its atoms together by the surviving medium of that intense force which made the man the sensualist or whatever he was. [713]

Now, in this case the Double survives and holds on together for centuries sometimes. Whereas the Double of A., the good man, is disintegrated long, long before the rebirth of his Ego; the Double of A., the sensualist, may linger till the next reincarnation. And that which takes place then is this. The previous Double is drawn by affinity to the new personality (or rather to the Ego therein, *its* old Ego). Now you have to learn well and know the nature, the origin and ways of the Doubles, the genesis and the laws of dissolution of those reflections of men, before you can understand me well. This would take too long to explain and cannot be given now, but try to understand me. The old Double fastens very often on the new personality of his ex-Ego, and, if the actual Double is weaker, the former gets mastery over the latter; it overpowers it and makes sometimes the otherwise good man all that which his ex-personality was in the previous birth or *worse*. This, I see, is your case. You have one of your Doubles, or rather your ex-Double, trying to link itself again with you. Yet it is but a phantom of a phantom, and, unless soon after death — which is not your case, as your past incarnation is many centuries old — or when the deceased has been exceedingly wicked, it cannot affect third parties. But, until it is finally disintegrated and dispersed, it can affect its old *Ego* now, in new form, that individuality within your present body and your past bodies, which is moving ahead from birth to birth. It can give him (the new man) in his physical self, a lascivious, or cruel, or selfish, or avaricious tendency against his better feelings, make him vain and self-opinionated, etc., and have the best of him unless he struggles hard to shake off the incubus. It is the ex-Doubles of the present man and woman which, if the man was a woman in the previous birth, or the woman a man, take the shells or forms of their past incarnations and play the “spirit-wives” and “spirit-husbands” with the unfortunate mortals. It is they again — but let us drop the subject.

¹ *Occult Aphorisms*

I see then in your photograph that at least one cause of your trouble is the influence of your former undissolved Double. But, as I said to you in my last letter, “the best remedy is your *Will*” under the masterful inspiration, and with the help of spirituality. This (the Will) is the one irresistible power in nature and in the psychic world; whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this *Will* and bidding it *go*.

Having chosen his victim and placed himself en rapport with him, the Black Magician’s “fluid” is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter — the self-made, untutored, and Unconscious Sorcerer operating for the sake of science, and who has no idea of the variety and potency of the world-old methods used by the Conscious Sorcerers of East and West.

From Blavatsky Collected Writings, (PRELIMINARY SURVEY) XIV, pp. 28-32.

There exists in the world another class of adepts, belonging to a brotherhood also, and mightier than any other of those known to the profane. Many among these are personally good and benevolent, even pure and holy occasionally, as individuals. Pursuing collectively, however, and as a body, a selfish, one-sided object, with relentless vigour and determination, they have to be ranked with the adepts of the Black Art. These are our modern Roman Catholic “fathers” and clergy. Most of the hieratic writings and symbols have been deciphered by them since the Middle Ages. A hundred times more learned in secret Symbology and the old Religions than our Orientalists will ever be, the personification of astuteness and cleverness, every such adept in the art holds the keys tightly in his firmly clenched hand, and will take care the secret shall not be easily divulged, if he can help it. There are more profoundly learned Kabbalists [29] in Rome and throughout Europe and America, than is generally suspected. Thus are the professedly public “brotherhoods” of “black” adepts more powerful and dangerous for Protestant countries than any host of Eastern Occultists. People laugh at Magic! Men of Science, Physiologists and Biologists, deride the potency and even the belief in the existence of what is called in vulgar parlance “Sorcery” and “Black Magic.” The archæologists have their Stonehenge in England with its thousands of secrets, and its twin-brother Carnac of Brittany, and yet there is not one of them who even suspects what has been going on in its crypts, and its mysterious nooks and corners, for the last century. More than that, they do not even know of the existence of such “magic halls” in their Stonehenge, where curious scenes are taking place, whenever there is a new convert in view. Hundreds of experiments have been, and are being made daily at the Salpêtrière, and also by learned hypnotisers at their private houses. It is now proved that certain sensitives — both men and women — when commanded in trance by the practitioner, who operates on them, to do a certain thing — from drinking a glass of water up to simulated murder — on recovering their normal state lose all remembrance of the order inspired, “suggested” it is now called by Science. Nevertheless, at the appointed hour and moment, the subject, though conscious and perfectly awake, is compelled by an irresistible power within himself to do that action which has been suggested to him by his mes-

meriser; and that too, whatever it may be, and whatever the period fixed by him who controls the subject, that is to say, holds the latter under the power of his will, as a snake holds a bird under its fascination, and finally forces it to jump into its open jaws. Worse than this: for the bird is conscious of the peril; it resists, however helpless in its final efforts, while the hypnotized subject does not rebel, but seems to follow the suggestions and voice of its own free will and soul. Who of our European men of Science, who believe in such *scientific* experiments — and very few are they who still doubt them now-a-days, and who do not feel convinced of their actual reality — who of them, it is asked, is ready to admit this as being Black Magic? Yet it is the *genuine*, undeniable and actual *fascination* and *sorcery* of old. The Mūla-Kurumbas of Nilgiri¹ do not proceed otherwise in their *envoûtements* when they seek to destroy an [30] enemy, nor do the Dugpas of Sikkim and Bhūtan know of any more potential agent than their *will*. Only in them that will does not proceed by jumps and starts, but acts with certainty; it does not depend on the amount of receptivity or nervous impressibility of the “subject.” Having chosen his victim and placed himself *en rapport* with him, the Dugpa’s “fluid” is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter — the self-made, untutored, and *unconscious* Sorcerer for the sake of Science — who has no idea (or belief either) of the variety and potency of the world-old methods used to develop this power, by the *conscious* sorcerer, he “Black Magician” of the East and West.

Whenever the Roman Catholic priest-hypnotists want to influence some individual selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes; and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim. This kind of ceremonial magic and envoûtement is practiced at Stonehenge and elsewhere.

And now the question is openly and squarely asked: Why should not the fanatical and zealous priest, thirsting to convert some selected rich and influential member of society, use the same means to accomplish his end as the French Physician and experimenter uses in his case with his subject? The conscience of the Roman Catholic priest is most likely at peace. He works *personally* for no selfish purpose, but with the object of “saving a soul” from “eternal damnation.” In his view, if Magic there be in it, it is holy, meritorious and divine Magic. Such is the power of blind faith.

Hence, when we are assured by trustworthy and respectable persons of high social standing, and unimpeachable character, that there are many well-organized societies among the Roman Catholic priests which, under the pretext and cover of Modern Spiritualism and mediumship, hold *séances* for the purposes of conversion by suggestion, directly and at a distance — we answer: We know it. And when, moreover, we are told We know it, we say, [31] through personal experience; and also because several of the writer’s best and most loved friends have been unconsciously drawn into the Romish Church and under her “benign” protection by such means. And, therefore, we can only laugh in pity at the ignorance and stubbornness of those de-

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

luded men of Science and cultured experimentalists who, while believing in the power of Dr. Charcot and his disciples to “envoûte” their subjects, find nothing better than a scornful smile whenever Black Magic and its potency are mentioned before them. Éliphas Lévi, the Abbé-Kabbalist, died before Science and the Faculté de Médecine of France had accepted hypnotism and influence *par suggestion* among its scientific experiments, but this is what he said twenty-five years ago, in his *Dogme et Rituel de la Haute Magie*, on “Les Envoûtements et les Sorts”:

One of the most pernicious powers of sorcerers and necromancers is the power of magical spells. That power may be compared to real poisonings by a current of Astral Light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance.

That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes. . . . One of their chief aims was the power of spells or of deleterious influences. . . . That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance. . . . We have said in our *Dogma* what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish;¹ he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who despise them, and puts to death those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him “Move on!” when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden “Move on! move on!” finding neither rest nor pity.² [32]

“Fables,” and “superstition,” will be the answer. Be it so.



¹ This is incorrectly expressed. The true Adept of the “Right Hand” never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later. [H.P. Blavatsky]

² *op. cit.*, II 239, 241, 240. [Paris, G. Baillière, 1856 & 1861. H.P. Blavatsky’s translation is from Chapter XVI of the early 2-volume French editions.]

Christian Science would have us believe that were we to send currents of will beyond the “black waters” we would obtain all we are striving for.

First published in *Lucifer*, Vol. II (11), July 1888, pp. 410-14. Excerpt below from *Blavatsky Collected Writings*, (CHRISTIAN SCIENCE)¹ X pp. 40-41.

Disease, mental characteristics and shortcomings, are always effects produced by causes: the natural effect of Karma, the unerring Law of Retribution, as we would say; and one gets into a curious jumble when trying to work along certain given lines of this “Christian Science” theory. Will its teachers give us more definite statements as to the general workings of their theories?

In conclusion, were these theories to prove true, their practice would only be our old friend magnetism, or *hypnotism* rather, with all its undeniable dangers, only on a gigantic universal scale; hence a thousand times more dangerous for the human family at large, than is the former.

Metaphysical healing is far more pernicious than hypnotism.²

- 1 For no magnetizer can work upon a person whom he has never seen or come in contact with — and this is one blessing, at any rate.
- 2 And this is not the case [41] with mental or “Christian” Science, since we are distinctly told that we can work on perfect strangers, those we *have never met*, and who are thousands of miles away from us. In such case, and as a first benefit, our civilized centres would do well to have their clergy and Christian communities learn the “Science.” This would save millions of pounds sterling now scraped off the bones of the starving multitudes and sunk into the insatiable digestive organs of missionary funds. Missionaries, in fact, would become useless — and this would become blessing number two.

For henceforth they would have but to meet in small groups and send currents of Will beyond the “black waters” to obtain all they are striving for. Let them *deny* that the heathens are not Christians, and *affirm* that they are baptized, even without contact. Thus the whole world would be saved, and private capital likewise.

Of course it may so happen that our “heathen” brethren, who have had the now called “Christian” science at their finger ends ever since the days of Kapila and Patañjali, may take it into their heads to reverse the current and set it in motion in an opposite direction. They may *deny* in their turn that their Christian persecutors have one iota of Christianity in them. They may *affirm* that the whole of Christendom is eaten through to the backbone with diseases resulting from the seven capital sins; that millions drink themselves to death and other millions (governments included)

¹ *Statements of Christian Science. Comprised in eighteen lessons, and twelve sections.* By Ursula N. Gestefeld. Chicago, 1888

² [Consult “The Pitfalls of Occult Arts and Metaphysical Healing,” in our Black versus White Magic Series. — ED. PHIL.]

force them to do so by building two public houses to every church, a fact which even a Christian Scientist could hardly make away with if he denied it till the next pralaya. Thus the heathen would have an advantage over the Christian Scientist in his denials and affirmations, inasmuch as he would only be telling the truth; while, by denying disease and evil, his Western colleague is simply flying into the face of fact and encouraging the unwary mystic to *ignore* instead of *killing* his sinful nature.

Nothing is easier than to turn into sorcery: an evil thought is more than enough.

The mystic characters, alphabets, and numerals found in Kabbalah are the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will and even without his knowledge.

From *Blavatsky Collected Writings*, (THE DANGERS OF PRACTICAL MAGIC) XIII pp. 59-61.

MAGIC is a dual power: nothing is easier than to turn it into Sorcery; *an evil thought suffices for it*. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge,¹ or otherwise the “Science of Good and Evil,” is fraught with dangers and perils. For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides [60] such books as the *Finer Forces of Nature*, etc.,² the *Zohar*, *Sēpher-Yetzirāh*, *The Book of Enoch*,³ Franck's *Kabbalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediæval Philosophers, generally known as Alchemists and Rosicrucians, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be placed at the disposal of only sworn or “pledged” chelas (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped, and protected.⁴ For all other purposes, well-intentioned as such works may

¹ Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these “secrets” to the mystery of generation. But it is more than this. The glyph of the “Tree of Knowledge of Good and Evil” has no doubt a phallic and sexual element in it, as has the “Woman and the Serpent”; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

² [This title is not in the Würzburg MS. (p. 63). Re: R. Prasad's book, see *Blavatsky Collected Writings*, Vol. XII, p. 604 *fn.* & 621, where Madame Blavatsky says, “It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Rāja-Yoga . . .” WMS. references on this page and the following, are from *The Theosophist*, Vol. LIII, December 1932, pp. 265-66. — *Boris de Zirkoff*.]

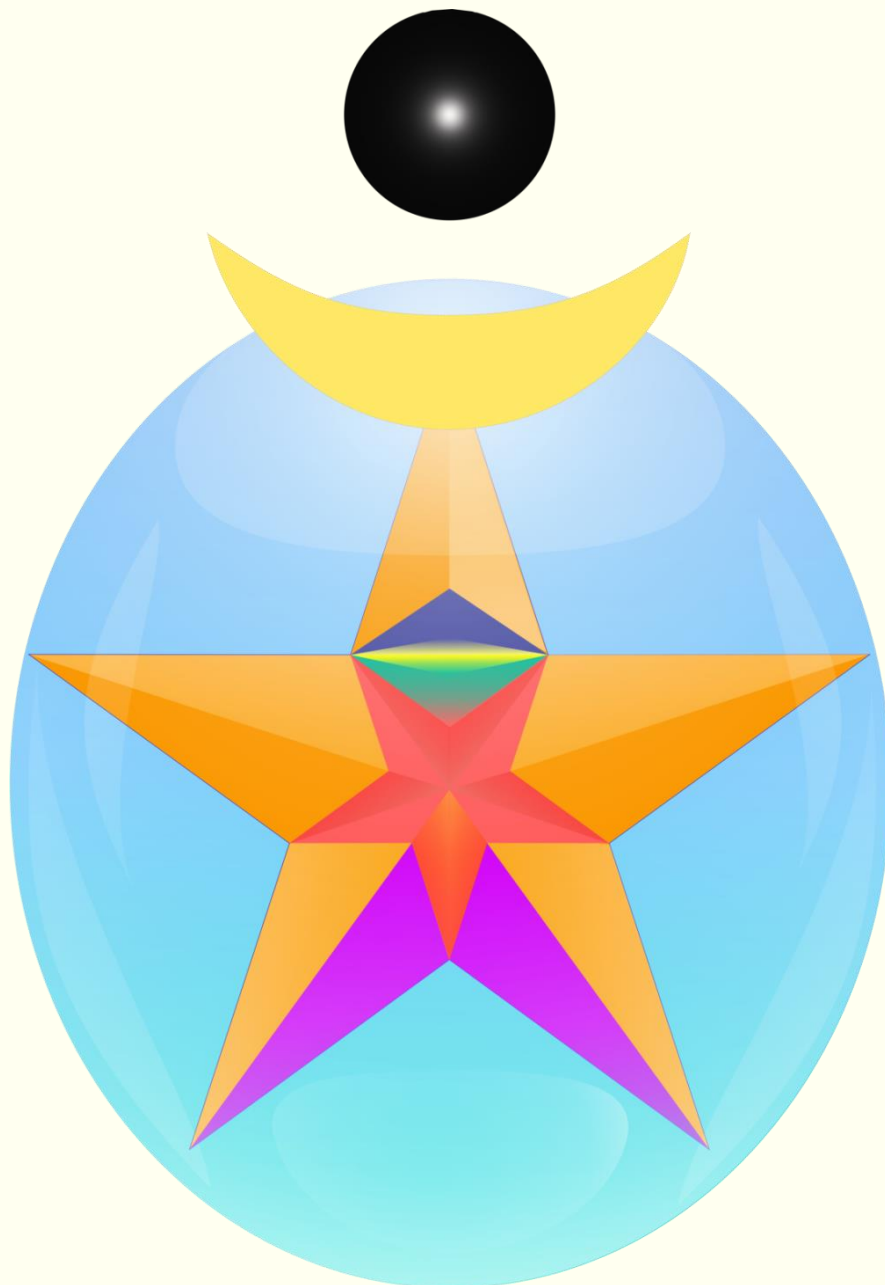
³ [The Würzburg MS. adds here the words: “called by the Greeks *Enoichion*, or the ‘internal eye.’”]

⁴ [WMS. reads: “There are numerous works written for the sworn Initiates only, those who have pronounced the forever binding oath & who alone can deal with their teachings practically.”]

CONSTITUTION OF MAN SERIES
HYPNOTISM IS THE NEW NAME FOR THE OLD ENCHANTMENT

be, they can only mislead the unwary and guide them imperceptibly to Black Magic or Sorcery — if to nothing worse.

The mystic characters, alphabets and numerals found in the divisions and subdivisions of the *Great Kabbalah*, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge. Some students are apt to doubt this statement, simply because after manipulating these numerals they have failed to notice any dire physical manifestation or result. Such results would be found the least dangerous: it is the moral causes produced and the various [61] events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated, had the lay students only the power of discernment.



The Yogi performs his wonders by the power of his will and thought.

Any idea will manifest itself if one's attention is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result.

A Yogi performs his wonders by means of two supernatural powers, the power of Will (Ichchhashakti) and the power of thought (Kriyashakti) which produce phenomenal results by their own inherent energy.

From *The Secret Doctrine*, II pp. 172-73.

STANZA VI.27. [Then] THE THIRD [race] BECAME THE VĀHANA [vehicle] OF THE LORDS OF WISDOM. IT CREATED SONS OF "WILL AND YOGA," BY KRIYĀŚAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. . . .

How did they *create*, since the "Lords of Wisdom" are identical with the Hindu Devas, who refuse "to create"? Clearly they are the [173] *Kumāras* of the Hindu Pantheon and *Purānas*, those elder sons of Brahmā, "Sanandana and the other sons of *Vedhas*," who, previously created by him "without desire or passion, remained chaste, full of holy wisdom and undesirous of progeny."¹

The power, by which they first created, is just that which has since caused them to be degraded from their high status to the position of evil spirits, of Satan and his Host, created in their turn by the unclean fancy of exoteric creeds. It was by *Kriyāśakti*, that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yoga-training, remains dormant in 999,999 men out of a million, and gets atrophied. This power is explained in the "Twelve Signs of the Zodiac," as follows:²

Kriyāśakti — the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention [and

¹ *Vishnu-Purāna*, Bk. I, ch. vii; Wilson, Vol. I, pp. 100-2

² [Also cf. two of five Occult Forces (Śaktis) as defined by T. Subba Row, previously quoted in *The Secret Doctrine*, I pp. 292-93:

(3) ICHCHHĀŚAKTI: Literally the *power of the Will*. Its *most ordinary manifestation* is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

(4) KRIYĀŚAKTI: The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it*. Similarly *an intense volition will be followed by the desired result*.

A Yogi generally performs his wonders by means of Ichchhāśakti and Kriyāśakti.

For in-depth analysis of the subject matter, consult "The Zodiac is a veil thrown over Cosmogogenesis," in our Secret Doctrine's First Proposition Series, also in Google Books and Google Play. — ED. PHIL.]

Will] is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Ichchhāśakti [Will-power] and Kriyāśakti.

The Third Race had created the “Sons of Will and Yoga,” the spiritual forefathers of the old Arhats, the present Mahatmas and the future Saviours of Humanity, in a truly immaculate way. They were created spiritually, not procreated, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, and the “Fall” of Man.

For Spiritual Creation, energizing the evolution of our earth and humanity, is the result of Cosmic Will acting upon phenomenal matter, calling forth out of it the primordial divine Light and eternal Life.

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the “ancestors” (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the “holy seed-grain” of the future Saviours of Humanity.¹

By the magnetic power of his trained will the Yogi forms a direct connection between his spiritual soul and supernatural faculties, which enables him to grasp the subject of his enquiry and convey it back to the physical organs. He can also traverse space in spirit by transferring the faculty of will from the physical to the spiritual body, and concentrating it there.

First published in *The Theosophist*, Vol. III (8), May 1882, pp. 197-98. Excerpt below from *Blavatsky Collected Writings*, (FOOTNOTES TO “MEDIUMS AND YOGIS”), IV pp. 101-2.

[The author of this article, identified only by * * * , in the course of his explanation of the difference between yogis and mediums, says: “The Yogi forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.” To this H.P. Blavatsky adds:]

Or, direct, which is oftener the case, we believe.

[The author also says: “If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of *will*. . . .” H.P. Blavatsky adds:]

From the physical to the Spiritual body and concentrating it there, as we understand it.

¹ [Students should be fully conversant with the metaphysical concepts and study notes set out in our Secret Doctrine’s First and Third Proposition Series. — ED. PHIL.]

More! By changing his polarity at will, the Yogi can defy gravity. Likewise, alternating changes of polarity operate in the bird while ascending or dropping, and maintenance of the same polarity while sailing at any given altitude.

First published in *The Theosophist*, Vol. III (11), August 1882, pp. 271-72. Excerpt below from *Blavatsky Collected Writings*, (COMMENT ON “THE MYSTERY OF LEVITATION”) IV pp. 167-69.

[The writer of the article, W.R. Frink, having been much interested in the accounts given in *The Theosophist* of the powers of the Hindu Yogis to assume at will a cataleptic condition, to project the astral, to walk upon the surface of water or levitate themselves, asks whether the flight of the birds and the swimming of the fishes is produced at will, as in the case of the Yogis. To this H.P. Blavatsky:] [168]

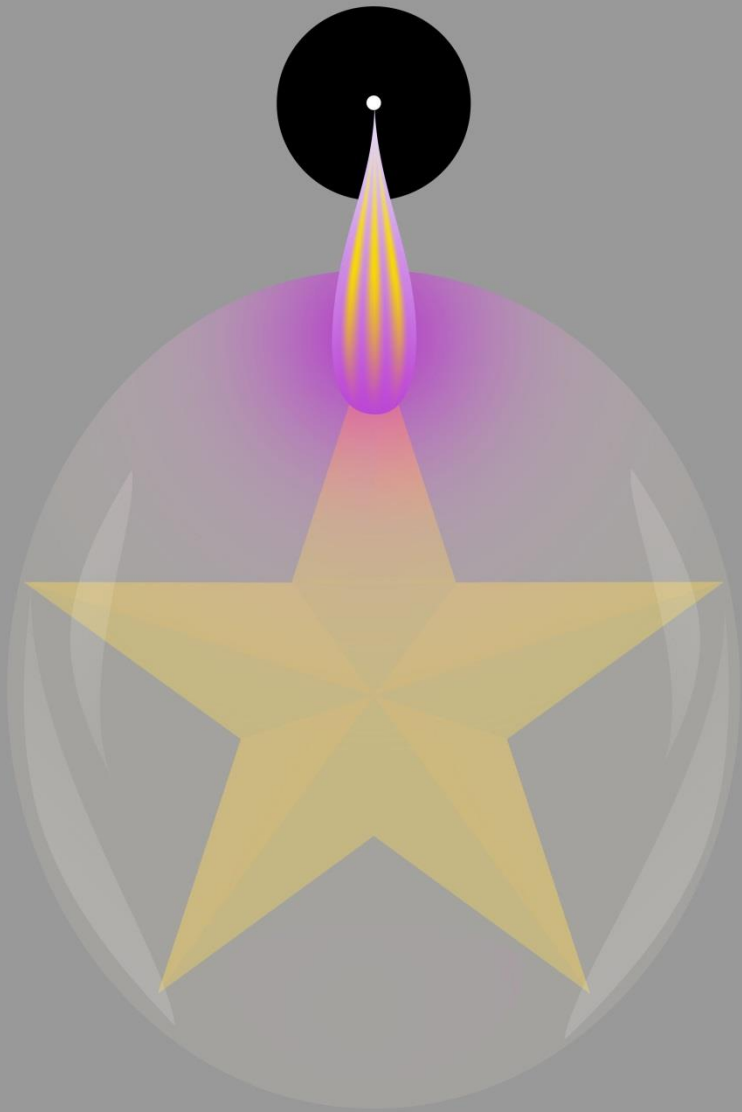
We would fain answer the friendly voice from the Mormon metropolis to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject; but they must be few indeed. Writes our correspondent:

If we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend.

And why not take up such a position? Whether by *instinct* or *will*, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man, or a bladder filled with air. But we are left as wise as ever when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition*. But man's inability to sink as rapidly and to such a depth, even though a most experienced diver — who *has* to sink himself by a stone — proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is “a change of polarity and of normal gravity,” not yet admissible by science. With birds and animals — as instinctive a mechanical action as any other they execute: with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will*, the same cause is made operative, and both produce an identical effect. There are [169] certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.



There now follow two illustrations from *The True Colours of Man*, 2015, our fifth Major Work. — ED. PHIL.



Aura of the Yogi in Trance



Aura of the Yogi in Samadhi



Celebrating the 140th Anniversary of the Theosophical Society
17 November 2015 | www.philaletheians.co.uk

A Master of Wisdom on the Sun being a gigantic ball of electromagnetic forces and the storehouse of Universal Life and Motion.

The head of a man in a strong ecstatic condition, when all the electricity of his system is centred around the brain, will represent (especially in darkness) a perfect simile of the Sun during such periods.

The further the emanation of the Sun shoots out, the more it loses in intensity until, gradually subsiding, it fades out. Hence the rayed shape of the outer corona, whose effulgence proceeds from the magnetic nature of matter and electric energy — and not at all from intensely hot particles, as asserted by some astronomers.

A.T. Barker (*Transc. & Comp.*), *The Mahatma Letters to A.P. Sinnett from the Mahatmas M. & K.H.* Received at Simla, October 1882. Excerpt below from Letter 23b, pp. 159-62 in 3rd Combined ed.; or 93b, pp. 319-21 in Chronological ed.

Question 9: *Is the sun's corona an atmosphere? of any known gases? and why does it assume the rayed shape always observed in eclipses?*

Call it a chromosphere or atmosphere, it can be called neither; for it is simply the magnetic and ever present aura of the sun, seen by astronomers *only* for a brief few moments during the eclipse, and by some of our chelas whenever they like — of course while in a certain induced state. A counterpart of what the astronomers call the red flames in the “corona” may be seen in Reichenbach’s crystals or in any other strongly magnetic body. The head of a man in a strong ecstatic condition, when all the electricity of his system is centred around the brain, will represent — especially in darkness — a perfect simile of the Sun during such periods. The first artist who drew the aureoles about the heads of his God and Saints was not inspired, but represented it on the authority of temple pictures and traditions of the sanctuary and the chambers of initiation where such phenomena took place. The closer to the head or to the aura-emitting body, the stronger and the more effulgent the emanation (due to hydrogen, science tells us, in the case of the flames); hence the irregular red flames around the Sun or the “*inner* corona.” The fact that these are not always present in equal quantity shows only the constant fluctuation of the magnetic matter and its energy, upon which also depend the variety and number of spots. During periods of magnetic inertia the spots disappear, or rather remain invisible. The further the emanation shoots out the more it loses in intensity, until gradually subsiding it fades out; hence the “outer corona,” its rayed shape being due entirely to the latter phenomenon whose effulgence proceeds from the magnetic nature of the matter and the electric energy and not at all from intensely hot particles, as asserted by some astronomers. All this is terribly unscientific, nevertheless a *fact*, to which I may add another by reminding you that the Sun we see is not at all the central planet of our little Universe, but only its veil or its *reflection*. Science has tremendous odds against studying that planet which luckily for us we have not; foremost of all — the constant tremors of our atmosphere which prevent them from judging correctly the little they do see. This impediment was never in the way of the ancient Chaldee and Egyptian astronomers; nor is it an obstacle to us, for we have means of arresting, or counter-

acting such tremors — acquainted as we are with all the *ākāśic* conditions. No more than the *rain* secret would this secret — supposing we do divulge it — be of any practical use to your men of Science unless they become Occultists and sacrifice long years to the acquirement of powers. Only fancy a Huxley or a Tyndall studying *Yog-vidyā!* Hence the many mistakes into which they fall and the conflicting hypotheses of your best authorities. For instance; the Sun is full of iron vapours — a fact that was demonstrated by the spectroscope, showing that the light of the corona consisted largely of a line in the green part of the spectrum, very nearly coinciding with an iron line. Yet Professors Young¹ and Lockyer² rejected that, under the witty pretext, if I remember, that if the corona were composed of minute particles like a dust cloud (and it is this that we call “magnetic matter”) these particles would

- Fall upon the sun’s body,
- Comets were known to pass through this vapour without any visible effect on them,
- Professor Young’s spectroscope showed that the coronal line was not identical with the iron one, etc.

Why they should call those objections “scientific” is more than we can tell.

- 1 The reason why the particles — since they call them so — *do not* fall upon the sun’s body is self-evident. There are forces co-existent with gravitation of which they know nothing, besides that other fact that there is no gravitation properly speaking, only attraction and repulsion.
- 2 How could comets be affected by the said passage since their “passing through” is simply an optical illusion; they could not pass within the area of attraction without being immediately annihilated by that force of which no *vril*³ can give an adequate idea, since there can be nothing on earth that could be compared with it. Passing as the comets do through a “reflection” no wonder that the said *vapour* has “no visible effect on these light bodies.”
- 3 The coronal line may not *seem* identical through the best “grating spectroscope,” nevertheless, the *corona* contains iron as well as other vapours. To tell you of what it does consist is idle, since I am unable to translate the words we use for it, and that no such matter exists (not in our planetary system, at any rate) — but in the sun. →

¹ [Charles Augustus Young, 1834–1908, one of the foremost solar spectroscopist astronomers in the United States. He observed solar eclipses and worked on spectroscopy of the Sun. He also observed a solar flare with a spectroscope on the 3rd August 1872, and noted that it coincided with a magnetic storm on Earth.]

² [Sir Joseph Norman Lockyer, 1836–1920, English scientist and astronomer. Along with the French scientist Pierre Janssen, he is credited with discovering the gas helium. Lockyer is also remembered for being the founder and first editor of the influential journal *Nature*.]

³ [Look up “Vril and Bovril,” in our Confusing Words Series. — ED. PHIL.]

The Sun being the heart and brain of our Universe, we might compare its bright spots with the blood corpuscles of that luminary, though some of them are as large as Europe.

The coronal changes have no effect upon the earth's climate, though the spots have. The Sun is neither a solid, nor a liquid, nor yet a gaseous globe. It is a gigantic ball of electromagnetic forces, the store-house of universal life and motion, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material to the end of the Maha-Yuga.¹

The fact is, that what you call the Sun is simply the reflection of the huge “store-house” of our System wherein ALL its forces are generated and preserved; the Sun being the heart and brain of our pigmy Universe, we might compare its *faculae*² — those millions of small, intensely brilliant bodies of which the Sun's surface away from the spots is made up — with the blood corpuscles of that luminary, though some of them as correctly conjectured by Science are as large as Europe. Those blood corpuscles are the electric and magnetic matter in its sixth and seventh state. What are those long white filaments twisted like so many ropes, of which the *penumbra*³ of the Sun is made up? What the central part that is seen like a huge flame ending in fiery spires, and the transparent clouds, or rather vapours formed of delicate threads of silvery light, that hangs over those flames — what — but magneto-electric aura — the *phlogiston*⁴ of the Sun? Science may go on speculating for ever, yet so long as she does not renounce two or three of her cardinal errors she will find herself groping for ever in the dark. Some of her greatest misconceptions are found in her limited notions on the law of gravitation; her denial that matter may be *imponderable*; her newly invented term “force” and the absurd and tacitly accepted idea that force is capable of existing *per se*, or of acting any more than life, *outside*, independent of, or in any other wise than *through* matter; in other words that *force is anything but matter* in one of her highest *states*, the last three on the ascending scale being denied because only science knows nothing of them; and her utter ignorance of the universal Proteus, its functions and importance in the economy of nature — magnetism and electricity. Tell Science that even in those days of the decline of the Roman Empire, when the tattooed Britisher used to offer to the Emperor Claudius his nazzur⁵ of “electron” in the shape of a string of amber beads — that even then there were yet men remaining aloof from the immoral masses, who knew more of electricity and

¹ [4,320,000 years]

² [Bright regions on the surface of the sun, linked to the subsequent appearance of sunspots in the same area.]

³ [Mid-17th century “modern” Latin, from *pæne* almost and *umbra* shadow. In a lunar eclipse the outer shadow, or penumbra, is a zone where the earth blocks a portion of the sun's rays.]

⁴ [Cf. Note by Boris de Zirkoff, in *Blavatsky Collected Writings*, Vol. IV, p. 218:

“This term is derived from the Greek *phlogistos*, burnt, inflammable, and *phlogizein*, to set on fire, to burn. It is a term used for the hypothetical principle of fire, or inflammability, regarded as a material substance. The term was proposed by Stahl, who, with J.J. Becher, advanced the *phlogiston theory*. According to them, every combustible substance is a compound of phlogiston, and the phenomena of combustion are due to the phlogiston leaving the other constituent behind. Similarly, metals are produced from their calces by the union of the latter with phlogiston. While abandoned now, the theory is not altogether without worth, and has occult implications.”]

⁵ [amulet]

magnetism than they, the men of science, do now, and science will laugh at you as bitterly as she now does over your kind dedication to me. Verily, when your astronomers, speaking of *sun-matter*, term those lights and flames “clouds of vapour” and “gases unknown to science” (rather!) chased by mighty whirlwinds and cyclones — whereas we know it to be simply magnetic matter in its usual state of activity — we feel inclined to smile at the expressions. Can one imagine the “Sun’s fires fed with *purely mineral matter*” — with meteorites highly charged with hydrogen giving the “Sun a far-reaching atmosphere of ignited gas”? We *know* that the *invisible* sun is composed of *that* which has neither name, nor can it be compared to anything known by your science — on earth; and that its “reflection” contains still less of anything like “gases,” mineral matter, or *fire*, though even we when treating of it in your civilized tongue are compelled to use such expressions as “vapour” and “magnetic matter.” To close the subject, the coronal changes have no effect upon the earth’s climate, though *spots* have — and Professor N. Lockyer is mostly wrong in his deductions.

The Sun is neither a *solid* nor a *liquid*, nor yet a gaseous globe; but a gigantic ball of electromagnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Mahā Yug*.¹



¹ [Excerpted from “The influence of geomagnetism on weather and man,” in our Masters Speak Series.
— ED. PHIL.]

William Quan Judge on the Spiritual Will.

Not my will, but Thine, be done.

First published in: *Subsidiary Papers* (No. A), Issued in the Western Division, September 1894, (EASTERN SCHOOL OF THEOSOPHY: SUGGESTIONS AND AIDS). Republished in: Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press, 2009-11 [4-vols.]. Vol. III, 2010; pp. 442-43.

The matter under this head is not secret, but at the same time, it being done for the sake of the School, it should be used only where proper and not be credited to the E.S.T.

This term is used to designate an action of the will which is more definitely spiritual than the ordinary action. The ordinary is:

- 1 That which causes automatic physical action, such as the heart-beat, blush, digestion, and so on,
- 2 The actions following on ordinary thought, desires, and wants,
- 3 That force of will which is developed by various forms of Yoga practice.

Anyone can — and all truly sincere members ought to — develop, to that extent which is possible for each, the spiritual will. They need not look anxiously or curiously for proofs that such development is attained, for in many cases they will not be able to know, with the lower brain mind, that the spiritual will is active. It is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline and experience; by sinking as much as possible, day by day, little by little, the mere personal self.

Hence self-discipline must be pursued. Mere mortifications, such as eating unaccustomed food or doing any other outer observance for the sake of what is hoped to be gained, will not bring out the spiritual will. The observances and practices must be mental and moral. They must be in the nature of an actual sacrifice of the personal self, which, acting as a mortification of the latter begins to loosen the hold of the lower and bring out the powers of the higher nature.

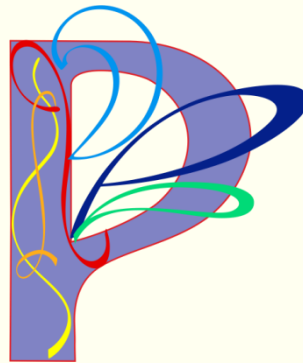
The very perfection of this sort of mortification is hardly possible in our present state, nor would it now be judicious. It consists in not doing that which one's personal self desires for itself. Such a method would, with the ordinary student lead to confusion, because he has not yet found out how to distinguish duty pure and simple from personal desires. But the essence of the practice, so far as it is possible, lies precisely in that regulation. That is, the personal self must be mortified, and it must begin with our relations to and with each other. As a real and valuable branch of Occultism this is not thought much of by the general mass, but it is essential. We see a great deal about getting rid of the personal self, but this method, which will lead to reducing

the lower self to its proper subjection to the Higher, is not followed. It will be easy to know when to do thus and when to refrain by always looking to see if what you are going to do is for purely your own sake and pleasure, or because it is a duty owed to others, either from natural law or from agreement. Let me illustrate!

You dislike to be interrupted. You have decided to sit down and write or read Theosophy or on some other useful subject. A person comes who perchance happens to be a bore in the ordinary sense, or who is not agreeable personally to you. First, you do not wish to have your fixed object laid aside, and, second, you dislike being bored. Both these are solely personal. In this case — unless of course some pressing duty to others requires you to go on — you should at once mortify the personal self by dropping the reading, writing, or whatever it is, and attend to the wants of the other person. Judgment of course must be used. But there will be every day and in all places opportunity after opportunity to pursue this practice. It is the giving up of yourself, and that is the only way through which a true White Adept is ever a possibility.

Little by little, then, especially if the Voice of Conscience is attended to, the “spiritual will” develops and works.

Its mode of action is that, asleep or awake, near or far, your true desires arising from the impulse of the Higher Self will be accomplished. For this phase of the will flyeth like light, cuts obstacles like a sharp sword. This is one of the occult meanings of the words of the Christian Scriptures, “Not my will but thine be done.”¹



¹ [Luke xxii, 42]

Will and Desires compared and contrasted.¹

Spiritual Will

Inner, subjective, unmanifested.

Controlled command.

Impersonal, abstract.

Focused higher mental, noetic, or spiritual process.

A within-without expansion of Universal Consciousness, exhibiting aspects of Itself to the perception of finite minds.

Motivated by universal interest.

Sacrifices Its Being for the benefit of All.

Co-operates with Nature so that the divine plan can be realised on earth.

Accomplishing divine works is White Magic.

The occultist thinks, wills, and acts impersonally for the common good.

Works selflessly for all, and loves all unconditionally.

Operates through self-induced and self-devised exertions.

Those who are intellectually and ethically fit might approach the Majesty of Truth and hear within the sanctuary of the heart the Voice of the Silence.

Materialistic Desires

Outer, objective, manifested.

Uncontrolled appeals, petitions, and supplications.

Personal, concrete.

Unfocused lower mental, psychic, or material process.

An external projection of expectations and desires to other individualised consciousnesses.

Motivated by self-interest.

Sacrifices others for personal benefit.

Co-operates with no-one (except with other lower natures, if expedient) and antagonises everyone in the pursuit of personal ends.

Pursuing one's own interests at others' expense is Black Magic.

The common man acts only if an outcome is likely to be of personal benefit. Otherwise, he shuns personal involvement at all costs but may enlist others to act on his behalf.

Always preoccupied with self and mundane objectives.

At best, he sits idly and prays; at worst he connives and colludes.

Wants, wishes, and vocalisations are not only useless: they are full of perils. What counts is heroic action, thoughtful, focused, and self-reliant.

¹ From a discussion held in Haskayne, 17th October 2006, contrasting mental with uttered prayer. – ED. PHIL.

Suggested reading for students.



On the soul of the spiritual man lit by its own light.

Insights to our divine ancestry and human nature may be gleaned from the following titles in the same series:

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- COMMON-MISCONCEPTIONS-OF-THEOSOPHICAL-DOCTRINES
- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN - DRAWING
- CONSTITUTION OF MAN - ESOTERIC
- CONSTITUTION OF MAN - OVERVIEW
- COSMOS AND DEITY IN MAN - DRAWING
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED
- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
- EMOTIONS' TRIUNE NATURE
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- REAL DREAMS ARE ACTIONS OF THE TRUE SELF
- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
- SEPTENARY IS THE CONSTITUTION OF MAN
- SIXTH SENSE IS REASON OVER INSTINCT
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS
- SPIRIT AND PERISPIRIT
- SPIRIT PHOTOGRAPHS ARE OBJECTIVE COPIES FROM SUBJECTIVE IMAGES
- SUBBA ROW ON KAMA-LOKA
- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
- SUBBA ROW ON THOUGHT TRANSFERENCE
- SYNESIUS CONCERNING DREAMS
- THE AQUILINE NOSE IS ROYAL AND NOBLE
- THE DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE IMAGE-MAKING POWER
- THE KARMIC EFFECTS OF INVASION, CIVILIZATION, AND VULGAR SPECULATION
- THE LIFE PRINCIPLE
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THEOSOPHICAL JEWELS - MAN, THE JEWEL OF THE UNIVERSE
- THEOSOPHICAL JEWELS - SEPTENARY ANTHROPOS
- THEOSOPHICAL JEWELS - THE CYCLE OF LIFE
- THEOSOPHICAL JEWELS - THE PATH OF ACTION
- THEOSOPHICAL JEWELS - THE PATH OF RENUNCIATION
- THEOSOPHICAL JEWELS - THE SUTRATMAN OF THE UPANISHADS
- THREE CUBITS OF THE EAR, FOUR OF THE STALK
- TIBETAN TEACHINGS ON AFTER-DEATH STATES
- TROUBLES FROM UNDISSOLVED EX-DOUBLES

**CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS**

- TWO SPIRITS UNITED IN THE ELYSIAN FIELDS
- WHEN INNER AND OUTER MAN ARE OFF-KILTER
- WHEN THE GREEN IS OVERCOME WITH AZURE
- WHEN THE SERPENT SLOUGHS OFF HIS SKIN
- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD
- WOE FOR THE LIVING DEAD





On atoms, vibrations, and colours.

- KOSMOS AND COSMOS
— *in our Confusing Words Series.*
- NOUS AUGOEIDES OF THE NEOPLATONISTS
— *in our Constitution of Man Series.*
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
— *in our Secret Doctrine's First Proposition Series.*
- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED,
THE GREAT BREATH OF THE ONE ELEMENT
- WHAT IS MATTER AND WHAT IS FORCE?
— *in our Secret Doctrine's Second Proposition Series.*
- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
— *in our Secret Doctrine's Third Proposition Series.*

On pure desire, of whom true love is born.

- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
— *in our Constitution of Man Series.*
- THAT PURE DESIRE, OF WHOM LOVE IS BORN
— *in our Higher Ethics and Devotion Series.*
- LÉVI ON THE POWER OF MIND, UNRUFFLED BY DESIRE
— *in our Living the Life Series.*
- WHEN THE MIND WILLS, MATTER OBEYS
— *in our Mystic Verse and Insights Series.*
- DESIRE PROPER IS BEING
— *in our Secret Doctrine's First Proposition Series.*

On true prayer versus vain prayer.

- TRUE PRAYER IS MENTAL UTTERANCE IN SECRET
— *in our Higher Ethics and Devotion Series.*
- THE PRAYER OF THE TRUE PHILOSOPHER IS HIS ADORATION
— *in our Living the Life Series.*
- ALEXANDER POPE'S UNIVERSAL PRAYER
- CHAITANYA'S DEVOTIONAL PRAYER
— *in our Mystic Verse and Insights Series.*

