



adelma von vay



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THE DOCTRINE OF ANNIHILATION - PERSONAL EXPERIENCES IN MEDIUMSHIP

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Prispevki k odkrivanju zgodovine ezoteričnih tradicij - v izvorniku

HAVING read Mrs. Blavatsky's deeply interesting work, *Isis Unveiled*, I desire to make a few remarks upon it. In many things Mrs. Blavatsky has my earnest admiration and warm sympathy; but I cannot say I agree with her in all she has written, and the doctrine of the annihilation of all bad men's souls is especially repugnant to me. My spirit-guides have never told me anything which corroborates the truth of this, as I consider, most dangerous doctrine.

If annihilated, where would be the punishment of sin? Annihilation is no punishment to a murderer or one laden with a bad conscience; it is rather a solace and benefit. What a charm it must be to lose all consciousness when conscience is bad! No. This doctrine would rather encourage men who had once fallen, to further crime, than help them to raise themselves to a better state: and I repeat I think it a most dangerous doctrine. I have had communication with several spirits who in their earth-life were murderers. They came to me begging for prayers, and after a time praying *with* me. They told me how horrible were the pangs of a bad conscience; how their bad deeds were, in a spiritual sense, "written down" before them, and never could be blotted out but by repentance and penance. They said to me — "Oh! if we only could be killed — annihilated! If our individuality could but die! — but it *cannot*." The Soul once born of man must and will live eternally, be he a Messiah or a Pariah. This doctrine of annihilation would be worse than that of eternal hell, for so long as a soul still lives there is some hope of rescue; but if it be annihilated it is lost for ever: there is no hope — no rescue. Again, there is no justice in this doctrine, for it takes away from us all responsibility for sin. Thus, to the Materialist it is a welcome dogma, for he would be glad to lose the responsibility of his sins. To such I would say — No one — not even the basest man — can be annihilated. Every man is responsible for all his deeds; and after death must give a good reckoning for them. He will see his life before him: he will have to work and to suffer; and conscience will be the spur to urge him onward. That very many sinful spirits are at work in nature, doing penance as elementaries, has often been told to us. They are spirits trying to amend, and placed as workers in the elements for their purification or as a punishment. Between these spirits and the elementals of Mrs. Blavatsky there is a great distinction; for while our elementaries are spirits doing penance for past sin, and preparing themselves for a better state of

existence, her elementals are souls which have already lost their spirits, and will themselves, in process of time, become annihilated. I do not believe that soul and spirit, once united, can ever be separated. All men are God's children, and each of us, being responsible for all his actions, will live after death in a higher or lower sphere according to his deserts. Not one soul will be lost, but each and every one must, whether he will or no, live, work, and suffer, purifying and ennobling himself — a living witness to the power of the Almighty God, who, having once erected a human soul, will never let it sink into void and oblivion.

It is curious that in many things there is a great accordance between the communications I have received and the views taken by Mrs. Blavatsky. For instance, the whole theory of "the triune" — spirit, soul, matter — called man. My guides wrote the book *Geist, Kraft, Stoff* (Spirit, Force, Matter) through me at the commencement of my mediumship, and before I had read any of the ancient philosophers, or any scientific book. They gave me a full system of numbers, beginning with the a, the three first numbers, which are three in one — viz., God, Spirit, Force. *Urlicht* is the same as the *akasa*, or astral light. I am sure any Theosophist or earnest Spiritualist who would study this book would find many things corresponding to the doctrines of Pythagoras and the Buddhists.

With regard to half-death, my guides have written to the same effect as Mrs. Blavatsky. (1st vol., page 452.) We have received many instructions as to how we should treat the dead. One spirit wrote that hospitals should be erected for receiving them, where, instead of being stretched out in a cold room, they should be kept warm, rubbed with oil, and treated, not as dead, but as cataleptic, until corruption sets in: that a third of our deceased were buried much too quickly, before the spirit with its astral body had left its shell; that there often remains a *perispirit* life in the body which explains the nature of vampires.

Then, as to speaking statues. I have lost an uncle whom I loved dearly. My brother-in-law, Baron Nicklos Vay, made me a bust of this uncle, after a plaster-cast taken by my husband. Now this bust stands in my room. I often speak to it as if I were speaking to my dear uncle, and I very often feel it to be like a living being. My uncle wrote through me that as the cast was taken from his body there were inherent *perispirit* molecules in the bust, and he could make it move and speak if I strongly wished it.

The warnings that Mrs. Blavatsky gives to all physical mediums are wise. Such phenomena, and the laws which govern them, still remain unexplained, and Spiritualists are too often contented with superficial explanations. For myself, I have a personal dislike to all physical manifestations, not from fear, but because they make me feel ill. I look upon a good spirit as something too high and godly to play guitars and to fetter and unfetter mediums. Still, God sends us these signs. Often they come unasked; so, surely they are designed for some good purpose.

It is singular that my guides never allowed me to evoke spirits. They always said: "Leave those who will not come, in peace. Those who have something to say will come unasked." And so it was. I never evoked a spirit; but often received spontaneous messages of the most convincing nature from departed spirits. Thus, being consulted by a Russian gentleman, I wrote automatically *in characters I had never seen before*. I sent the writing to the gentleman, and he wrote me that it was *Old Russian*, which is now seldom used.

Though I feel myself to be surrounded by good, loving spirits, I do not appear to have much physical force in me, for I never could get one rap or make a table turn. Several mesmerists have tried to put

me to sleep, but have never succeeded in doing so. Still, by holding a mountain crystal in my hand, I go into a sort of half trance, when I see the spirit of my angel sister, Elizabeth, who says that she lives *with* me and speaks *through* me *as my double*. In my visions I have often seen elementaries, but they were almost always beautiful and kind. Sometimes, but very seldom, I have seen little red gnomes with long beards.

During the twelve years that I have been curing diseases, I have found obsession to be the affliction most easy to abolish. Often amulets, with prayers, are sent to the patients, and these, with daily prayer, raise, as it were, a wall between the patient and the obsessing spirit, and bring about the final cure.

Mrs. Blavatsky's book should be read and studied. It contains the history of magic up to the present time. Her studies must have been immense. I know of no woman who has written such a deep, scientific book, and with so much sense and wit. She unites the wisdom of a man with the tact of a woman. But, in reading her book, and also the works of Jaccoliot (which I much admire), I am always sorry they will rob us of our Messiah, Jesus Christ, when, in the meantime, they believe in the Buddha and Christos of India. If a Messiah lived in those remote times, why could not a new sending of God's Son have taken place through Jesus Christ? Why take away our Christos? I do not see the use of so doing. Jesus came. He is an historical personage; the founder of Christianity. If Buddha and Christna were godly spirits, sons of God, why not Jesus? Has He not, by His life and by His teachings of purity and love, proved Himself to be as good and perfect a spirit as any? As the Buddhists adhere to Buddha, let us then, as Christians, adhere to our Christ.

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