

HEALTHY APPROACHES TO MEDICINE AND HEALING

Light, Being and Health

The sun gives life and radiance and everything, light and being and health, and it is the Most High in heaven.

The Secret Doctrine Dialogues:

H. P. Blavatsky's Talks with Students p. 446–446

H.P. Blavatsky

The Mysteries

They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public.

Isis Unveiled, i p. xxxvii

H.P. Blavatsky

Modern Medicine

Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature, developed by Mesmerism, or by American experiments on the brain — every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a “healing medium” will effect a cure!

Isis Unveiled, i p. 20

H.P. Blavatsky

An Indictment

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine.

Isis Unveiled, i p. 88

H.P. Blavatsky

Allopathic Medicine

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it.

Isis Unveiled, i p. 88

H.P. Blavatsky

The Life Principle

There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth!

In reality, even that which you call a dead man is more alive than ever. From one point of view, the distinguishing mark between what is called the organic and the inorganic is the function of nutrition, but if there were no nutrition how could those bodies which are called inorganic undergo change? Even crystals undergo a process of accretion, which for them answers the function of nutrition. In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!

Transactions of the Blavatsky Lodge, p.123–124

H.P. Blavatsky

The Tabernacle of the Soul

Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES. Sin and the MOON.” Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the “One Life” or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully.

The Secret Doctrine, i p. 248

H.P. Blavatsky

The Power of the Imagination

The power of the imagination upon our physical condition, even after we arrive at maturity, is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbidic potency greater than his pills and potions. He calls it the *vis medicatrix naturæ*, and his first endeavor is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease.

Isis Unveiled, i p. 88

H.P. Blavatsky

Imagination, Faith, Will

Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who pre-prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: “*Faith* must confirm the imagination, for faith establishes the *will*. . . Determined will is the beginning of all magical operations.... It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.” This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per Se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

“Hypnotism, And Its Relations to Other Modes of Fascination”

Lucifer, December, 1890

H. P. Blavatsky

On Hypnotism and Mesmerism

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism “there is an abyss.” That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting anæsthetized under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, “Solution du problème de la suggestion hypnotique.”¹ Thus he shows that while “in Magnetism (mesmerism) there occurs in the subject a great development of moral faculties”; that his thoughts and feelings “become loftier, and the senses acquire an abnormal acuteness”; in hypnotism, on the contrary, “the subject becomes a simple mirror.” It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, “seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject.” Again “In hypnotism instinct, i.e., the animal, reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism.” How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. “In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (un ange). In the other, it is his instincts which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism (Mesmerism) is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous.”

Years ago it was remarked: “It is the duty of the Academy and medical authorities to study Mesmerism (i.e., the occult sciences in its spirit) and to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.” He who uttered this great truth was “the voice speaking in the desert.” But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the magic effect of the human will on weaker wills, by deriding the existence of occult forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are no independent forces at all, not even psychic in their nature, but “connected with known physical laws” (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have

undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed “suggested” may fade out at the will of the operator, the active living germ artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the suggestion of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

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

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

Excerpt from “Black Magic in Science” *Lucifer*, June, 1890

H.P. Blavatsky

An Act of Kindness

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

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

“Hypnotism, And Its Relations to Other Modes of Fascination”
Lucifer, December, 1890

H. P. Blavatsky

Hatha and Raj Yoga

This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by “noisy” or uttered speech. This chapter of Anugîta explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather “Intelligences,” with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the “vital winds” or breath). The Brâhmana speaks in it “of the institution of the seven sacrificial Priests (Hotris). He says: “The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed”; and which “dwelling in a minute space (still) do not perceive each other” on this sensuous plane, none of them except mind. For mind says: “The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves.

The Secret Doctrine i, p. 95–96

H.P. Blavatsky

Equilibrium

To make a perfect man, he is to be: 1, perfect in physical form, as regards his organism and health; 2, perfect intellectually; 3, perfect spiritually. All these must be equilibrated. At any rate, he must have all these three schemes of evolution sufficiently represented to produce perfect equilibrium. An absolutely healthy man, full of vitality, but deficient in intellectual powers is an animal, as I say, not a man. A perfectly spiritual man with a sick limb and a weak body is not a man, but a spirit imprisoned, looking out of the window—an unfortunate spirit. A perfectly healthy and intellectual, well-developed man, without the corresponding spiritual consciousness, is (his intellect notwithstanding) an empty shell and nothing more. If one of these things is deficient there is no equilibrium, if all these three qualities are present so as to produce equilibrium, the man himself will be a perfect man on his particular plane—I mean.

Meaning by the latter, not the universal planes, but his own personal or individual plane of the septenary scale of perfection.

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H.P. Blavatsky

Help Nature and Work On With Her

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

The Voice of the Silence

H.P. Blavatsky