

CHAPTER III

ISIS UNVEILED

IN THE VERY first paragraph from her pen in *Isis Unveiled* H.P.B. introduces the reader to the Eastern Adepts, with whom she was so closely associated and from whom she learnt their Wisdom:

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.¹

And on the next page she says:

When years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid.²

Writing about her own researches in ancient magic and modern spiritualism H. P. B. says:

No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon

¹ *Isis Unveiled*, Vol. I. p.v.

² *Ibid.*, p. vi.

many years' study of both ancient magic and its modern form, Spiritualism. The former, even now, when phenomena of the same nature have become so familiar to all, is commonly set down as clever jugglery. The latter, when overwhelming evidence precludes the possibility of truthfully declaring it charlatanry, is denominated an universal hallucination.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerisers and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.³

H. P. B. records the basic aims of the wonder-workers of all times :

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labour for the good of the race, forgetful of

³ *Ibid.*, pp. 42-43

mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending, were, with them, spontaneous impulses. Disclaiming the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows.⁴

The phenomena of natural magic to be witnessed in Siam, India, Egypt, and other Oriental countries, bear no relationship whatever to sleight of hand; the one being an absolute physical effect, due to the action of occult natural forces, the other, a mere deceptive result obtained by dexterous manipulations supplemented with confederacy.

The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character; the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors. This class has been represented in our time by two illustrious men, Du Potet and Regazzoni, whose wonderful powers were well attested in France and other countries. Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.⁵

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound

⁴ *Ibid.*, pp. 66-67.

⁵ *Ibid.*, pp. 128-129

and exhaustive knowledge of natural law—this *was* and *is* the basis of magic.⁶

On the subject of the projection of the astral body of a living person we are told:

In many cases of trance, artificially induced by mesmerization, it is also quite possible, even quite probable, that it is the "spirit" of the subject which acts under the guidance of the operator's will. But, if the medium remains conscious, and psycho-physical phenomena occur which indicate a directing intelligence, then, unless it be conceded that he is a "magician," and can project his double, physical exhaustion can signify nothing more than nervous prostration. The proof that he is the passive instrument of unseen entities controlling occult potencies, seems conclusive.⁷

Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be.⁸

To project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-*magician*.⁹

And the following is on the subject of precipitation:

We know that every exertion of will results in *force*, and that the manifestations of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will.¹⁰

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called although to their creator they are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will,

⁶ *Ibid.*, p. 244

⁷ *Ibid.*, p. 113

⁸ *Ibid.*, p. 476

⁹ *Ibid.*, p. 281

¹⁰ *Ibid.*, p. 61

and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.¹¹

The subject of WILL is graphically treated as follows:

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. *I will*, and my limbs obey. *I will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will*; for inorganic as well as organic matter possess a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *preexistent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the "principle of life"—the *akasa*? Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit—*i.e.*, *will*—are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction.¹²

By far the most important chapter on the subject of occultists and occultism and mediums and mediumism is given

¹¹ *Ibid.*, p. 62

¹² *Ibid.*, p. 144

as the last in volume II of *Isis Unveiled*. I quote exhaustively from this chapter from pages 587 to 597:

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

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

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

2nd. Nature is triune; there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

3rd. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

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

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

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumships. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

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

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering flight, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (as earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the

patient's astral being is either semi-paralysed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10th. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

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

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

There are two kinds of seership—that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin *fav-atma*, is the sentient soul, inseparable from our

physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*, the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *supersentient* soul. That state is known in India as the *Samâddi*; it is the highest condition of spirituality possible to man on earth. Fakirs try to obtain such a condition by holding their breath for hours together during their religious exercises, and call this practice *dam-sâdhna*. The Hindu terms *Pranayama*, *Patyahara*, and *Dharana*, all relate to different psychological states, and show how much more the Sanskrit, and even the modern Hindu language are adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms.

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

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

Ammonius Sakkas, the "God-taught," asserts that the only power which is directly opposed to soothsaying and looking into futurity is *memory*; and Olympiodorus calls it *phantasy*. "The phantasy," he says (in *Platonis Phaed.*), is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energize without the phantasy, we reply, that its perception of universals proves that it is able. It has perceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends it in its energies, just as a storm pursues him who sails on the sea."

A medium, moreover, needs either a foreign intelligence—whether it be spirit or living mesmerizer—to overpower his physical and mental parts, or some factitious means to induce trance. An adept, and even a simple fakir requires but a few minutes of "self-contemplation." The brazen columns of Solomon's temple; the golden bells and pomegranates of Aaron; the Jupiter Capitolinus of Augustus, hung around with harmonious bells; and the brazen bowls of the Mysteries when the Kora was called, were all intended for such artificial helps. So were the brazen bowls of Solomon hung round with a double row of 200 pomegranates, which served as clappers within the hollow columns. The priestesses of Northern Germany, under the guidance of hierophants, could never prophesy but amidst the roar of the tumultuous waters. Regarding fixedly the eddies formed on the rapid course of the river they *hypnotized* themselves. So we read of Joseph, Jacob's son, who sought for divine inspiration with his silver divining cup, which must have had a very bright bottom to it. The priestesses of Dodona placed themselves under the ancient oak of Zeus (the Pelasgian, not the Olympian god), and listened intently to the rustling of the sacred leaves, while others concentrated their attention on the soft murmur of the cold spring gushing from underneath its roots. But the adept has no need of any such extraneous aids—the simple exertion of his *will*-power is all-sufficient.

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

Some of these nobler Vedantic precepts on the soul and man's mystic powers, have recently been contributed to an English periodical by a Hindu scholar [Peary Chand Mittra]. "The *Sankhya*," he writes, "inculcates that the soul (*i.e.*, astral body) has the following powers: shrinking into a minute bulk to which everything is previous; enlarging to a gigantic body; assuming levity (rising along a sunbeam to the solar orb);

possessing an unlimited reach of organs, as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate; faculty of changing the course of nature; ability to accomplish every desire." Further, he gives their various appellations :

"The powers are called : 1, *Anima*; 2, *Mahima*; 3, *Laghima*; 4, *Garima*; 5, *Prapti*; 6, *Prakamya*; 7, *Vasitwa*; 8, *Isitwa*; or divine power. The fifth, predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and pre-supposes the absence of the above seven powers, as in this state the Yogi is full of God."

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

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

The greatest philosophers of antiquity found it neither unreasonable nor strange that "souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or announce future ones," as Ammonius tells us. Moreover, Lamprias and others held that if the *unembodied* spirits or souls could descend on earth and become guardians of mortal men, "We should not seek to deprive *those souls which are, still in the body* of that power by which the former know future events and are able to announce them. It is not probable," adds Lamprias, "that the soul gains a new power of prophecy after separation from the body, and which before it did not possess. We may rather conclude *that it possessed all these powers during its union with the body, although in a lesser perfection*. . . . For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has only appeared dim and obscured by vapors, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, *but has possessed it always*, though dimmed by connection with the earthly."

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

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. Among those who have written most intelligently upon the subject of these luminous hands, may be reckoned Dr. Francis Gerry Fairfield, author of *Ten Years among the Mediums*, an article from whose pen appears in the *Library Table* for July 19, 1877. A medium himself, he is yet a strong opponent of the spiritualistic theory. Discussing the subject of the "phantom-hand," he testifies that "this the writer has personally witnessed, under conditions of test provided by himself, in his own room, in full daylight, with the medium seated upon a sofa from six to eight feet

from the table hovering upon which the apparition (the hand) appeared. The application of the poles of a horse-shoe magnet to the hand caused it to waver perceptibly, and threw the medium into violent convulsions—pretty positive evidence that *the force concerned in the phenomenon was generated in his own nervous system.*"

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

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject. Dr. Fairfield is right in one position taken in his book, viz.: mediums are usually diseased, and in many if not more cases the children or near connections of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity; requires no "conditions," but will do his feats anywhere and

everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with iron will. But we have elsewhere shown that the medium and the adept are as opposed as the poles. We will only add here that the body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

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

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

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