

H.P. Blavatsky on Healing:

H.P. Blavatsky Collected Writings VI p. 233-34 Result of faith

A ROMAN CATHOLIC SAINT AT GÔA

We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other “miracle-working” relics in the world.

“A monk of St. Anthony . . . ,” says Henricus Stephanus, “was shown by the Patriarch of Jerusalem various relics, among which was a bit of the finger of the Holy Ghost, as sound and entire as it had ever been; the snout of the Seraph that appeared to St. Francis; one of the nails of a Cherub; one of the ribs of the Verbum caro [factum, the Word made flesh]; habiliments of the holy Catholic Faith; some rays of the star that appeared to the three Kings of the East, and a phial of St. Michael’s sweat that exuded when he was fighting against the Devil”*

and up to this day there is a church in Italy where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work “miracles,” especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetishes should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say “I cured thee,” but he says: “Thy faith has made thee whole, go and sin no more.” Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mohammedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids. The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know how they act, we advise him to study theosophical books, and especially to read the lectures of Éliphas Lévi published monthly in the Journal of the Theosophical Society. The Theosophical Society is no secret society, she invites everybody to investigate her doctrines.

H. P. Blavatsky The Key to Theosophy pp. 4-5

The policy of the Theosophical Society

THEOSOPHIST. By doing that which we again try to do now. The Neo-Platonists were a large body, and belonged to various religious philosophies (3); so do our Theosophists. In those days, the Jew Aristobulus affirmed that the ethics of Aristotle represented the *esoteric* teachings of the Law of Moses; Philo Judaeus endeavoured to reconcile the *Pentateuch* with the Pythagorean and Platonic philosophy; and Josephus proved that the Essenes of Carmel were simply the copyists and followers of the Egyptian Therapeutae (the healers). So it is in our day. We can show the line of descent of every Christian religion, as of every, even the smallest, sect. The latter are the minor twigs or shoots grown on the larger branches; but shoots and branches spring from the same trunk — the WISDOM-RELIGION. To prove this was the aim

of Ammonius, who endeavoured to induce Gentiles and Christians, Jews and Idolaters, to lay aside their contentions and strifes, remembering only that they were all in possession of the same truth under various vestments, and were all the children of a common mother.(4) This is the aim of Theosophy likewise.

H. P. Blavatsky The Key to Theosophy pp. 23-24

What the modern Theosophical Society is not.

THEOSOPHIST. ...With the exception of a few healers — of that class which the Royal College of Physicians or Surgeons would call quacks — none have helped with their science Humanity, nor even a number of men of the same community. Where are the Chaldees of old, those who wrought marvellous cures, "not by charms but by simples"? Where is an Apollonius of Tyana, who healed the sick and raised the dead under any climate and circumstances? We know some *specialists* of the former class in Europe, but none of the latter — except in Asia, where the secret of the Yogi, "to live in death," is still preserved.

ENQUIRER. Is the production of such healing adepts the aim of Theosophy?

THEOSOPHIST. Its aims are several; but the most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends, for the gratification of one's personal ambition, pride, or vanity, that one can ever reach the true goal: that of helping suffering mankind. Nor is it by studying one single branch of the esoteric philosophy that a man becomes an Occultist, but by studying, if not mastering, them all.