

adelma von vay

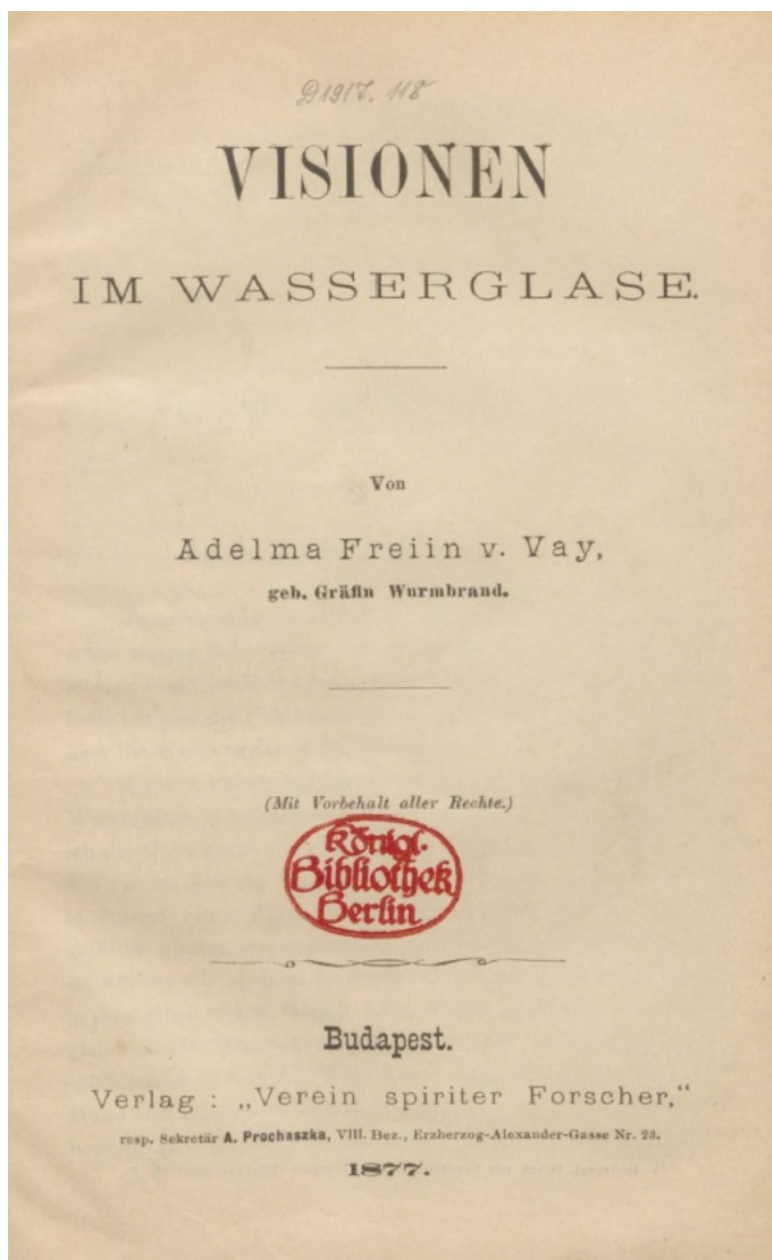


Adelma von Vay

VISIONEN IN WASSERGLASE

Budapest, Verlag Verein Spiriter Forscher, 1877

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvirniku



Vorwort der Herausgeberin.

An die geehrten Leser!

In meinem Buche »Studien über die Geisterwelt« habe ich schon meines Schauens im Wasserglase erwähnt. Für diejenigen meiner Leser, welche das erwähnte Buch nicht gelesen haben, lasse ich hier die Erklärung dieses Schauens aus den »Studien über die Geisterwelt« Seite 85 folgen:

Unsere »geistigen Leiter« riethen mir, das Schauen im Wasserglase zu versuchen. Sie eröffneten mir eines Tages, dass ich die (iahe hätte, Geister zu sehen, ohne somnambül zu werden; es ist dies ein Hellsehen. Sie sagten, das Schauen müsste in irgend einer Form geschehen; ich solle ein mit Wasser gefülltes glattes, ungeschliffenes Glas nehmen und hineinschauen, sie würden mir alsdann fluidische Bilder, geistige Darstellungen in demselben zeigen. Gleich beim ersten Versuche sah ich sogleich allerlei Gegenstände im Wasserglase; das Erste, was ich sah, waren Bläschen, Wölkchen, dann eine Eisenbahn, ein Hund und menschenähnliche Formen. Es war mir Anfangs, als bewegte sich das Wasser; nach und nach tauchten die Bilder am Rande des Wasserglases auf. Ich liebe es, wenn das Lampenlicht hineinfällt, ich schaue nur Abends, nie bei Tag und muss mich dazu disponirt fühlen durch eine Sehnsucht nach dem Schauen, durch einen Drang dazu, welcher jedoch erst nach einiger Zeit und Übung sich einstellte, ganz wie beim mediumem Schreiben. Ich bin dabei in normalem Zustande, d. h. bei vollem Bewusstsein dessen, was ich sehe, spreche und was Andere sprechen oder thun. Der Wunsch und Wille Anderer, dies oder jenes Bild zu sehen, hat durchaus keinen Einfluss auf mich. Ich empfinde das Geschaute immer lebhaft mit, durch Freude oder »Schmerz, durch Trauer oder Heiterkeit, durch Wohlbehagen oder Missbehagen, durch Seligkeit oder durch Eckel und Aerger. Der Anblick höherer, reiner Heister entzückt, beseligt mich, wohingegen der Anblick niederer, unreiner Geister mich ärgerlich stimmt und tiefes Mitleid erweckt. Der Anblick kranker Personen lässt mich ihre Leiden stets mitfühlen. Ja, ich nehme sogar Gerüche, Wärme und Kälte wahr. Wenn sich das eine Mal mein Auge mit Thränen füllt, so muss ich andere Male wieder über die Bilder, die ich sehe, herzlich lachen. Oft entwickeln mir die Bilder das eine aus dem ändern, manche bleiben lange, vereinzelt am selben Fleck stehen, andere wieder verschwinden augenblicklich. Oft erscheinen mir die Bilder viel grösser, als es eigentlich die Fläche des Glases erlaubt. Diese Darstellungen erscheinen wie Photographien, dann wieder in Farben, oder wie glänzende Licht- oder Wolkenbilder. Lichtblau, gelb, goldig, röthlich, lila, grau, grün sind die Farben, die ich sehe. Indem ich ins Wasserglas schaue, diktire ich das Gesehene meinem Gatten. Baron Engen V. Vay, der es niederschreibt, und ich erläutere es dann medianimisch durch meine Leiter.

Adelma Vay.

Erklärung unserer geistigen Leiter Klier dieses Schauen. »Das Schauen oder die Sehergabe ist so alt als die Menschheit und erscheint bei allen Völkern der Vorzeit, bei vielen Medien der Jetztzeit, in allen Schichten der Gesellschaft. Diese Gabe ist aber wissenschaftlich noch gar nicht studirt und ergründet worden. Das Schauen oder geistige Sehen ist sehr verschieden. Einige sehen diese geistigen Bilder im Raume, Andere in den Flammen des Feuers, Andere auf Tüchern, Andere im Wasserglas, in Kristallen, Kugeln etc. Um diese geistigen Dinge schauen zu können, ist es nothwendig, dass der menschliche Geist sich von Etwas fesseln, concentriren lasse, d. h. er muss seine Aufmerksamkeit auf irgend Etwas leiten; Gehirn und Auge dürfen nicht zerstreut sein; es ist dies ein Sichhingeben dem innersten Geistesleben, ein positives Ausüben der geistigen Sinne, de selbstbewusster der Mensch dabei ist, desto klarer, positiver ist das geistige Schauen, In jedem Menschen liegen Befähigung und Sinne zur Entwicklung dieser geistigen Gaben, es ist dies eine Befähigung, die, wie alle Mediumschaften, gar nichts zu thun haben mit dem Willen des Mediums; ja, das Medium wird sehr oft gar nicht einmal das sehen können, was es sehen möchte, denn hier geschieht der Wille der Geister, die dem Medium die Bilder bereiten und zeigen. Wir bereiten diese fluidischen Darstellungen durch das Gesetz der Abspiegelungen (des Reflexes), durch Luft- und Licht-Eindrücke. Wenn eure Kunst der Licht-Bilder und Abdrücke vervollkommenet werden wird, so wird das sehende Medium diese fluidischen Darstellungen mittelst Vergrößerungs-Gläser und Spiegel photographisch wiedergeben.«

Maria.

Indem ich nun diesen kleinen Auszug aus den »Studien« machte, schreite ich zur Aufzählung einiger frappanten Bilder, für deren Wahrheit ich mit meiner Person büрге; ich gehe dabei einfach und den Erlebnissen getreu zu Werke und schreite mir auf ausdrücklichen Wunsch meiner treuen geistigen Leiter zur Veröffentlichung dieser Thatsachen. Es wäre mir persönlich gewiss angenehmer, sie still für unseren Kreis von Freunden zu behalten, dies würde der zurückgezogenen weiblichen Natur zusagender sein.

Ich bitte meine geehrten Leser um Nachsicht. Mögen sie dessen eingedenk sein, dass die folgenden Zeilen mediumer Natur sind, und dass das Werkzeug einer höheren Macht, einer höheren Weisheit — der Allliebe, zu folgen glaubt, indem es damit in die Öffentlichkeit tritt. Es thut oft weh, wenn man sein Theuerstes, Liebstes verkannt, missachtet, oder gar beschmutzt sieht; da aber diese Gaben eben nur halb mein Eigen-thun«, mehr eine geborgte Fähigkeit sind, glaube ich Denen folgen zu müssen, die weit über meiner eigenen Vernunft und meiner Verstandesfähigkeit stehen.

Adelma Vay.

C. W. Röhner

HYDRO-MAGNETIC VISIONS

Review: Visionen im Wasserglase
Harbinger of Light, November 1 1877, pp. 1304-1305

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

The extraordinary facilities of mental and physical communication and intercourse, gradually brought about in modern times between the inhabitants of the most distant regions of the globe by a comprehensive and almost perfect system of navigation, telegraphy and complete postal arrangements, appear to the philosophical observer and student of contemporary history scarcely less wonderful than the lately re-discovered method of communicating with the inhabitants not only of the planets of our solar system, but also those of the spiritual spheres. An interesting instance, illustrative of the above observation, was furnished to me only a few days ago in a pamphlet, sent to me for perusal by my friend and brother, Mr. W. H. Terry, of Melbourne. The accomplished writer of this *brochure* is the celebrated Baroness Adelpa de Vay, a lady compatriot of mine, whom it is not at all impossible or improbable I have met more than twenty years ago in the streets and theatres, of Vienna, only to meet her again, this time spiritually, at the antipodes. Length of distance, both spiritual and temporal, difference of nationality and language, difference of political institutions, habits, customs and interests, which at one time formed almost insurmountable barriers to the mutual approximation of the members of our race, act no longer as arduous difficulties and impediments to a rapid exchange of ideas between the various branches of the human family all over the world. There can be little doubt that these modern facilities of intercourse, principally based upon the antecedent high development of the physical sciences, especially magnetism, electricity, chemistry, &c., &c., were also indirectly the means of bringing about and facilitating a proper understanding and appreciation of the most glorious of all the discoveries of the nineteenth century, viz., celestial telegraphy, and daily postal intercourse with the spirits of the spheres. Without the previous aid of these semi-spiritual sciences it would have been almost impossible, even for the best minds (except minds endowed with the intuitive faculties of a Plato), to comprehend the very A, B, C of modern Spiritualism; for even now eminent men of science, and renowned scholars seem to be unable, with all these scientific aids and powerful levers at their disposal, to grasp and realise the importance of the far-reaching facts of the spiritual science and philosophy.

We must now, though very reluctantly, take leave of these interesting preliminary reflections, which were called up by the above mentioned happy exchange of inter-polar currents of intellectual and spiritual companionship, and proceed to our self-imposed task, a real labour of love, of bringing under the notice of your readers a host of interesting facts, contained in a little work by the distinguished medium in question, the title of which, "Visionen im Wasserglase," I have taken the liberty of translating somewhat liberally as "Hydro-magnetic Visions." Every student of the absorbing literature of modern Spiritualism must be familiar with a highly interesting and well-written book, published some four years ago in Paris by the famous hydro-magnetic medium, Mdme. Antionette Bourdin, under the title of "La Mediumnité au verre d'eau," or "Mediumship by means of a glass of water." In the preface to that work, the spirit of which is almost identical with that of the pamphlet now under conside-

ration, Madame Bourdin, whose alleged control and guardian spirit is Goethe, states that the glass of water is used only as a point of concentration upon which the medium places her foot, as upon a spring-board to leap, so to speak, across the barrier of the flesh; that in the glass itself nothing is produced, except the magnetic action and influence which the spirits project into it to assist the medium in the enfranchisement of her spirit from the gross carnal bonds of her physical organism. Whilst in this state the medium is semi-conscious, but the seeing of things spiritual predominates over the material sight; in fact, in this phenomenon we have to deal with what is popularly designated as “second sight” (double vue), and the spirits of both worlds appear to Madame Bourdin’s astonished gaze; she lives in two world’s simultaneously; she can converse, see and hear, in two directions once; she does not sleep, on the contrary, it seems to her as if her intellectual faculties were quickened, and far more acute than in her normal condition; indeed, her state at this time resembles more the state of an anticipated resurrection from death than anything else we could compare it to.

The explanation of the visions of Adelina de Vay, as given by her own controls, is as follows: — “The faculty of the seer is as old as man himself, and traces of it are found among all the nations of antiquity, among many mediums of our time, and in all strata of human society. This faculty, however, has not yet been scientifically investigated and studied. The manner of spiritual sight differs in the different mediums. Some mediums see the spiritual tableaux in space, others see them in the flames of the fire, some in the water, others in crystals and globes, &c. In order to be able to see these spiritual things, it is necessary to fetter the human mind, and concentrate it upon some external object (probably with a view of fatiguing or altogether extinguishing the function of the physical apparatus of sight, which may easily be accomplished by fixedly gazing upon a shining or brilliant surface, which dazzles the eye; the brain and eye must be completely absorbed, the mind must retire into the innermost chambers of its spiritual laboratory, and devote itself to the exclusive employment of the internal senses. A high degree of simultaneous self-consciousness of the medium is productive of the clearest, most positive, and most reliable visions (Adelma de Vay seems to differ in this respect from Madame Bourdin.) Every human being possesses the requisite conditions for the development of this gift, which we may mention, *en passant*, is perfectly independent from the will of the medium, for it is the will of the spirits which is at work in the preparation and exhibition of the pictures seen, and not that of the medium, which latter is generally unable to see what it would most desire to see. We spirits produce these fluidic panoramas on the principle of the mirror (Fata Morgana!) by means of aërial and luminous impressions and reflexes. When your art of photography has reached its perfection, the seeing medium will be able to reproduce these fluidic images photographically with the aid of magnifying glasses and mirrors.”

I shall now proceed to give the readers of the *Harbinger of Light* a succinct idea of the content of the *brochure* itself. It is divided into two parts, the first of which consists of a detailed account of the visions proper of the medium. The visions, eighty-eight in number, are again subdivided into (1) the symbolical and other images seen, (2) their explanation and purport given by the controls, and (3) their fulfilment in the words of the author. These visions deal with a variety of subjects of every day life; the most interesting ones are like those to be found in Denton’s “The Soul of Things,” and belong to the comprehensive department of psychometrical science, which at no very distant date will supersede much of our present analytical chemistry and celestial physics. In order to give the road or a correct idea of the nature of these visions I shall give an illustrative example. *Fifty-eighth Vision*, 23rd July, 1874: “On this day I had a most peculiar vision, which I intend transcribing here, as it forms, according to my opinion,

a highly interesting study. A richly attired negro presents himself, a white turban decorates his head. A 'Christus Head' appears in a triangular frame of gold. A beautiful peacock comes next. Strange looking cloudy spirits, dressed in long flowing robes, enter now upon the visionary stage! Suddenly a storm arises, the water in the glass becomes troubled and agitated. India rubber galoshes. A number of church bells."

"Explanation: The negro and the 'Christus Head' (the controls of the medium are now speaking) indicate a great kingdom in the interior of Africa, of which we intended to give you an account long ago. This vast kingdom lies far beyond the salt lakes, and is inhabited by original Christians. This country is well cultivated, shut in on all sides by impenetrable forests, swamps, and high mountain chains, and is moreover guarded against intruders by a long string of lakes. At a period not very distant from the present time people will discover this country without the slightest doubt; its inhabitants, however, possess no knowledge whatever of the rest of the world. This tribe of negroes are original Christians, as we have already mentioned, the religion of Christ having been transplanted there by an apostle, and exists there now in its primitive purity. The cloudy spirits signify plenty of rain and storms. The galoshes indicate a journey which you shortly intend making; the church bells presage a conflagration in a town well-known to you."

"Fulfilment: Concerning my vision about the interior of Africa, I entreat those mediums who have received similar communications on the same subject (my guide Buddha tells me there are such mediums) to compare their communications with mine. Shortly after the date of this vision I read in the papers of great floods, storms, earthquakes, as also of a great fire in Kaschan. Our journey occurred in September, 1874."

Here ends the account of this certainly very strange vision, the strangest thing in it being the absolute silence of the spirit guides anent the longitude and latitude of this terra incognita of original Christians, from all appearances a real happy valley *a la* Rasselas. What a magnificent test it would have been had the spirits told us that this vast kingdom was situated, say 6° N.L. and 20° E. L., so that some future Livingstone, Stanley or Cameron could have verified the statement afterwards by its actual discovery. A successful hit like this would impress our somewhat hard-headed men of science far more than whole volumes of accounts and records of the most wonderful materialisation—seances. Why do we not get such tests as these? Again, it is against all historical analogy to expect that, in a world of ceaseless changes like ours, any religions sect should have been able to preserve its original doctrines in a perfect state of unaltered purity for nearly two thousand years, as these African negroes are supposed to have done. The Jews themselves, the most stiff-necked and tenacious of all races of men, would thus be surpassed by this last chosen sable race. The guides of our medium evidently look upon Christianity as a finality, and seem to regard it, in harmony with many pious spirits in our material sphere, as the non plus ultra of all possible religions, which it is impossible either to supersede or improve upon. Unfortunately for ourselves we are unable to tell what ancient or *original* Christianity was, having so inadequate data to go upon, but if modern Christianity is a criterion to go by, that is bad enough, God knows, to make good men look forward for something better in lieu of it. I, for one, would not object to be converted to original Christianity even by negroes, provided their Christianity were the genuine article, the lost ring of Boccaccio's legend, and not a counterfeit. And then again, what is the name of the apostle who inoculated these highly favored negroes with the Divine blood of Christ? Was Phillip their missionary? If so, why not say so, if the spirits can prove it by satisfactory evidence? But enough

of such doubtings and questionings for the present; for after all it is quite possible that the ways of the spirits of Adelma de Vay are not like our ways; but nevertheless we cannot refrain from giving expression to our opinions and convictions, and do it on the recognised principle of trying all things and sticking to the best.

We come now to the second part of the pamphlet, which treats principally about the nature and powers of the elementary spirits, the cautious study of which is highly recommended to our men of science by the author, as careful researches in this direction are bound to lead to important discoveries, especially in physics, astronomy, meteorology, hygiene, spirit-photography and materialisation, &c. These elementary spirits are divided into four classes, namely—spirits of the light, spirits of the air, spirits of the water, and spirits of the earth. It would carry us too far, however, to enter here into a detailed account of all the various properties and singular characteristics of this legion of elementary spirits, and it must suffice to state in general terms that the doctrines laid down in this pamphlet with respect to the “*elementaries*” are analogous to those promulgated by French and German occultists and students of magic, and latterly also advocated by the American school of theosophists, under the leadership of Colonel Olcott. It is unnecessary, perhaps, to tell your readers that Adelma de Vay is one of the most distinguished disciples of the late Allen Kardec, and as such belongs to that able school of reincarnationists whose doctrines still continue to be so unpalatable and indigestible to the ordinary common-sense English spiritualists. But have we not been told that “there was war in heaven?”—Why, then, should we be astonished about the war of opinions of the terrestrial spirits? Those who are advanced enough to know that the progress of the human race is principally based upon the proper working out of violent contrasts, will be content with the results at present attained, and work for higher ones with the progressive ardour of “Excelsior.” In the meantime, then, let us agree to differ until we are in possession of fuller and more positive knowledge. And now, I say to my sister in spirit,

ADDIO, MIA CARA COMPATRIOTA.

The Reviewer

“VISIONEN IN WASSERGLASE”*Banner of Light*, September 22 1877

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

We have received from Baroness Adelmá von Vay, of Gonobitz, Austria, a copy of a work of some hundred pages, printed in the German tongue, in which a marked and novel phase of her mediumship is practically set forth to the reading world. In her preface this talented writer and worthy lady presents the object of the *brochure* as follows:

“In my book, ‘Studies of the Spirit-World,’ I have mentioned my visions witnessed in a glass of water. For the benefit of the reader who has not perused that work, I here present the following explanation of those visions from the ‘Studies,’ page 85: *—.

“Our spirit guides advised me to make the attempt to see visions in a glass of water. They disclosed to me one day that I possessed the gift of being able to see spirits without becoming somnambulist; that I was clairvoyant. They said the visions should take place in this way: I was to fill a smooth, unpolished glass with water, and look therein, and they would then produce spiritual representations in the same. Upon making the trial, I immediately saw all kinds of objects in the water. I first perceived bubbles and small clouds, then a railroad, a dog, and then forms resembling human beings. At first the water seemed to be agitated; by degrees the pictures appeared at the brim of the glass. I perceive these visions only in the evening, never by day, and I must feel disposed thereto through an earnest desire for the same. I am in a normal condition — *i.e.*, in full consciousness of what I observe and say, and what others say or do. The desire of others to see this or that picture has absolutely no influence upon me. I am always quickly sensible of the presentation through joy or pain, through mourning or serenity, through comfort or discomfort, through bliss or vexation.

The view of a high, pure spirit delights me, while on the contrary that of a low, impure one inspires deep compassion. The view of sick persons always causes me to feel their sufferings. I also sense smell, and receive the impression of heat and cold. If at times my eyes fill with tears, I am obliged at other times to laugh heartily over the scenes which I perceive. These pictures are often developed one from the other; many remain a long time in the same place, others again disappear instantaneously. They often appear to be much larger than the surface of the glass would seem to permit. These presentations sometimes appear like photographs then again in colors, or like brilliant light or cloud-pictures. Light blue, yellow, golden, red, lily, gray and green are the colors which I see. As I perceive the visions in the water I dictate the view to my husband, Baron Eugene von Vay, who transcribes it, and it is then explained by my guides.

ADELMA VAY.”

The first part of the work relates specially to these visions, while the second treats of what may be denominated the elementaries of the earth, the air, fire and water. As a specimen of the peculiar and prophetic character of the visions perceived by the Baroness, we cite the following, together with its fulfillment, concerning the coming to Austria of Miss Lottie Fowler, the American test medium, then in Great Britain, but now at Saratoga", N. Y., etc.:

“LXXX. April 29th 1875.

Vision of the Medium in the Glass of Water: Count B. in a black cloud. A lady sits in a dark cabinet. A figure near her plays the flute; another, a bluish spirit, surrounded by a brilliant light, holds a staff in her hand. An Indian with a plume of feathers on the head. I and my husband, Cousin Gundacker, his wife, and the stranger lady seated around a table.

Interpretation of the Vision by the Spirits through the Medium: Case of mourning in Count B.'s family. The lady is a medium from England, through whom you and your relatives will receive physical manifestations.

Fulfillment of the Vision through Facts: May 2nd Count B.'s mother-in-law died in Vienna. In June Miss Lottie Fowler (who until this time was only clairvoyant) visited us; but here a most astonishing physical mediumship was developed through an Indian spirit, Pinkie, the flute and other instruments being played upon, while the medium was secured in a sack. The bluish spirit which I saw was the medium's guide, Annie. We often sat with our relatives at the table awaiting manifestations. (Thus that which at tile time of the vision seemed enveloped in obscurity, the spirits already saw in anticipation.)”

A recent number of *Human Nature* (London, Eng.) devotes several pages to a consideration of German works on Spiritualism, in the course of which it refers pleasantly to *Psychische Studien*, the Leipzig monthly, cites the works of the Baroness von Vay, “Geist, Kraft, Stoff,” *i.e.*, Spirit, Force, Matter (published in 1870), and “Studien über die Geisterwelt” (published in 1874), and says:

“The most notable evidences of mediumship in Southern Germany, or the Empire of Joseph, that have reached us, are the works of the Baroness Adelpa von Vay. From personal experiences which Miss Lottie Fowler communicated to us after her visit to this lady, it is evident that the family is highly mediumistic, and that the locality has been the scene of spiritual phenomena for many generations.”

Our readers, especially the younger portion, have reason to entertain a lasting memory of this gifted Austrian lady, because of the fine series of “Andersen” sketches given through her mediumship, and translated for our columns by Dr. G. Bloede, of Brooklyn, N. Y. It is evident that in every department of the work to which her attention is called, Baroness von Vay does good and thorough service to the truth which she has so enthusiastically espoused.

The Reviewer

ON “DOUBLES”

The Medium and Daybreak, September 3 1880, p. 571
(Translated from *Visionen im Wasserglase* by Caroline Corner)

Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

The Apparition of “doubles” being at present so frequently discussed in spiritualistic circles, we will now give you our opinion on the subject.

Whenever a spirit is being incarnated on earth, and born as man, a so-called guardian-spirit becomes incarnated with him. The human spirit, born as a child, is incarnated corporeally, and his I guardian-spirit spiritually (or nerve-aurically), taking a perfectly similar form, thus becoming the “double” or twin-brother of the former. In this manner then, every man has tied to himself inseparably a living nerve-auric image of himself, a guardian-spirit or “double” which stands spiritually higher than man whom he has to accompany, to guide, and to warn by means of that fluidic tie already mentioned.

In the history of the saints you will find that their “doubles” often performed their work while they themselves were praying in ecstasy. St. Isidor, for instance, a ploughman, while praying in the field fell into an ecstasy from which he awoke but after many hours, and lo! his work was being continued by an angel whom he saw standing near his oxen, and in whom he recognised his own guiding, protecting, and supplementary spirit or “double.”

Of such tales there is a great number. Many men can see themselves, *i.e.*, they see and can converse with their double! Cagliostro, magnetisers, mediums, and even other people without any magnetic gifts have been seen to appear at different places at the same time while they were quietly at home. Such phenomena are the result of the magical attraction of certain spirits who adopt, and represent, or personate correctly the image and form of the respective men.

People of strong magnetic, attractive power, and acquainted with the laws of magic, can attract and surround themselves with several spirits, and thus create as many nerve-auric selfs whom they can send on missions wherever they like to. But this requires a profound knowledge of magical powers. In this way are obtained the photographs of spirits still incarnate on earth — through your “doubles” or double-spirits.

All spirits, even those high in the realm of spirits, have their guardian-spirits or “doubles,” superior to themselves, and capable of assuming their form, language, and character, and enabling them thus to manifest through hundreds of different mediums and at hundreds of different places at the same time. But though the fundamental principle in all these manifestations of a spirit is the same, so may yet some differences occur in word and style, because of the intermixture into these of the individuality of each double, or personating representative of the original spirit. In this way you could cause *your* “double” to appear before yourself, and to allow of moulds being taken. By studying this subject seriously you could on certain days make spiritual rendezvous with your “doubles.” Now it often hap-

pens that the incarnate spirit wants to undertake a wandering, in which case he is being replaced in his body by his “double” whose nerve-auric integument he takes to wander in.

You live a double life in double effects — two spirits living apparently as one; but the clairvoyant eye sees clearly both of them. The double-spirit descends to earth with his protégé, and the fluidic tie which intimately connects the two is not torn till after death, and in some cases not even then.

Every man, every incarnate being is a sun, collecting around himself planets, *i.e.*, souls. We will therefore call the incarnation of a spirit a “spiral-motion of a solar circle.” The spirit or sun brings with him into life his double spirit who can never be separated from him, and as he himself is incarnated human — earthly, so is it his double, so to speak, fluidic — soulically, becoming thus a second self, an essence of his own being. This dual spirit disappears at the death of man from the earth, and having there fulfilled his mission, ascends to higher spheres.

Every man is further accompanied by a sun-spirit; a great guide of considerable groups of men and spirits; thus a sun-spirit has many men under his guidance, those men being related spirits.

Every man has further a protecting, familiar spirit in his surroundings, as well as lastly, four elementary spirits to accompany him in his earth-life.

Consequently man stands under the providence and protection of:

1. A sun-spirit, the dispenser of the astral-light;
2. His double, a planetary spirit;
3. A familiar spirit, a related spirit from the earth-atmosphere; and
4. Four elementary spirits.

When a high spirit becomes incarnated, high spirits will associate with him while low elements only will unite at the incarnation of a low spirit, — hence the origin of spiritual and physical mediumship. “Buddha.”