

*Insights to the high idealism
and quaint wit of Eliphaz Levi*



Abstract and train of thoughts

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By Arthur Edward Waite.

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Had Lévi been left to himself, he would not have got far in occult science because his Gallic vivacity would have been blunted too quickly by the horrors of studious research. But he did somehow fell within a circle of initiation which curtailed the necessity for such research, and put him in the right path. 9

Lévi was scarcely a transcendentalist, not even a mystic. Instinctively a materialist, he approached perilously towards atheism as when he stated that God is a hypothesis which is “very probably necessary.” 11

His prophetic utterances upon the mission of Napoleon III have been stultified by subsequent events. 13

By Boris Mihailovich de Zirkoff.

Éliphas Lévi reflected a high idealism and an inner revolt against the injustices of the times. To Madame Blavatsky he was “undoubtedly a great occultist,” but “being a charming and witty writer,” has “more mystified than taught in his many volumes on magic.” Under no circumstances did she look upon him as an Initiate or a practical occultist. 14

His style is poetical and quite charming. But what has he really taught us? Nothing, absolutely nothing — except, perhaps, the exuberance of the French language and his quaint wit. Not one single aspirant has become an Occultist by following the teaching of the French magus simply because, though Lévi evidently got his secrets from an Initiate, he never received the right to initiate others, says Madame Blavatsky. 14

Suggested reading for students.

From our Black versus White Magic Series. 19



Insights to the high idealism and quaint wit of Eliphas Levi.

By Arthur Edward Waite.¹

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Dogme et rituel de la haute magie, par Éliphas Lévi. Paris: G. Baillière, 1856; 2-vols, illus. Excerpt below from the translation of Arthur Edward Waite, under the title *Transcendental Magic; Its Doctrine and Ritual*. London, George Redway, 1896. Vol. I, BIOGRAPHICAL PREFACE, pp. v-xv.

Éliphas Lévi Zahed is a pseudonym which was adopted in his occult writings by Alphonse Louis Constant, and it is said to be the Hebrew equivalent of that name. The author of the *Dogme et Rituel de la Haute Magie*² was born in humble circumstances about the year 1810, being the son of a shoemaker. Giving evidence of unusual intelligence at an early age, the priest of his parish conceived a kindly interest for the obscure boy, and got him on the foundation of Saint-Sulpice [Seminary],³ where he was educated without charge, and with a view to the priesthood. He seems to have passed through the course of study at that seminary in a way which did not disappoint the expectations raised concerning him. In addition to Greek and Latin, he is believed to have acquired considerable knowledge of Hebrew, though it would be an error to suppose that any of his published works exhibit special linguistic attainments. He entered on his clerical novitiate, took minor orders, and in due course became a deacon, being thus bound by a vow of perpetual celibacy. Shortly after this step, he was suddenly expelled from Saint-Sulpice for holding opinions contrary to the teaching of the Roman Catholic Church. The existing accounts of this expulsion are hazy, and incorporate unlikely elements as, for example, that he was sent by his ecclesiastical superiors to take duty in country places, where he preached with great eloquence what, however, was doctrinally unsound; but I believe that there is no precedent for the preaching of deacons in the Latin Church. Pending the appearance of the biography which has been for some years promised in France, we have few available materials for a life of the “Abbé” Constant. In any case, he was cast back upon the world, with the limitations of priestly engagements, while the priestly career [vi] was closed to him and what he did, or how he contrived to support himself, is un-

¹ [Arthur Edward Waite, 1857–1942, British poet and scholarly mystic who wrote extensively on occult and esoteric matters, and was the co-creator of the Rider-Waite tarot deck (also called the Rider-Waite-Smith or Waite-Smith deck). As his biographer R.A. Gilbert described him, “Waite’s name has survived because he was the first to attempt a systematic study of the history of western occultism — viewed as a spiritual tradition rather than as aspects of proto-science or as the pathology of religion.” Waite wrote texts on subjects including divination, esotericism, freemasonry, and ceremonial magic, Kabbalism and alchemy; he also translated and reissued several mystical works. He wrote about the Holy Grail, influenced by his friendship with Arthur Machen. A number of his volumes remain in print, including *The Book of Ceremonial Magic* (1911), *The Holy Kabbalah* (1929), *A New Encyclopædia of Freemasonry* (1921), and his edited translation of Éliphas Lévi’s 1896 *Transcendental Magic, its Doctrine and Ritual* (1910). Waite also wrote two allegorical fantasy novels, *Prince Starbeam* (1889) and *The Quest of the Golden Stairs* (1893), and edited *Elfin Music*, an anthology of poetry based on English fairy folklore.]

² [*Dogme et rituel de la haute magie*. Par Éliphas Lévi. Paris: G. Baillière, 1856. Second edition, 2-vols. in 1, 1861]

³ [Founded in 1641]

known. By the year 1839 he had made some literary friendships, including that of Alphonse Esquiros,¹ the forgotten author of a fantastic romance, entitled “The Magician”;² and Esquiros introduced him to Ganneau,³ a distracted prophet of the period, who had adopted the dress of a woman, abode in a garret, and there preached a species of political illuminism, which was apparently concerned with the restoration of *la vraie légitimité*.⁴ He was, in fact, a second incarnation of Louis XVII — “come back to earth for the fulfilment of a work of regeneration.”⁵ Constant and Esquiros, who had visited him for the purpose of scoffing, were carried away by his eloquence, and became his disciples. Some element of socialism must have combined with the illuminism of the visionary, and this appears to have borne fruit in the brain of Constant, taking shape ultimately in a book or pamphlet, entitled “The Gospel of Liberty,” to which a transient importance was attached, foolishly enough, by the imprisonment of the author for a term of six months. There is some reason to suppose that Esquiros had a hand in the production, and also in the penalty. His incarceration over, Constant came forth undaunted, still cleaving to his prophet, and undertook a kind of apostolic mission into the provinces, addressing the country people, and suffering, as he himself tells us, persecution from the ill-disposed.⁶ But the prophet ceased [vii] to prophesy, presumably for want of an audience, and *la vraie légitimité* was not restored, so the disciple returned to Paris, where, in spite of the pledge of his diaconate, he effected a runaway match with Mdlle. Noémy, a beautiful girl of sixteen. This lady bore him two children, who died in tender years, and subsequently she deserted him. Her husband is said to have tried all expedients to procure her return,⁷ but in vain, and she even further asserted her position by obtaining a legal annulment of her marriage, on the ground that the contracting parties were a minor and a person bound to celibacy by an irrevocable vow. The lady, it may be added, had other domestic adventures, ending in a second marriage about the year 1872. Madame Constant was not only very beautiful, but exceedingly talented, and after her separation she became famous as a sculptor, exhibiting at the Salon and elsewhere under the name of Claude Vingmy.⁸ It is not impossible that she may be still alive; in the sense of her artistic genius, at least, she is something more than a memory.

¹ [Henri-François-Alphonse Esquiros, 1812–1876, French writer.]

² M. Papus, a contemporary French occultist, in an extended study of the “Doctrine of Éliphas Lévi,” asks scornfully: “Who now remembers anything of Paul Augnez or Esquiros, journalists pretending to initiation, and posing as professors of the occult sciences in the salons they frequented? “No doubt they are forgotten, but Éliphas Lévi states, in the *Histoire de la Magie*, that, by the publication of his romance of “The Magician,” Esquiros founded a new school of fantastic magic, and gives sufficient account of his work to show that it was in parts excessively curious.

³ [Simon Ganneau, 1805–1851, French socialist, feminist, sculptor, and mystic.]

⁴ [the real legitimacy]

⁵ A woman who was associated with his mission was, in like manner, supposed to have been Marie Antoinette. See *Histoire de la Magie*, I, 7, ch. 5.

⁶ A vicious story, which has received recently some publicity in Paris, charges Constant with spreading a report of his death soon after his release from prison, assuming another name, imposing upon the Bishop of Eveux, and obtaining a licence to preach and administer the sacraments in that diocese, though he was not a priest. He is represented as drawing large congregations to the cathedral by his preaching, but at length the judge who had sentenced him unmasked the impostor, and the sacrilegious farce thus terminated dramatically.

⁷ Including Black Magic and pacts with Lucifer, according to the silly calumnies of his enemies.

⁸ [In 1872 she married Monsieur Ronere, a member of the French Parliament.]

At what date Alphonse Louis Constant applied himself to the study of the occult sciences is uncertain, like most other epochs of his life. The statement on page 142 of this translation, that in the year 1825 he entered on a fateful path, which led him through suffering to knowledge, must not be understood in the sense that his initiation took place at that period, which was indeed early in boyhood. It obviously refers to his enrolment among the scholars of Saint-Sulpice, which, in a sense, led to suffering, and perhaps ultimately to science, as it certainly obtained him education. The episode of the New Alliance — so Ganneau termed his system — connects with transcendentalism, at least [viii] on the side of hallucination, and may have furnished the required impulse to the mind of the disciple; but in 1846 and 1847, certain pamphlets issued by Constant under the auspices of the *Libraire Sociétaire* and the *Libraire Phalanstérienne* shew¹ that his inclinations were still towards Socialism, tinctured by religious aspirations. The period which intervened between his wife's desertion² and the publication of the *Dogme de la Haute Magie*, in 1855, was that, probably, which he devoted less or more to occult study. In the interim he issued a large *Dictionary of Christian Literature*, which is still extant in the encyclopædic series of the Abbé Migne; this work betrays no leaning towards occult science and, indeed, no acquaintance therewith. What it does exhibit unmistakably is the intellectual insincerity of the author, for he assumes therein the mask of perfect orthodoxy, and that accent in matters of religion which is characteristic of the voice of Rome. *The Dogme de la Haute Magie* was succeeded in 1856 by its companion volume, the *Rituel*, both of which are here translated for the first time into English. It was followed in rapid succession by the *Histoire de la Magie*, 1860; *La Clef des Grands Mystères*, 1861; a second edition of the *Dogme et Rituel*, to which a long and irrelevant introduction was unfortunately prefixed, 1862; *Fables et Symboles*, 1864; *Le Sorcier de Meudon*, a beautiful pastoral idyll impressed with the *cachet cabalistique*;³ and *La Science des Esprits*, 1865.⁴ The two last works incorporate the substance of the pamphlets published in 1846 and 1847.

The precarious existence of Constant's younger days was in one sense but faintly improved in his age. His books did not command a large circulation, but they secured him admirers and pupils, from whom he received remuneration [ix] in return for personal or written courses of instruction. He was commonly to be found *chez lui* in a species of magical vestment, which may be pardoned in a French magus, and his only available portrait — prefixed to this volume — represents him in that guise. He outlived the Franco-German war and, as he had exchanged Socialism for a sort of transcendentalised Imperialism, his political faith must have been as much tried by the events which followed the siege of Paris as was his patriotic enthusiasm by the

¹ [archaic for shows, demonstrates]

² I must not be understood as definitely attaching blame to Madame Constant for the course she adopted. Her husband was approaching middle life when he withdrew her — still a child — from her legal protectors, and the runaway marriage which began by forswearing was, under the circumstances, little better than a seduction thinly legalised, and it was afterwards not improperly dissolved.

³ [*Le sorcier de Meudon*. Paris: A. Bourdilliat et Cie, 1861; 320pp]

⁴ [Philosophie occulte. Deuxième Série. *La science des esprits. Révélation du dogme secret des Kabbalites, esprit occulte des Évangiles, appréciation des doctrines et des phénomènes spirites*. Par Éliphas Lévi. Paris: G. Baillière, 1865; 507pp]

reverses which culminated at Sedan.¹ His contradictory life closed in 1875 amidst the last offices of the church which had almost expelled him from her bosom. He left many manuscripts behind him, which are still in course of publication, and innumerable letters to his pupils — Baron Spédalieri² alone possesses nine volumes — have been happily preserved in most cases, and are in some respects more valuable than the formal treatises.

No modern expositor of occult science can bear any comparison with Éliphas Lévi, and among ancient expositors, though many stand higher in authority, all yield to him in living interest, for he is actually the spirit of modern thought forcing an answer for the times from the old oracles. Hence there are greater names, but there is no influence so great — no fascination in occult literature exceeds that of the French magus. The others are surrendered to specialists and the typical serious students to whom all dull and unreadable masterpieces are dedicated, directly or not; but he is read and appreciated, much as we read and appreciate new and delightful verse which, through some conceit of the poet, is put into the vesture of Chaucer. Indeed, the writings of Éliphas Lévi stand, as regards the grand old line of initiation, in relatively the same position as the *Earthly Paradise*³ of Mr. William Morris stands to the *Canterbury Tales*.⁴



¹ [The Battle of Sedan was fought during the Franco-Prussian War from the 1st to the 2nd September 1870, resulting in the capture of Emperor Napoleon III and over a 100,000 troops.]

² [Baron Nicolas-Joseph Spédalieri, also known as Nicola Giuseppe Spedalieri, 1812–1887, prominent esotericist, spiritualist, Theosophist and Martinist.]

³ [A series of twenty-four tales, two for each month of the year; twelve from classical sources; the other twelve chiefly from medieval Latin, French, and Icelandic originals, written in Middle English between 1387 and 1400. London: F.S. Ellis, 1868-1870]

⁴ [By Geoffrey Chaucer. London: Printed for J. & R. Tonson, 1741]

There is the recurrence to the old conceptions, and there is the assumption of the old drapery, but there is in each case the new spirit. The “incommunicable axiom” and the “great arcanum,” Azoth,¹ [x] INRI,² and Tetragrammaton,³ which are the vestures of the occult philosopher, are like the

Florence gold cloth, and Ypres napery,
And cloth of Bruges, and hogsheads of Guienne;

of the poet.⁴ In both cases it is the year 1850 *et seq.*, in a mask of high fantasy. Moreover, “the idle singer of an empty day” is paralleled fairly enough by “the poor and obscure scholar who has recovered the lever of Archimedes.” The comparison is intentionally grotesque, but it obtains notwithstanding, and even admits of development, for as Mr. Morris in a sense voided the *raison d’être* of his poetry, and, in express contradiction to his own mournful question, has endeavoured to “set the crooked straight” by betaking himself to Socialism, so Éliphas Lévi surrendered the rod of miracles and voided his *Doctrine of Magic* by devising a one-sided and insin-

¹ [Azot is the *Seventh* and highest state of matter, Life. Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV p. 264. It is the Intelligent, Living yet invisible Power of the Divine Monad behind the veil of matter. In other words, Azot is the Pythagorean Tetractys.

<Azot is> the creative principle in Nature, the grosser portion of which is stored in the Astral Light. It is symbolized by a figure which is a cross (See “Éliphas Lévi”), the four limbs of which bear each one letter of the word *Taro*, which can be read also Rota, Ator, and in many other combinations, each of which has an occult meaning. . . . <It is the> Alpha and Omega, the First and the Last, the beginning and ending of all active existence; the Logos, hence (with the Christians) Christ. See *Revelation* xxi, 6, where John adopts “Alpha and Omega” as the symbol of a Divine Comforter who “will give unto him that is athirst of the fountain of the water of life freely.” The word *Azot* or *Azoth* is a mediæval glyph of this idea, for the word-consists of the first and last letters of the Greek alphabet, A and Ω, of the Latin alphabet, A and Z, and of the Hebrew alphabet, A and T, or *aleph* and *tau*. — *Theosophical Glossary*: Azoth, A and Ω.

This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the *alkahest*, the philosopher’s stone, and the elixir of life. Hermetic philosophy names it *Azoth*, the soul of the world, the celestial virgin, the great Magnes, etc., etc. Physical science knows it as “heat, light, electricity, and magnetism”; but ignoring its spiritual properties and the occult potency contained in æther, rejects everything it ignores. It explains and depicts the crystalline forms of the snowflakes, their modifications of an hexagonal prism which shoot out an infinity of delicate needles. (*Isis Unveiled*, I pp. 507-8) If the uninspired reader may be pardoned for looking aghast at this abracadabra of chemical science, why should not its teachers restrain their mirth until they have learned the philosophical value of the symbolism of the ancients? At least they might spare themselves from being as ridiculous as Monsieur de Mirville, who, confounding the *Azoth* of the Hermetic philosophers with the *azote* of the chemists, asserted that the former worshipped nitrogen gas! (*ibid.*, I p. 462); see Éliphas Lévi, *La Science des Ésprits*, Preface.]

² [Consult *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV, p. 158. Full text under the title “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

³ [Consult “Tetragrammaton is the Key to Occult Theogony,” in our *Secret Doctrine’s First Proposition Series*. — ED. PHIL.]

⁴ [William Morris, *Earthly Paradise*, Prologue to the wanderers searching for a land of everlasting life, from the 3rd London ed. of 1868, Vol. I, p. 3:

Forget six counties overhung with smoke,
Forget the snorting steam and piston stroke,
Forget the spreading of the hideous town;
Think rather of the pack-horse on the down,
And dream of London, small and white and clean,
The clear Thames bordered by its gardens green;
Think, that below bridge the green lapping waves
Smite some few keels that bear Levantine staves,
Cut from the yew wood on the burnt-up hill,
And pointed jars that Greek hands toiled to fill,
And treasured scanty spice from some far sea,
Florence gold cloth, and Ypres napery,
And cloth of Bruges, and hogsheads of Guienne;
While nigh the thronged wharf Geoffrey Chaucer’s pen
Moves over bills of lading — mid such times
Shall dwell the hollow puppets of my rhymes.]

cere concordat with orthodox religion, and expiring in the arms of “my venerable masters in theology,” the descendants, and decadent at that, of the “imbecile theologians of the middle ages.” But the one is, as the other was, a man of sufficient ability to make a paradoxical defence of a position which remains untenable.

Students of Éliphas Lévi will be acquainted with the qualifications and stealthy retractations by which the somewhat uncompromising position of initiated superiority in the *Doctrine and Ritual*, had its real significance read out of it by the later works of the magus. I have dealt with this point exhaustively in another place,¹ and there is no call to pass over the same ground a second time. I propose rather to indicate as briefly as possible some new considerations which will help us to understand why there were grave discrepancies between the *Doctrine and Ritual of Transcendent Magic* and the volumes which followed these. ❶ In the first place, the earlier books were written more expressly from the standpoint of initiation, and in the language thereof; they obviously contain much which it would be mere folly to construe after a literal fashion, and [xi] what Éliphas Lévi wrote at a later period is not so much discrepant with his earlier instruction — though it is this also — as the qualifications placed by a modern transcendentalist on the technical exaggerations of the secret sciences. For the proof we need travel no further than the introduction to *The Doctrine of Magic*, and to the Hebrew manuscript cited therein, as to the powers and privileges of the magus. Here the literal interpretation would be insanity; these claims conceal a secret meaning, and are trickery in their verbal sense. They are what Éliphas Lévi himself terms “hyperbolic,” adding:

If the sage do not materially and actually perform these things, he accomplishes others which are much greater and more admirable.²

But this consideration is not in itself sufficient to take account of the issues that are involved; it will not explain, for example, why Éliphas Lévi, who consistently teaches in the *Doctrine and Ritual* that the dogmas of so-called revealed religion are nurse-tales for children, should subsequently have insisted on their acceptance in the sense of the orthodox Church by the grown men of science, and it becomes necessary here to touch upon a matter which, by its nature, and obviously, does not admit of complete elucidation.

Intensely suggestive, he is at the same time without much depth; splendid in generalisation, he is without accuracy in detail. It would be difficult to cite a worse guide over mere matters of fact.

The precise period of study which produced *The Doctrine and Ritual of Transcendent Magic* as its first literary result is not indicated with any certainty, as we have seen, in the life of the author, nor do I regard Éliphas Lévi as constitutionally capable of profound or extensive book study. Intensely suggestive, he is at the same time without much evidence of depth; splendid in generalisation, he is without accuracy in detail, and it would be difficult to cite a worse guide over mere matters of fact. His *History of Magic* is a case in point; as a philosophical survey it is admirable, and there is

¹ See the Critical Essay prefixed to *The Mysteries of Magic: a Digest of the Writings of Éliphas Lévi*. London: George Redway, 1886.

² p. 223

nothing in occult literature to approach it for literary excellence, but it swarms with historical inaccuracies; it is in all respects an accomplished and in no way an erudite performance, nor do I think that the writer much concerned himself with any real reading of the [xiii] authorities whom he cites. The French verb *parcourir*¹ represents his method of study, and not the verb *approfondir*.²

Let us take one typical case:

Had Lévi been left to himself, he would not have got far in occult science because his Gallic vivacity would have been blunted too quickly by the horrors of studious research. But he did somehow fell within a circle of initiation which curtailed the necessity for such research, and put him in the right path.

There is no occult writer whom he cites with more satisfaction, and towards whom he exhibits more reverence, than William Postel,³ and of all Postel's books there is none which he mentions so often as the *Clavis Absconditorum a Constitutione Mundi*;⁴ yet he had read this minute treatise so carelessly that he missed a vital point concerning it, and apparently died unaware that the symbolic key prefixed to it was the work of the editor and not the work of Postel.⁵

It does not therefore seem unreasonable to affirm that had Lévi been left to himself, he would not have got far in occult science, because his Gallic vivacity would have been blunted too quickly by the horrors of mere research; but he did somehow fall within a circle of initiation which curtailed the necessity for such research, and put him in the right path, making visits to the Bibliothèque Nationale [de France]⁶ and the [Bibliothèque] de l'Arsenal⁷ of only subsidiary importance. This, therefore, constitutes the importance of the *Doctrine and Ritual*; disguised indubitably, it is still the voice of initiation; of what school does not matter, for in this connection nothing can be spoken plainly, and I can ask only the lenience of deferred judgment from my readers for my honourable assurance that I am not speaking idly. The grades of that initiation had been only partly ascended by Éliphas Lévi when he published the *Doctrine and Ritual*, and its publication closed the path of his progress: as he was expelled by Saint-Sulpice for the exercise of private judgment in matters of doctrinal belief, so he was expelled by his occult chiefs for the undue exercise of personal discretion in the matter of the revelation of the mysteries.

¹ [skimming through]

² [delving in-depth]

³ [Guillaume Postel, 1510–1581, French linguist, astronomer, Christian Kabbalist, diplomat, polyglot, professor, religious universalist, and writer.]

⁴ [*Absconditorum a constitutione mundi clavis, qua mens humana tum in divinis quam in humanis pertinet ad interiora velaminis æternæ veritatis*. Amsterodami, 1646]

⁵ [Note to Students: This illustration first appears on page 125 of the 1646 edition of Guillaume Postel's *Absconditorum a constitutione mundi clavis*, a text originally published in 1547. Postel's 17th century editor, Abraham von Franckenberg, thought that the work was too obscure and added an explanatory appendix, along with this diagram which he playfully termed "The Editor's Key to the Author's Key." Two centuries later, Éliphas Lévi claimed that this diagram somehow referred to Tarot, and that it thereby demonstrated that the playing cards had been connected with Kabbalah in the 16th century.]

⁶ [Founded in 1368]

⁷ [Founded in 1757]

Now, these facts explain in the first place the importance, as I have said, of the *Doctrine and Ritual*, because it represents a knowledge which cannot be derived from books; ② they explain, secondly, the shortcomings of that work, because it is not the result of a full knowledge; ③ why, thirdly, the later writings contain [xiii] no evidences of further knowledge; and, lastly, I think that they materially assist us to understand why there are retractations, qualifications, and subterfuges in the said later works. Having gone too far, he naturally attempted to go back, and just as he strove to patch up a species of *modus vivendi* with the church of his childhood, so he endeavoured, by throwing dust in the eyes of his readers, to make his peace with that initiation, the first law of which he had indubitably violated. In both cases, and quite naturally, he failed.

Lévi was scarcely a transcendentalist, not even a mystic. Instinctively a materialist, he approached perilously towards atheism as when he stated that God is a hypothesis which is “very probably necessary.”

It remains for me to state what I feel personally to be the chief limitation of Lévi, namely, that he was a transcendentalist but not a mystic, and, indeed, he was scarcely a transcendentalist in the accepted sense, for he was fundamentally a materialist — a materialist, moreover, who at times approached perilously towards atheism, as when he states that God is a hypothesis which is “very probably necessary”; he was, moreover, a disbeliever in any real communication with the world of spirits. He defines mysticism as the shadow and the buffer of intellectual light, and loses no opportunity to enlarge upon its false illuminism, its excesses, and fatuities. There is, therefore, no way from man to God in his system, while the sole avenues of influx from God to man are sacramentally, and in virtue merely of a tolerable hypothesis. Thus man must remain in simple intellectualism if he would rest in reason; the sphere of material experience is that of his knowledge; and as to all beyond it, there are only the presumptions of analogy. I submit that this is not the doctrine of occult science, nor the *summum bonum* of the greater initiation; that transcendental pneumatology is more by its own; hypothesis, than an alphabetical system argued Kabbalistically; and that more than mere memories can on the same assumption be evoked in the astral light. The hierarchic order of the visible world has its complement in the invisible hierarchy, which analogy leads us to discern, being at the same time a process of our perception rather than a rigid law governing the modes of manifestation in all things seen [xiv] and unseen; initiation takes us to the bottom step of the ladder of the invisible hierarchy and instructs us in the principles of ascent, but the ascent rests personally with ourselves; the voices of some who have preceded can be heard above us, but they are of those who are still upon the way, and they die as they rise into the silence, towards which we also must ascend alone, where initiation can no longer help us, unto that bourne¹ from whence no traveller returns, and the influxes are sacramental only to those who are below.

An annotated translation exceeded the scope of the present undertaking, but there is much in the text which follows that offers scope for detailed criticism, and there are points also where further elucidation would be useful. One of the most obvious de-

¹ [Archaic for boundary]

facts, the result of mere carelessness or undue haste in writing, is the promise to explain or to prove given points later on, which are forgotten subsequently by the author. Instances will be found:

- on *p.* 65, concerning the method of determining the appearance of unborn children by means of the pentagram;
- on *p.* 83, concerning the rules for the recognition of sex in the astral body;
- on *p.* 97, concerning the notary art;
- on *p.* 100, concerning the magical side of the Exercises of St. Ignatius;¹
- on *p.* 123, concerning the alleged sorcery of Grandier² and Girard;³
- on *p.* 125, concerning Schröpfer's⁴ secrets and formulas for evocation;
- on *p.* 134, concerning the occult iconography of Gaffarel.⁵

In some cases the promised elucidations appear in other places than those indicated, but they are mostly wanting altogether. There are other perplexities with which the reader must deal according to his judgment.

- The explanation of the quadrature of the circle on *p.* 37 is a childish folly;⁶
- The illustration of perpetual motion on *p.* 55 involves a mechanical absurdity;

¹ [*The Spiritual Exercises of Ignatius of Loyola (Exercitia spiritualia)*, composed 1522–1524, are a set of Christian meditations, contemplations, and prayers written by Ignatius of Loyola, a 16th century Spanish priest, theologian, and founder of the Society of Jesus (Jesuits).

Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [Reference is here to the Roman Catholic priest Urbain Grandier (1590–1634) who was accused of practising witchcraft at Loudun (Vienne, France), in 1632. His supposed victims were the Ursuline nuns of a local convent who were “afflicted by demons” — an explanation prevailing at the time for various types of psycho-mental disturbances and mediumistic tendencies, which in various periods of history have appeared as epidemics in many parts of the world. As Grandier had made for himself many enemies both by his unusual brilliancy as a writer and preacher, and by his somewhat careless way of living, it became an easy task to charge him with having bewitched the young women. The first trial held on orders of the Bishop of Poitiers came to naught, on account of many contradictions in the evidence brought forward. Through the efforts of Cardinal de Richelieu, however, who appears to have had an old grudge against Grandier, another trial was ordered, with Laubardemont in charge. Grandier steadfastly refused to confess the crimes he was accused of having perpetrated. He was found guilty and burnt alive on August 18th, 1634. This shameless procedure did not put a stop to the epidemic of so-called “demoniacal possessions,” as multitudes of other men and women became affected by it in various parts of the country. It took several years for it to die out. — *Boris de Zirkoff.*]

³ [Jean-Baptiste Girard, 1680–1733, Jesuit priest, was tried for witchcraft, abuse and corruption of Catherine Cadière, an alleged French witch. The trial of Catherine Cadière in 1731 is one of the most famous of its kind in French history. See “Sorcery and Publicity: The Cadière-Girard Scandal of 1730–1732 by Jason T. Kuznicki. Dissertation defended at the Johns Hopkins University in 2005.]

⁴ [Johann Georg Schrepfer, or Johann Georg Schröpfer, 1738–1774, German alleged charlatan, independent Freemason, and necromancer. He performed ghost-raising séances for which he secretly used special effects, possibly including magic lantern projections of ghosts on smoke, which inspired the phantasmagoria shows popular in Europe from the 1790s to the 1830s.]

⁵ [Jacques Gaffarel, 1601–1681, French scholar and astrologer. He followed the family tradition of studying medicine, and then became a priest, but mainly developed his interests in the fields of natural history and Oriental occultism, gaining fluency in the Hebrew, Persian, and Arabic languages. His most famous work is *Curiositez inouyes sur la sculpture talismanique des Persans, horoscope des Patriarches et lecture des estoiles* (“Unheard-of Curiosities concerning Talismanical Sculpture of the Persians, the horoscope of the Patriarchs, and the reading of the Stars”), which was published in French in 1629 and translated into English in 1650, by Edmund Chilmead. Gaffarel included in his work two large folding plates of “the Celestial Constellations expressed by Hebrew characters,” and asserted that the letters of the Hebrew alphabet could be interpreted from the constellations and that the heavens could be read as if a book.]

⁶ [Consult “Symbolism of the circle dance of the Planets around the Sun-God,” in our Planetary Rounds and Globes Series, “Cross is the symbol of pre-Cosmic Divine Mind,” “Proposition 1 - Cross + Fire,” and “Proposition 1 - The Rope of the Angels,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

- The doctrine of the perpetuation of the same physiognomies from generation to generation is not less absurd in heredity;
- The cause assigned to cholera and other ravaging epidemics, more especially the reference to bacteria, seems equally outrageous in physics.¹

There is one other matter to which attention should be directed; the Hebrew [xv] quotations in the original — and the observation applies generally to all the works of Lévi — swarm with typographical and other errors, some of which it is impossible to correct, as, for example, the passage cited from Rabbi Abraham on p. 266. So also the Greek conjuration, pp. 277 and 278, is simply untranslatable as it stands, and the version given is not only highly conjectural, but omits an entire passage owing to insuperable difficulties.

His prophetic utterances upon the mission of Napoleon III have been stultified by subsequent events.

Lastly, after careful consideration, I have judged it the wiser course to leave out the preliminary essay which was prefixed to the second edition of the *Doctrine and Ritual*; its prophetic utterances upon the mission of Napoleon III have been stultified by subsequent events; it is devoid of any connection with the work which it precedes and, representing as it does the later views of Lévi, it would be a source of confusion to the reader. The present translation represents, therefore, the first edition of the *Dogme et Rituel de la Haute Magie*, omitting nothing but a few unimportant citations from old French grimoires in an unnecessary appendix at the end. The portrait of Lévi is from a *carte-de-visite* in the possession of Mr. Edward Maitland, and was issued with his *Life of Anna Kingsford*,² a few months ago.

LONDON, September 1896



¹ [Compiler of *H.P. Blavatsky Collected Writings*. Consult “Evil omens and mysterious diseases,” in our Living the Life Series and “The occult causes of epidemic diseases,” in our Down to Earth Series. — ED. PHIL.]

² [Cf. “*Clothed with the sun*”; being the book of the illuminations of Anna (Bonus) Kingsford. Edited by Edward Maitland. New York: F.J. Lovell & Co., circa 1889]

By Boris Mihailovich de Zirkoff.¹

Éliphas Lévi reflected a high idealism and an inner revolt against the injustices of the times. To Madame Blavatsky he was “undoubtedly a great occultist,” but “being a charming and witty writer,” has “more mystified than taught in his many volumes on magic.” Under no circumstances did she look upon him as an Initiate or a practical occultist.²

His style is poetical and quite charming. But what has he really taught us?³ Nothing, absolutely nothing — except, perhaps, the exuberance of the French language and his quaint wit. Not one single aspirant has become an Occultist by following the teaching of the French magus simply because, though Lévi evidently got his secrets from an Initiate, he never received the right to initiate others, says Madame Blavatsky.

From *Blavatsky Collected Writings*, (BIBLIOGRAPHY) I pp. 491-95.

Éliphas Lévi Zahed is a pseudonym of Alphonse-Louis Constant, renowned French occultist and writer. He was born February 8th, 1810, in a poor family; his father was Jean-Joseph Constant, a shoemaker, and his mother, a very pious woman of considerable intelligence, was Jeanne-Agnès Beaucourt. The life of Éliphas Lévi — who is much better known by this literary pseudonym — can very definitely be divided into three distinct epochs.

① During the first of these, his associations were religious and clerical. He received his early education in a school for boys established by the Abbé J.-B. Hubault Malmaison in Paris, and partook of his first communion at the age of twelve. Partly because of his own inclination, and partly as a result of the influences he was subjected to at the time, he was given a “push” in the direction of a clerical profession. In October 1825, he entered the Seminary of Saint-Nicolas du Chardonnet, to complete his classical studies and familiarize himself with Hebrew. He graduated in 1830 and went to the College of Issy, to study literature; from there he moved to the Seminary of Saint-Sulpice where he showed considerable talent for poetry, a talent which he used throughout his life. In December 1835, he became an assistant deacon, received his tonsure, and took very strict vows which included celibacy. This must have been the result of youthful enthusiasm at an age when, as he himself has said, he was unaware of life’s experiences. While giving lessons to young girls, he became enamoured of one Adèle Allenbach. Eventually he had to confess this to his superior, and the result was that he never was ordained and left the Seminary in June 1836. His father had already died, and his poor mother, deeply shocked by what her son had done, committed suicide.

¹ [Consult “De Zirkoff recalls his formative years in Russia,” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [For further insights consult the list of suggested reading at the end of this study.]

³ [However, Éliphas Lévi once declared “We write not to instruct but to warn.” See *Dogme et rituel de la haute magie*, par Éliphas Lévi. Paris: G. Baillière, 1856; 2-vols, illus., see translation by Arthur Edward Waite, under the title *Transcendental Magic; Its Doctrine and Ritual*. London, George Redway, 1896. Vol. I, *Doctrine*. Chapter XVIII, CHARMS AND PHILTRES, p. 144. Full text under the title “On malevolent bewitchments and venomous magic,” in the same Series. — ED. PHIL.]

There followed years during which Alphonse-Louis eked out¹ a livelihood by drawing, painting, and literary work, for all of which he had real talent. His closest friends were Flora Tristan² and Alphonse Esquiros,³ well-known writers of the day. Within [492] himself there was a constant struggle between early tendencies to a life of retirement and meditation, and more worldly inclinations which assailed his peace of mind and thwarted his plans. In July 1839, yielding to his early tendencies, he went to the Benedictine monastery of Solemnes, planning to remain there permanently. He was totally disappointed in the way of life he encountered there, although his stay was productive of some good results, as he wrote there his *Le Rosier de Mai* (Paris: Gaume, 1839), a book of canticles and legends. He had occasion to dip into the writings of the Gnostics, the early Fathers of the Church, Cassien, and even Madame Guyon, all of whom influenced his mind very considerably. He left Solemnes with little but recommendations, and returned to Paris with no definite plan in view.

② It is approximately at this time that begins the second epoch of his life, partially overlapping the first. After brief periods during which he got some work supervising studies in religious schools, he met Le Gallois, an Editor, who enthusiastically decided to publish his manuscript entitled *La Bible de la Liberté*, a work which he had written in a spirit of great rebelliousness and in his search for freedom from oppression. As this work was dangerous to the Church, the clerics sought to bribe him with money, to consent to stop the book's publication. They did not succeed, however, and the work was placed on sale at Versailles, on February 13th, 1841. An hour later, most of the copies were confiscated by the authorities and Alphonse-Louis himself was arrested in early April 1841, haled into Court for attacking public and religious morals, and sentenced to eight months in prison and a three hundred franc fine. While in prison, he discovered the writings of Swedenborg,⁴ another mystic who exercised a very marked influence upon his mind. He was helped in prison by his friend Flora Tristan who brought him additional food.

Leaving the prison of Sainte-Pélagie in April 1842, Alphonse-Louis began another two years of wandering and mental uncertainty. He engaged in some painting of murals, and tried for a while to reinstate himself with the clergy. Under the name of Beaucourt, he stayed at Choisy and Évreux, living there in the Seminary and distinguishing himself by his eloquence. Unfavourable publicity in the newspapers, probably due to his enemies among the clergy, ruined his stay there and he left. At this time, he was studying the writings of Lully, Agrippa, and Postel, and wrote another work entitled *La Mère de Dieu* (Paris: Gosselin, 1844). [493]

It was in the Fall of 1844 that Alphonse-Louis forsook his clerical garb, and apparently renounced the vows he had taken.

¹ [Archaic, supported with difficulty and effort]

² [Flore Celestine Thérèse Henriette Tristán y Moscoso, better known as Flora Tristan, 1803–1844, French-Peruvian socialist writer and activist. She made important contributions to early feminist theory, and argued that the progress of women's rights was directly related with the progress of the working class.

Look up *L'émancipation de la femme: ou, Le testament de la paria / Ouvrage posthume de Mme. Flora Tristan; complété d'après ses notes et publié par A. Constant*. Paris: Bureau de la Direction de la vérité, 1846; 128pp]

³ [Henri-François-Alphonse Esquiros, 1812–1876, eminent French writer.]

⁴ [Emanuel Swedenborg, born Emanuel Swedberg, 1688–1772, Swedish pluralistic-Christian theologian, scientist, philosopher and mystic.]

The emotional side of his life, denied all expression through the years of strenuous religious discipline, was in a turmoil. He had an affair with a Mlle. Eugénie C. which resulted in a son born three months after he was married in a civil ceremony to Mlle. Naomi Cadiot, July 13th, 1846, a girl who was considerably younger than he. This marriage lasted some seven years during which his wife was very helpful to him in various difficult circumstances. He seems to have paid no attention whatsoever to the fate of his natural son until many years later.

In 1846, he published *La Voix de la famine* (Paris: Ballay aîné, 1846. 8vo), a work which was interpreted as instigating class warfare, and which landed him in prison again; while sentenced for one year and a fine of one thousand francs, he managed to leave after six months, mainly due to his wife's exertions.

In 1848, he founded a paper entitled *La Tribune du peuple*, and wrote a number of pamphlets, most of which contained very radical ideas, which of course did not help him in his rather strained circumstances. While political in nature, these pamphlets reflected a very high idealism and an inner revolt against the injustices of the times. On the side, he was doing some interior decorating of an artistic nature, was rebuilding furniture, and renovating old vases. In 1850, he met the renowned Abbé Migne, and was commissioned by him to prepare for his enormous Patrological Series the *Dictionnaire de littérature chrétienne* (Migne, 1851, 4to), which forms Vol. VII of his *Nouvelle encyclopédie théologique*.

In the course of his married life he had four children, all of whom died in infancy. In 1853, his wife, infatuated by another man, ran away — a circumstance which left a deep wound in Alphonse-Louis' heart which was never entirely healed.

In the Spring of 1854 he went to London, met Bulwer-Lytton¹ and engaged with him in some magical evocations, such as one of Apollonius of Tyana,² concerning which H.P. Blavatsky writes in the present Volume. In 1855 he founded with Charles Fauvety *La Revue philosophique et religieuse*, a monthly which lasted some three years or so. It is at about this time of his life that Éliphas Lévi — as he now signed himself — began publishing in serial instalments his *Dogme et Rituel de la haute magie*, which appeared in book form in 1856 (Paris, Germer-Baillière). Another “subversive” piece of literature, a poem this time, landed him in prison once more, but he was pardoned by Napoleon III. [494]

In 1859 and 1861, respectively, appeared from the same publisher two other works by Éliphas Lévi, namely, *l'Histoire de la magie* and *La Clef des grands mystères*³ — works which brought him considerable prestige, reputation, and esteem; this was a rather peaceful period in his life during which a growing number of disciples and followers, among people of power and wealth in Paris, helped him financially as well.

¹ [Consult “A debt of gratitude to Lord Lytton” in our Theosophy and Theosophists Series, and “Zanoni by Bulwer-Lytton” in our Buddhas and Initiates Series. — ED. PHIL.]

² [Consult “Apollonius comforts a bereaved father” in our Constitution of Man Series, and “Blavatsky on Apollonius of Tyana” in our Buddhas and Initiates Series. — ED. PHIL.]

³ [*La clef des grands mystères suivant Hénoch, Abraham, Hermès Trismégiste, et Salomon*. Par Éliphas Lévi. Paris: G. Baillière; 1861; 598pp]

For a short time in 1861, he became a Freemason in the Lodge called *Rose du parfait silence*, but he quit on becoming disgusted with what he found therein.

He made another trip to London and most likely had a considerable influence on the studies of Bulwer-Lytton, as the latter's work, *A Strange Story*,¹ definitely reflects.

In 1865, Éliphas Lévi published *La Science des esprits*.

His wife, after some years of absence, suddenly sued him, and in January 1865, a Civil Court annulled his marriage, as having been contracted by a cleric, this being against the laws of the land. This fact, if nothing else, goes to show that Éliphas Lévi was never “defrocked,” as has been wrongly stated by a number of writers.

The period of 1869-70 was one of creative effort but also of failing health. Éliphas Lévi had a bad heart which troubled him more and more.

In 1870, his fortunes sustained another blow on account of the Franco-Prussian War. Most of his income stopped and he was very hard up. After the Commune, in July 1871, he went by invitation to visit his great friend, Madame Mary Gebhard, at Elberfeld, Germany, and stayed there about two months. This, of course, was before Mary Gebhard had met H.P. Blavatsky, and at a time when she had found in Éliphas Lévi's works what she had been looking for. She remained his staunch disciple until his death, and used to travel to Paris once a year to see him.² She received from him the original manuscript of *Les Paradoxes de la Haute Science* (Paradoxes of the Highest Science). By consulting Vol. VI, pp. 257-63, of the present Series, the reader will find a comprehensive exposition of the background connected with this manuscript, and how it was finally published with comments by [495] Master K.H. Madame Gebhard contributed to the pages of *The Theosophist*³ some brief “Personal Recollections of Éliphas Lévi,” which, unfortunately give a somewhat inaccurate picture of this remarkable man.

As the years went by, Éliphas Lévi continued to write and some of his unpublished MSS. were copied by different people from among his immediate pupils. A number of these fragments found their way into the hands of Theosophists, probably through Baron Spédalieri,⁴ one of his pupils, and were published in English translation at various times in the early volumes of *The Theosophist*.

Eventually Éliphas Lévi's heart condition brought about dropsy, and he died quietly on May 31st, 1875. The Catholic clergy promoted a story that he had recanted and received communion before his death — a story which has been denied by his closest friends who knew the circumstances. He was interred at the Cemetery of Ivry, but in 1881 was placed in a common grave the location of which is not known.

¹ [Consult “A Strange Story by Bulwer-Lytton,” in our Black versus White Magic Series. — ED. PHIL.]

² See Vol. VI of H.P. Blavatsky's *Collected Writings* where, on pp. 434-36, will be found a comprehensive account of the Gebhard Family. Mary Gebhard was born in Dublin in 1832, and for a time was educated in the Convent of Sacré Coeur in Paris.

³ Vol. VIII, January 1886, pp. 241-42

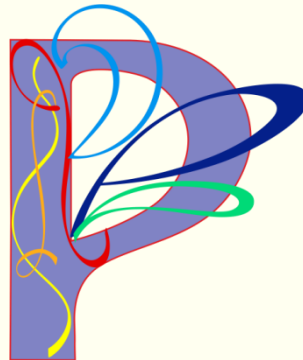
⁴ [Baron Nicolas-Joseph Spédalieri, also known as Nicola Giuseppe Spedalieri, 1812-1887, prominent esotericist, spiritualist, Theosophist and Martinist.]

Three other works from the pen of Éliphas Lévi were published posthumously. These are: *Le Livre des Splendeurs*; *Le Grand Arcane* (Paris: Chamuel, 1896; 2nd ed., 1921); and *Le Livre des Sages* (Paris: Chacornac, 1913).

Most of the chief works mentioned above have been translated at various times into foreign languages, and received world-wide distribution, so that the writings of Éliphas Lévi have become very well known throughout the world.

H.P. Blavatsky had a very considerable regard for Éliphas Lévi and his learning, but warned her students against accepting literally some of his teachings. According to her, he expounded “the true Hermetic Philosophy in the rather coarse language of the Jewish Seers and for the benefit of a Christian-born public”; to her he was “undoubtedly a great occultist,” but “being a charming and witty writer,” has “more mystified than taught in his many volumes on magic.” Under no circumstances did she look upon him as an initiate or a practical occultist.

For a comprehensive and rather detailed account of Éliphas Lévi’s life and work, consult Paul Chacornac, *Éliphas Lévi, rénovateur de l’occultisme en France* (1810-1875); présentation par Paul-Redonnel; préface de Victor-Émile Michelet. Paris Chacornac Frères, 1926; xviii, 300pp, illus.



Suggested reading for students.



From our Black versus White Magic Series.

- A CASE OF MESMERIC ATTACK
- A STRANGE STORY BY BULWER-LYTTON
- AKHUND ABDUL GHAFUR OF SWAT
- ANCIENT MAGIC IN MODERN SCIENCE
- ANIMATED STATUES, TROPHIES OF THE BLACK ART
- AURAS OF MEDIUMS AND ADEPTS
- BETWEEN BLACK AND WHITE MAGIC THERE IS BUT A COBWEB THREAD
- BLACK MAGIC IS IN FULL SWAY AMIDST MANKIND
- BLACK VERSUS WHITE MAGIC, THE TWO OPPOSING POWERS
- BLAVATSKY ON THE AUTHOR OF PHALLICISM
- BLAVATSKY ON THE MALIGNANT FEVER OF UNSOUND SCEPTICISM
- BUDDHISM, CHRISTIANITY, AND PHALLICISM
- BUDDHIST FEMINISM IN CEYLON
- CAPITAL PUNISHMENT IS A RELIC OF JEWISH BARBARITY
- CHRISTIAN LECTURES ON BUDDHISM
- CHRISTIANITY HAS RETARDED THE WOMAN'S PROGRESS
- CONFESSIONS OF CYPRIANUS, THE PENITENT SORCERER OF ANTIOCH
- DOES YOUR MIND ELATE WITH SELF-ADORATION
- EGYPTIAN MAGIC, GOOD AND BAD
- EVIL IS AN ILLUSION CAUSED BY THE CIRCLE OF NECESSITY
- EVIL IS THE INFERNAL END OF THE POLARITY OF SPIRIT-MATTER
- EXACT SCIENCE VERSUS ARCHAIC PHILOSOPHY
- FRIGHTENING CRYING CHILDREN INTO SILENCE
- HOW CAN A BLACK MAGICIAN BE KNOWN
- HUGO'S LA FIN DE SATAN (1911)
- HYLO-IDEALISM IS A FIG LEAF FOR CRASS MATERIALISM

**BLACK VERSUS WHITE MAGIC SERIES
SUGGESTED READING FOR STUDENTS**

- INSIGHTS TO THE OCCULT ARTS
- INSTEAD OF BLACK AND WHITE MAGIC, READ SELFISH AND UNSELFISH MOTIVE
- MAGIC IS THE OCCULT KNOWLEDGE OF NATURAL LAW
- MEDIUMSHIP AND ADEPTSHIP ARE POLES APART
- NO ONE HAS THE RIGHT TO CONTROL THE MIND OF ANOTHER
- OCCULTISM AND KABBALAH ARE ONLY MASKS TO HIDE THE SACRED TRUTH FROM THE PROFANE
- ON ASTRAL INTOXICATION
- ON MALEVOLENT BEWITCHMENTS AND VENOMOUS MAGIC
- ORMUZD AND AHRIMAN ARE EVER OPPOSING POWERS, YET INSEPARABLE AND INTERDEPENDENT
- PAPAL DISPENSATION FOR MURDER AND MAYHEM
- PHALLICISM AND PHALLIC WORSHIP
- PRESENTIMENTS OF WHAT LIES IN THE BOSOM OF FUTURE
- PSYCHOLOGICAL AND CONJURING TRICKS
- REFLECTIONS OF AN ARDENT APOSTLE
- RELIGIOUS CONVERSION MEANS ABSOLUTE PERVERSION
- SELFISHNESS IS THE CAUSE OF ALL SIN AND SUFFERING
- SELFISHNESS IS THE HALLMARK OF FAKIRS, HERMITS, AND YOGINS
- SIN BY CRUEL ACQUIESCENCE IN AN UNWORTHY FASHION
- SOUL-DESTROYING SOPHISTRY IS FAKE WISDOM
- SPIRIT AND MATTER ARE DUAL ASPECTS OF ONE CAUSE
- SPIRITUAL PROGRESS IS NOT AIDED BY WATCHING THE ASTRAL LIGHT
- TERAPHIM ARE THE ELEMENTAL SPIRITS OF ANCIENT DIVINATION
- THE ARABIAN NIGHTS ARE ECHOES FROM OF LEMURIA AND ATLANTIS
- THE ASTRAL LIGHT REFLECTS IMAGES OF EVERY THOUGHT AND ACTION
- THE ENSOULED VIOLIN
- THE IDYLL OF THE WHITE LOTUS
- THE ORIGIN OF GOOD AND EVIL
- THE ORIGINAL SIN IS A JEWISH INVENTION
- THE PERNICIOUS SOPHISTRY OF HYPOCRISY
- THE PITFALLS OF OCCULT ARTS AND METAPHYSICAL HEALING
- THE POWER OF THE MAGICIAN IS INVERSELY RELATED TO HIS WORLDLY INTERESTS

**BLACK VERSUS WHITE MAGIC SERIES
SUGGESTED READING FOR STUDENTS**

- THE PROCESS OF PRECIPITATING HANDWRITTEN LETTERS EXPLAINED
- THE SILENT BROTHER
- THE SPIRITUAL BLINDNESS OF ANTHROPOMORPHISM
- THE THEOSOPHICAL SOCIETY'S POSITION ON HYPNOTISM
- THEOLOGICAL ANTHROPOMORPHISM IS THE PARENT OF MATERIALISM
- THEOLOGICAL MALICE IS THE ROOT CAUSE OF SATANIC MAGIC
- TRAINED IMAGINATION CAN PRODUCE OCCULT PHENOMENA
- TRUE MAGIC IS THE GNOSIS OF PYTHAGORAS
- WARNING TO PHENOMENA SEEKERS
- WHEN THEOLOGICAL ETHICS SPEAK NO LONGER IN MAN
- WHY WOMEN SHOULD AVOID THE CHURCH LIKE A PLAGUE
- YOGA IS A WOLF IN SHEEP'S CLOTHING





- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
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