

On malevolent bewitchments and venomous magic



*Abstract and train of thoughts*¹

Bewitchment is a heinous homicide, because it evades self-defence and punishment by law.

Life is identical with will. Will is the offspring of the Divine. Desire is the motive power of animal life. 8

What is desired with persistence is confirmed by acts. Every act is subject to judgment, and even the most trifling thoughts and deeds are indelibly impressed upon the astral tablets. 8

Moral maladies are far more contagious than physical. Some triumphs of infatuation are comparable to leprosy or cholera. 8

Here is an example of unconscious vampirism, a form of black magic.

If two children sleep together, and if one be weak while the other is strong, the strong will absorb the weak, and the latter will waste away. 9

Bewitchment by means of currents is exceedingly common, morally as well as physically; most of us are carried away by the crowd. 9

Absolute hatred, unleavened by rejected passion or personal cupidity, is a death sentence for its object.

Black magic is a graduated combination of sacrileges and murders designed for the perversion of the human will. It is the religion of the devil, the cultus of darkness, and the hatred of good carried to the height of paroxysm. 10

Not only do the wicked torment the good, but the good torture the wicked unconsciously. We may die through love as well as through hate, for there are absorbing passions under the breath of which we feel depleted like the spouses of vampires. 11

Antipathy is the presentiment of a possible bewitchment, either of love or hatred, for we find love frequently succeeding repulsion. Instantaneous sympathies and electric infatuations are explosions of the astral light, which is akin to the discharge of strong magnetic batteries. 11

The polarity of the hands is resident in the thumb; and hence anyone in suspicious company, he should keep the thumb doubled up and hidden in the hand. 12

Certain animals, when tamed and carried alive on the person or kept in occupied rooms, guarantee protection from the hallucinations and trickeries of astral intoxication, often manifested as unbridled passions, mental exaltations, and folly. 12

Akasha and Astral Light compared and contrasted.

Paracelsus opposed ceremonial black magic and advised the employment of talismans in the cure of diseases. He also opposed bewitchment by the practices of contrary bewitchment. 14

¹ Frontispiece by El Gato Chimney. Illustration on page 63, Mandragoric Hermit by David Esquivel.

Bewitchment by a will persistently confirmed in ill-doing, cannot be pulled back without risk of death. The spell may be staved off by substitution or deflection of the astral current. But the sorcerer who releases a spell must have another object for his malevolence, or he himself will perish by his own spell because every poisoned magnetic emission that cannot reach its target will return with force to its point of departure. 15

Brother Hilarion attributed insanity to either a disorder of the will, or to the perverse influence of external wills; he regarded all crimes as acts of madness, and treated the wicked as diseased — instead of exasperating and making them incurable, under the pretence of punishing them. 15

Virtue is one of the elixirs of long life and well-being.

While vice is hid by hypocrisy, virtue is suspected to be hypocrisy. 16

A disease originates in a deficiency or an excess, and at the root of every physical evil we shall find a moral disorder. One of the most dangerous disorders occurs when, by our predilections and proclivities, we surrender our will to the will of others. 16

When two people share similar defects they become subordinated to each other, resulting in a sort of substitution of the stronger for the weaker, an obsession of one mind by the other. The best remedy for such bewitchment is to use madness to cure madness, by uplifting the sufferer to imaginary satisfactions of a higher order. 16

Sorcery, whether by spells or love-potions, is venomous magic.

We write not to instruct but to warn.

Whosoever revealed, or caused the key to the supreme secret to be discovered by others through imprudent revelations, was condemned immediately to death and was often driven to execute the sentence himself. 18

In conjunction with the virus of contagious diseases, the Roman witches distilled the venom of reptiles, the sap of poisonous plants, and cyanide from bitter almonds, and the pits of apricots, peaches, cherries, and plums. 20

Borgia poisons are the most vile and revolting acts of sorcery. 22

Sorcerers are often poor country folks, repulsed by all, and therefore afflicted by enduring bitterness. The fear which they inspired was their consolation and their revenge. 22

How can virtue triumph, were there no vice to conquer?

In Italy, where passions are more diffusive and fiery, charms and the evil eye are still dreaded. Popular superstitions are profane interpretations of some grand maxim or marvellous secret of occult wisdom. 23

Superstition is to initiation what the notion of the devil is to that of God.

Magical emblems and characters, engraved on amulets and talismans, are relics of old religious rites, the meaning of which is no longer understood. 24

The wheel of Pythagoras is a pantacle analogous to the wheel of Ezekiel. 24

Only harmlessness and brotherhood in thought and deed, coupled with non-resistance to evil, can shield us from evil. Real protection comes from personal merit and virtue, not from talismans. 26

A high-principled man can only have power over a woman that no one else is interested in charming.

The art of poisoning the mind has developed its venomous efflorescence more abundantly in Thessaly than elsewhere.

The man who seeks to compel love must contrive to excite her imagination, inspire her with admiration, astonishment, and even with horror failing all other resources; and, at

any cost, he must set himself apart in her eyes from the rank of ordinary men, and thus engrain himself in her mind, her apprehensions, her dreams. 27

Nought is permitted to the virtuous man. 28

Love, above all in a woman, is a veritable hallucination; for want of a prudent motive, it will frequently select an absurd one. 29

Another device to draw her attention is not to concern oneself with her, or to do so in a way that mortifies her vanity, treating her as a child, and deriding all notion of paying court to her. The part will be then reversed. 29

She will then watch your expression; if she find it calm and indifferent, she will be indignant; she will approach you under some pretext, brush you with her tresses, permit her bodice to slip open. 30

Those who resort to love-potions are old, idiotic, ugly, impotent. Where, indeed, is the use of the philtre? Anyone who is truly a man has always at his disposal the means of making himself loved, providing he does not seek to usurp a place which is occupied. And even then, unwavering perseverance will pay off in the end. 30

Cyanide, when not lethal, will enfeeble the mind already poisoned by an evil will.

Stay clear of bitter almonds (as well as the kernels of apricot, peach, and cherry), almond flavour extracts such as Amaretto, almond milk, soaps, and perfumes, Datura stramonium, and other hallucinogens. 31

The more we rattle the slave, the more we enslave him. Herein lies the power of Circe, Homer's Æean allegorical enchantress, and Apuleius' real-world Thessalian sorceress. 32

Tobacco, by smoking or otherwise, is a dangerous and stupefying philtre and brain poison. Nicotine is not less deadly than cyanide. Moreover, the latter is present in tobacco in larger quantities than in bitter almonds. 32

Here is an extraordinary case of hysterical affection carried into the region of ecstasy and demonomania, as the consequence of a potion administered by a man who believed that he was a sorcerer. It demonstrates the omnipotence of will and imagination reacting reciprocally, and the strange lucidity of ecstasies who comprehend speech by reading it in thought, even though they have no knowledge of the language. 33

The most terrific of all philtres is the exaltation of misdirected devotion. By fuelling the imagination, excessive fear becomes a self-fulfilling prophecy. 35

Goodness is much stronger than evil.

Rise then above childish fears and dumb desires. Stamp out evil influence by controlling unbridled imagination and fanciful speculation. Believe in supreme wisdom for true wisdom cannot ensnare your intelligence. Poisons can may make you ill but never immoral. 35

Weakness sympathises with vice because vice itself is a weakness that assumes the mask of strength.

Madness holds reason in horror, and delights in the exaggerations of falsehood. 36

We should all oppose violence by mildness, chastise evil by good, requite cruelty by tenderness.

Warning to the imprudent cavalier.

Terrible and incurable diseases can be caused by excessive nervous excitement. Swoons and death itself, as a consequence of cerebral congestion, may result from the imagination when unduly impressed and terrified. 37

There can be nothing more dangerous than to make magic a pastime, or part of an evening's entertainment. Magnetic experiments, performed under such conditions, can only exhaust the subjects, mislead opinions, and defeat science.	37
The milder and calmer you are, the more effective will be your anger; the more energetic you are, the more precious will be your forbearance; the more skilful you are, the better will you profit by your intelligence and even by your virtues; the more indifferent you are, the more easily will you make yourself loved.	38
Excessive love produces antipathy; blind hate counteracts and scourges itself; vanity leads to abasement and the most cruel humiliations.	38
Remember that the magus is sovereign, and a sovereign never avenges because he has the right to punish; in the exercise of this right he performs his duty, and is implacable as justice.	38
The way to see clearly is not to be always looking; and he who spends his whole life upon a single object will not attain it.	39
Ceremonies are methods to create a habit of will, however, redundant when the habit is firmly established.	39

The folly of sorcerers is an evil folly.

We will now expose and stigmatise some of the most abhorrent acts.

What sorcerers seek above all, in their evocations of the impure spirit, is that magnetic power which is the possession of the true adept, so that they can shamefully abuse it.	40
Providence seems to scorn those who despise the martyrs, and to slay those who would deprive them of life.	40
See how a man's adoration for his wife withered and died.	40
Bewitchments may be compared to an actual poisoning of some current of astral light. The sorcerers exalt their will by ceremonies till it becomes venomous at a distance.	41
1. Bewitchment by the consecration of nails to works of hatred.	41
2. Bewitchment by a toad baptised with the victim's name.	41
3. Bewitchment by a clothed effigy of the victim made out of accursed wax.	42
4. Bewitchment by projecting an evil glance.	42
5. Bewitchment by threats and terror acting on the imagination.	42
The terrible menace of hell inflicted by Christianity upon its flock has created more nightmares, more nameless diseases, more furious madness, than all vices and excesses combined. That is what the Hermetic artists of the middle ages represented by the incredible and unheard-of monsters, which they carved at the doors of basilicas.	42
Moral equilibrium rests upon the immutable distinction between true and false, good and bad; one must place himself, by his works, in the empire of truth and goodness or relapse eternally, like the rock of Sisyphus, into a pandemonium of falsehood and evil.	43
Wash carefully your clothes before giving them away.	43
In times of epidemic the terror-struck are the first to be attacked. The secret of not fearing evil is to ignore it altogether.	43
The wise men have scarcely any sorceries to fear, save those of fortune, but when called upon to advise they must persuade the bewitched to do some act of goodness to his bewitcher, to render him some service which he cannot refuse, and lead him to the communion of salt.	44
Man is not permitted to do violence to destiny, still less to impose bonds upon the lawful use of liberty.	45

The mandragora root is the umbilical vestige of our terrestrial origin. However, the mandragores and the androids, so greatly prized by the witches of Thessaly, should not be confounded with the waxen images for bewitchment. 45

Appendix 1. Paracelsus on alchemy versus chemistry.

The chemist imitates nature, the alchemist surpasses nature herself.

Chemistry decomposes and recombines material substances, it purifies simple substances of foreign elements, but leaves the primitive elements unchanged. Alchemy changes the character of things, and raises them up into higher states of existence. 47

As all the powers of the universe are potentially contained in us, our body and its organs are the representatives of the powers of nature and a constellation of the same powers that formed the stars in the sky. 48

The physician who knows nothing of alchemy can only be a servant of nature, but the alchemist is her lord. 48

Appendix 2. The Witches of Thessaly.

The Moon is dead, yet a living body.

The Moon is doomed to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly vampirised by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence that emanates from the occult side of her nature. 49

The Moon is the friend of the sorcerers and the foe of the unwary, from the hoary antiquity down to the witches of Thessaly, and some of today's Tantrikas of Bengal. 49

Our Planetary Chain of Seven Rounds (Drawing). 50

The late Atlanteans, renowned for their wickedness and defiance of the gods, cursed the Sun every day, but this had nothing to do with the heat. Though perfected in materiality, they degenerated in spirituality — black magic, bestiality, selfishness, and self-adoration spelled the demise of that proud race. 52

In recent times, the witches of Thessaly were credited with the power of calling down the moon. 52

The Thessalian necromancers added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows of the dead. 52

The Finns stand to the Slavonian nations in the same mystical relation as the sorceresses of Thessaly stood to the rest of the old Greeks. 52

Appendix 3. Practical measures against sorcery.

Hair and nail clippings should be buried. 53

Mantras imploring the assistance of spirits, friendly to man, may be uttered. 53

The time-honoured seclusion of menstruating women should be observed. 53

Your photo, your picture, and even your shadow (which belongs neither to earth nor to heaven) can be used by adepts of the Black Art to harm you. 54

Appendix 4. Kabbalistic spirits examined in the light of Theosophy.

Elementals are the Spirits of the Four Elements of the terrestrial world. They are the "viewless races." 55

Elementals have nothing to do with elementaries. The latter is a term for the disembodied souls of the depraved, vampirising those still in the flesh. They had existence but they never attained to being. 56

The state of mediumship is an extension of dream, it is somnambulism in all its forms and ecstasies.

Mediums are not vampires but they evoke vampires. For this reason they are nearly all debilitated and sick. 57

See how Heinrich Khunrath corroborates Éliphas Lévi.

He talks about the disembodied vicious men, who have parted with their divine spirits and become “elementary” because attracted by the earthly atmosphere and surrounded by the earth’s elements. But while Khunrath applies the term elementary to human doomed souls, Lévi uses the same term for another class of the same great family of elementals, the Sylphs and Undines of the French satire. 58

The Kabbalists represent Adam as the Tree of Life: humanity as the trunk, various races as the branches, the leaves as individual men. The wicked are the dead leaves and the bark of the tree: being corrupted, they fall and decompose to manure, which then returns to the tree through the roots. 59

If the flesh so outgrows the spirit as to snuff out all spirituality, man becomes a beast of the field with no saving power left. 60

Appendix 5. Mandragora is the umbilical vestige of our terrestrial origin.

Legendary lore affirms man’s dual and triple constitution: dual, as male and female; triple, as being of spiritual and psychic essence within, and of a material fabric without. 61

Men were created by the Sons of God descending on earth where, after culling seven mandragoras, they animated their roots, which became forthwith men. 61

See how the mandrake found by Reuben, Leah’s firstborn son, excited the fancy of Rachel. 62

The Kabbalistic mandrake is the point exchange of forces and resemblance between the life-principles of plants, animals, and human beings. 62

There is not a plant or mineral which has disclosed the last of its properties to modern scientists. 62

Suggested reading for students.

On Black versus White Magic. 64



Bewitchment is a heinous homicide, because it evades self-defence and punishment by law.

*Fons oculus fulgur*¹

Life is identical with will.² Will is the offspring of the Divine. Desire is the motive power of animal life.

What is desired with persistence is confirmed by acts. Every act is subject to judgment, and even the most trifling thoughts and deeds are indelibly impressed upon the astral tablets.

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, Doctrine. Chapter XVI, BEWITCHMENTS, pp. 128-36.

When a man gazes unchastely upon any woman he profanes that woman, said the Great Master. What is willed with persistence is done. Every real will is confirmed by acts; every will confirmed by an act is action. Every action is subject to a judgment, and such judgment is eternal. These are dogmas and principles from which it follows that the good or evil which we will, to others as to ourselves, according to the capacity of our will and within the sphere of our action, will infallibly take place, if the will be confirmed and the determination fixed by acts. The acts should be analogous to the will. The intent to do harm or to excite love, in order to be efficacious, must be confirmed by deeds of hatred or affection. Whatsoever bears the impression of a human soul belongs to that soul; whatsoever a man has appropriated after any manner becomes his body in the broader acceptation of the term, and anything which is done to the body of a man is felt, mediately or immediately, by his soul. It is for this reason that every species of hostility towards one's neighbour is regarded by moral theology as the beginning of homicide.

Moral maladies are far more contagious than physical. Some triumphs of infatuation are comparable to leprosy or cholera.

Bewitchment is a homicide, and the more infamous because it eludes self-defence by the victim and punishment by law. This principle being established to exonerate our conscience, and [129] for the warning of the weak vessels, let us affirm boldly that bewitchment is possible. Let us even go further and lay down that it is not only possible, but in some sense necessary and fatal. It is continually going on in the social world, unconsciously both to agents and patients. Involuntary bewitchment is one of

¹ [Origin of ocular lighting]

² [Consult "The Voice of the Will is the Atomic Point," in our Constitution of Man Series. — ED. PHIL.]

the most terrible dangers of human life. Passional sympathy inevitably subjects the hottest desire to the strongest will. Moral maladies are more contagious than physical, and there are some triumphs of infatuation and fashion which are comparable to leprosy or cholera. We may die of an evil acquaintance as well as of a contagious touch, and the frightful plague which, during recent centuries only, has avenged in Europe the profanation of the mysteries of love, is a revelation of the analogical laws of nature, and at the same time offers only a feeble image of the moral corruptions which follow daily on an equivocal sympathy. There is a story of a jealous and infamous man who, to avenge himself on a rival, contracted an incurable disorder, and made it the common scourge and anathema of a divided bed. This atrocious history is that of every magician, or rather of every sorcerer who practises bewitchments:

- He poisons himself in order that he may poison others;
- He damns himself that he may torture others;
- He draws in hell with his breath in order that he may expel it by his breath;
- He wounds himself to death that he may inflict death on others.

But possessed of this unhappy courage, it is positive and certain that he will poison and slay by the mere projection of his perverse will. There are some forms of love which are as deadly as hatred, and the bewitchments of goodwill are the torment of the wicked. The prayers offered to God for the conversion of a man bring misfortune to that man if he will not be converted. As we have already said, it is weariness and danger to strive against the fluidic currents occasioned by the chains of wills in union.

Here is an example of unconscious vampirism, a form of black magic.

If two children sleep together, and if one be weak while the other is strong, the strong will absorb the weak, and the latter will waste away.¹

Bewitchment by means of currents is exceedingly common, morally as well as physically; most of us are carried away by the crowd.

Hence there are two kinds of bewitchment, voluntary and involuntary; physical and moral bewitchment may be [130] also distinguished. Power attracts power, life attracts life, health attracts health; this is a law of nature. If two children live, above all, if they sleep together, and if one be weak while the other is strong, the strong will absorb the weak, and the latter will waste away. For this reason, it is important that children should always sleep alone. In conventual seminaries certain pupils absorb the intelligence of the others, and in every given circle of men, an individual speedily

¹ [Cf. "Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their own beds. When David was old and feeble, his vital forces were recruited by having a young person brought in close contact with him so that he could absorb her strength. The late Empress of Russia, the sister of the present [1877] German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young peasant girl." — *Isis Unveiled*, I p. 463]

appears who avails himself of the wills of the rest. Bewitchment by means of currents is exceedingly common, as we have already observed; morally as well as physically, most of us are carried away by the crowd. What, however, we have proposed to exhibit more especially in this chapter is the almost absolute power of the human will upon the determination of its acts and the influence of every outward demonstration upon outward things.

Absolute hatred, unleavened by rejected passion or personal cupidity, is a death sentence for its object.

Black magic is a graduated combination of sacrileges and murders designed for the perversion of the human will. It is the religion of the devil, the cultus of darkness, and the hatred of good carried to the height of paroxysm.

Voluntary bewitchments are still frequent in our rural places because natural forces, among ignorant and isolated persons, operate without being diminished by any doubt or any diversion. A frank, absolute hatred, unleavened by rejected passion or personal cupidity is, under certain given conditions, a death-sentence for its object. I say unmixed with amorous passion or cupidity, because a desire, being an attraction, counterbalances and annuls the power of projection. For example, a jealous person will never efficaciously bewitch his rival, and a greedy heir will never by the mere fact of his will succeed in shortening the days of a miserly and long-lived uncle. Bewitchments attempted under such conditions reflect upon the operator and help rather than hurt their object, setting him free from a hostile action which destroys itself by excessive exaggeration. The term *envoûtement* (bewitchment) so strong in its Gaelic simplicity, admirably expresses what it means, the act of enveloping some one, so to speak, in a formulated will. The instrument of bewitchments is the great magic agent which, under the influence of an evil will, becomes really and positively the demon. Witchcraft, properly so called — that is, [131] ceremonial operation with intent to bewitch — acts only on the operator, and serves to fix and confirm his will, by formulating it with persistence and labour, the two conditions which make volition efficacious. The more difficult or horrible the operation, the greater is its power, because it acts more strongly on the imagination and confirms effort in direct ratio of resistance. This explains the bizarre nature and even atrocious character of the operations in black magic, as practised by the ancients and in the middle ages, the diabolical masses, administration of sacraments to reptiles, effusions of blood, human sacrifices, and other monstrosities, which are the very essence and reality of goëtia or nigromancy.¹ Such are the practices which from all time have brought down upon sorcerers the just repression of the laws. Black magic is really only a graduated combination of sacrileges and murders designed for the permanent perversion of a human will and for the realisation in a living man of the hideous phantom of the demon. It is, therefore, properly speaking, the religion of the devil, the cultus of darkness, hatred of good carried to the height of paroxysm; it is the incarnation of death, and the persistent creation of hell.

¹ [black magic]

The Kabbalist Bodin,¹ who has been erroneously considered of a feeble and superstitious mind, had no other motive in writing his *Demonomania* than that of warning people against dangerous incredulity. Initiated by the study of the Kabbalah into the true secrets of magic, he trembled at the danger to which society was exposed by the abandonment of this power to the wickedness of men. Hence he attempted what at the present time M. Eudes de Mirville² is attempting amongst ourselves; he gathered facts without interpreting them, and affirmed in the face of inattentive or pre-occupied science the existence of the occult influences and criminal operations of evil magic. In his own day Bodin received no more attention than will be given to M. Eudes de Mirville, because it is not enough to indicate phenomena and to prejudge their cause if we would [132] influence earnest men; we must study, explain, and demonstrate such cause, and this is precisely what we are ourselves attempting. Will better success crown our own efforts?

Not only do the wicked torment the good, but the good torture the wicked unconsciously. We may die through love as well as through hate, for there are absorbing passions under the breath of which we feel depleted like the spouses of vampires.

Antipathy is the presentiment of a possible bewitchment, either of love or hatred, for we find love frequently succeeding repulsion. Instantaneous sympathies and electric infatuations are explosions of the astral light, which is akin to the discharge of strong magnetic batteries.

It is possible to die through the love of certain people as by their hate; there are absorbing passions, under the breath of which we feel ourselves depleted like the spouses of vampires. Not only do the wicked torment the good, but unconsciously the good torture the wicked. The gentleness of Abel was a long and painful bewitchment for the ferocity of Cain. Among evil men, the hatred of good originates in the very instinct of self-preservation; moreover, they deny that what torments them is good and, for their own peace, are driven to deify and justify evil. In the sight of Cain, Abel was a hypocrite and coward, who abused the pride of humanity by his scandalous submissions to divinity. How much must this first murderer have endured before making such a frightful attack upon his brother? Had Abel understood, he would have been afraid. Antipathy is the presentiment of a possible bewitchment, either of love or hatred, for we find love frequently succeeding repulsion. The astral light

¹ [Jean Bodin, c. 1530–1596, French jurist and political philosopher, member of the Parliament of Paris and professor of law in Toulouse. He is known for his theory of sovereignty. He was also an influential writer on demonology.]

² [Charles, Jules Eudes de Catteville de Mirville, Marquis de Mirville, 1802–1873, French scholarly writer, illuminist, medium and the author of numerous works on spiritualism. Author of *Pneumatologie. Des Esprits et de leurs manifestations diverses*. Memoires adressés aux Academies, par J.E. de Mirville. This work contains three separate *Memoires*, which have been published in different editions: the first *Memoire* appearing in 1851. The most complete ed. is the one in six volumes: Vols. I-V, Paris: H. Vrayet de Surcy, 1863-64, 8vo.; Vol. VI publ. by F. Wattelier, 1868. Vols. II-V cover the *Manifestations Historiques* and comprise the 2nd Memoire; Vol. VI contains the *Manifestations Thaumaturgiques*, which are the 3rd Memoire. H.P. Blavatsky's mention of such titles as "De la Resurrection et du miracle" or "Resurrections animales," has reference to chapters in Vol. VI, and not to any specific work by de Mirville.

De Mirville played a big role in spreading the story of Cideville's haunted house. He then had a very important correspondence with Théodore Lacordaire, with the Catholic doctor of Bolbec Charles Hélot who published, in 1897, *Névroses et possessions diaboliques*, with numerologists such as the Count de la Villinouet, and many others.]

warns us of coming influences by its action on the more or less sensible, more or less active, nervous system. Instantaneous sympathies, electric loves, are explosions of the astral light, which are as exactly and mathematically demonstrable as the discharge of strong magnetic batteries. Thereby we may see what unexpected dangers threaten an uninitiated person who is perpetually fooling with fire in the neighbourhood of invisible powder-mines.

The polarity of the hands is resident in the thumb; and hence anyone in suspicious company, he should keep the thumb doubled up and hidden in the hand.

We are saturated with the astral light, and we project it unceasingly to make room for and to attract fresh supplies. The nervous instruments, which are specially designed either for attraction or projection, are the eyes and hands. The polarity of the hands is resident in the thumb, and hence, according to the magical tradition which still lingers in rural places, whenever anyone is in suspicious company, he should keep the thumb doubled up and hidden in the hand, and while in the main avoiding a fixed glance at any one, still being the [133] first to look at those whom we have reason to fear, so as to escape unexpected fluidic projections and fascinating regards.

Certain animals, when tamed and carried alive on the person or kept in occupied rooms, guarantee protection from the hallucinations and trickeries of astral intoxication, often manifested as unbridled passions, mental exaltations, and folly.

There are certain animals which have the power of breaking the currents of astral light by an absorption peculiar to themselves. They are violently antipathetic to us, and possess a certain sorcery of the eye: the toad, the basilisk, and the tard are instances. These animals, when tamed and carried alive on the person, or kept in occupied rooms, are a guarantee against the hallucinations and trickeries of ASTRAL INTOXICATION, a term we make use of here for the first time, one which explains all the phenomena of unbridled passions, mental exaltations, and folly. Tame toads and tards, my dear sir, the disciple of Voltaire¹ will say to me; carry them about with you, and write no more. To which I may answer, that I shall seriously think of doing so as soon as ever I feel tempted to laugh at anything I do not understand, and to treat those whose knowledge and wisdom I fail to understand, as fools or as madmen.



There now follows a table from “Proposition 1 - Akasha vs. Astral Light,” from our Secret Doctrine’s First Proposition Series. — ED. PHIL.

¹ [François-Marie Arouet, 1694–1778, known by his *nom de plume* Voltaire, was a French Enlightenment writer, historian, and philosopher famous for his wit, his criticism of Christianity — especially the Roman Catholic Church — and of slavery, as well as his advocacy of freedom of speech, freedom of religion, and separation of church and state.]

Akasha and Astral Light compared and contrasted.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness	
Field 1 — Latent Consciousness (1 st and 2 nd Logos)	
Field 2 — Differentiated Consciousness (3 rd Logos, <i>Mahat</i>) ¹	
Dhyāni-Chohans, collectively	or Humanity at large.
Plato's <i>The Good</i> (Το Αγαθόν) <i>The Good</i> cannot measure anything.	Man is the measure of all things.
Represented by the <i>Mānasaputras</i> , subjectively,	and by <i>Fohat</i> , objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
“So himself was indeed	(his own) son.”
Soul of the World, of Thought and Compassion	Body of the World, of Perception and Action.
Primordial Cosmic Substance	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought	Storehouse of human (psychic) iniquities.
Not <i>Thought-Substance</i> but recorder of every thought and deed of the spiritual man	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

¹ The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

Paracelsus opposed ceremonial black magic and advised the employment of talismans in the cure of diseases. He also opposed bewitchment by the practices of contrary bewitchment.

Paracelsus,¹ the greatest of the Christian magi, opposed bewitchment by the practices of a contrary bewitchment. He composed sympathetic remedies, and applied them, not to the suffering members, but to representations of those members, formed and consecrated according to magical ceremonial. His successes were incredible, and never has any physician approached Paracelsus in his marvels of healing. But Paracelsus had discovered magnetism long before Mesmer, and had carried to its final consequences this luminous discovery, or rather this initiation into the magic of the ancients, who better than us understood the great magical agent, and did not regard the astral light, azoth,² the universal magnesia of the sages, as an animal and a special fluid emanating only from particular creatures. In his occult philosophy, Paracelsus opposes ceremonial magic, the terrible power of which he certainly did not ignore, but he sought to decry its practices so as to discredit black magic. He locates the omnipotence of the magus in the [134] interior and occult *magnes*, and the most skilful magnetisers of our own day could not express themselves better. At the same time he counselled the employment of magical symbols, talismans above all, in the cure of diseases. In our eighteenth chapter we shall have occasion to return to the talismans of Paracelsus, while following Gaffarel upon the great question of occult iconography and numismatics.³

¹ [Consult “Paracelsus on sympathetic remedies and cures” and “The noble genius of Paracelsus,” in our Budhas and Initiates Series. — ED. PHIL.]

² [Azot is the *Seventh* and highest state of matter, Life. Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANNINGS 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.]

³ [Refer to Appendix 1, “Paracelsus on alchemy versus chemistry.” — ED. PHIL.]

Bewitchment by a will persistently confirmed in ill-doing, cannot be pulled back without risk of death. The spell may be staved off by substitution or deflection of the astral current. But the sorcerer who releases a spell must have another object for his malevolence, or he himself will perish by his own spell because every poisoned magnetic emission that cannot reach its target will return with force to its point of departure.

A current of Akasha directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt.¹

Bewitchment may also be cured by substitution, when that is possible, and by the rupture or deflection of the astral current. The rural traditions on all these points are admirable, and undoubtedly of remote antiquity; they are remnants of the instruction of the Druids, who were initiated in the mysteries of Egypt and India by wandering hierophants. Now, it is well known in vulgar magic that a bewitchment — that is, a will persistently confirmed in ill-doing, invariably has its result, and cannot draw back without risk of death. The sorcerer who liberates any one from a charm must have another object for his malevolence, or it is certain that he himself will be smitten, and will perish as the victim of his own spells. The astral movement being circular, every azotic or magnetic emission which does not encounter its medium returns with force to its point of departure, thus explaining one of the strangest histories in a sacred book, that of the demons sent into the swine, which thereupon cast themselves into the sea. This act of high initiation was nothing else but the rupture of a magnetic current infected by evil wills. Our name is legion, for we are many, said the instinctive voice of the possessed sufferer. Possessions by the demon are bewitchments, and such cases are innumerable at the present day.

Brother Hilarion attributed insanity to either a disorder of the will, or to the perverse influence of external wills; he regarded all crimes as acts of madness, and treated the wicked as diseased — instead of exasperating and making them incurable, under the pretence of punishing them.

A holy monk who has devoted himself to the service of the insane, Brother Hilarion Tissot,² has succeeded, by long experience and incessant practice, in curing a number of patients, by unconsciously using the magnetism of Paracelsus. He attributes most of his cases either to disorder of the will or to the perverse influence of external wills; he regards all crimes as acts of madness, and would treat the wicked as diseased, [135] instead of exasperating and making them incurable, under the pretence of punishing them. What space of time must still elapse ere poor Brother Hilarion Tissot shall be hailed as a man of genius! And how many serious men, when they

¹ *Blavatsky Collected Writings*, (FOOTNOTES TO “THE LIFE OF SHANKARACHARYA, PHILOSOPHER AND MYSTIC”) II p. 218.

² [Joseph-Xavier Tissot, 1780–1864, also known as Frère Hilarion, was a French priest and physician. He founded homes for insane but opposed scientific treatment of insanity.]

read this chapter, will say that Tissot and myself should treat one another according to our common ideas, but should refrain from publishing our theories, if we do not wish to be reckoned as physicians worthy of a hospital for incurables! It revolves, notwithstanding, said Galileo, stamping his foot upon the earth.

Virtue is one of the elixirs of long life and well-being.

While vice is hid by hypocrisy, virtue is suspected to be hypocrisy.

Said the Saviour of men:

Ye shall know the truth, and the truth shall make you free.¹

It might also be added:

Ye shall love justice, and justice shall make you whole men.

A vice is a poison, even for the body; true virtue is a pledge of longevity.

A disease originates in a deficiency or an excess, and at the root of every physical evil we shall find a moral disorder. One of the most dangerous disorders occurs when, by our predilections and proclivities, we surrender our will to the will of others.

When two people share similar defects they become subordinated to each other, resulting in a sort of substitution of the stronger for the weaker, an obsession of one mind by the other. The best remedy for such bewitchment is to use madness to cure madness, by uplifting the sufferer to imaginary satisfactions of a higher order.

The method of *ceremonial bewitchments* varies with times and persons; all subtle and domineering people find its secrets and its practice within themselves, without even actually calculating about them or reasoning on their sequence. Herein they follow instinctive inspirations of the great agent, which, as we have already said, accommodates itself marvellously to our vices and our virtues; it may, however, be generally laid down that we are subjected to the wills of others by the analogies of our tendencies, and above all, of our faults. To pamper the weaknesses of an individuality is to possess ourselves of that individuality and convert it into an instrument in the order of the same errors or depravities. Now, when two natures whose defects are analogous become subordinated one to another, the result is a sort of substitution of the stronger for the weaker, an actual obsession of one mind by the other. Very often the weaker may struggle and seek to revolt, but it only falls deeper in servitude. So did Louis XIII conspire against Richelieu, and subsequently, so to speak, sought his pardon by abandoning his accomplices. We have all a ruling defect, which is for our soul as the umbilical cord of its sinful birth, and it is by this the enemy can always seize us for some vanity, for others idleness, for the majority egotism. Let a [136] wicked and crafty mind avail itself of this snare and we are lost; we may not go mad or turn idiots, but we become positively alienated, in all the force of the expression — that is, we are subjected to a foreign impulsion. In such a state one dreads instinctively everything that might bring us back to reason, and will not even listen to representa-

¹ [John viii, 32; KJV]

tions that are opposed to our infatuation. Here is one of the most dangerous disorders which can affect the moral nature. The sole remedy for such a bewitchment is to make use of madness itself in order to cure madness, to provide the sufferer with imaginary satisfactions in the opposite order to that wherein he is now immersed. Endeavour, for example to:

- Cure an ambitious person by making him desire the glories of heaven — mystic remedy;
- Cure one who is dissolute by true love — natural remedy;
- Obtain honourable successes for a vain person;
- Exhibit unselfishness to the avaricious, and procure for them legitimate profit by honourable participation in generous enterprises, &c.

Acting in this way upon the moral nature, we may succeed in curing a number of physical maladies, for the moral affects the physical in virtue of the magical axiom:

That which is above is like that which is below.
[And that which is below is from that which is above,
working the miracles of <the> One.]¹

This is why the Master said, when speaking of the paralysed woman: “Satan has bound her.”² A disease invariably originates in a deficiency or an excess, and ever at the root of a physical evil we shall find a moral disorder. This is an unchanging law of nature.



¹ [Eric J. Holmyard, 1923. “The Emerald Table,” in *Nature*, 122, pp. 525-26]

² [Luke xiii, 16]

Sorcery, whether by spells or love-potions, is venomous magic.

*Justitia, Mysterium, Canes.*¹

We write not to instruct but to warn.

Whosoever revealed, or caused the key to the supreme secret to be discovered by others through imprudent revelations, was condemned immediately to death and was often driven to execute the sentence himself.

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, Doctrine. Chapter XVIII, CHARMS AND PHILTRES, pp. 144-52.

We have now to grapple with the most criminal abuse to which magical sciences can be put, namely, venomous magic, or, rather, sorcery. Let it be here understood that we write not to instruct but to warn. If human justice, instead of punishing the adepts, had only proscribed the nigromancers and poisoning sorcerers, it is certain, as we have previously remarked, that its severity would have been well placed, and that the most severe penalties could never be excessive in the case of such criminals. At the same time it must not be supposed that the right of life and death which secretly belongs to the magus has always been exercised to satisfy some infamous vengeance, or some cupidity more infamous still; in the middle ages, as in the ancient world, magical [145] associations have frequently struck down or destroyed slowly the revealers or profaners of mysteries, and when the magic sword has refrained from striking, when the spilling of blood was dangerous, then Aqua Toffana,² poisoned nosegays, the shirt of Nessus,³ and other deadly instruments, still stranger and still less known, were used to carry out sooner or later the terrible sentence of the free judges. We have said that there is in magic a great and *indicible arcanum*,⁴ which is never mentioned among adepts, which the profane above all must be prevented from divining; in former times, whosoever revealed, or caused the key of this supreme secret to be discovered by others through imprudent revelations, was con-

¹ [*i.e.*, Justice, Mystery, Dog. Consult “The dog symbolises our spiritual consciousness,” in or Secret Doctrines’ Third Proposition Series. — ED. PHIL.]

² [Aqua Tofana (also known as Acqua Toffana, Acquetta Perugina, and Aqua Tufania and Manna di San Nicola) was a strong poison created in Sicily around 1630 that was reputedly widely used in Naples, Perugia, and Rome, Italy. It has been associated with Giulia Tofana, or Tofania, a woman from Palermo, purportedly the leader of a ring of six poisoners in Rome, who sold Aqua Tofana to would-be widows.]

³ [In Greek mythology, the Shirt of Nessus, Tunic of Nessus, Nessus-robe, or Nessus’ shirt was the poisoned shirt that killed Heracles. It was once a popular reference in literature. Metaphorically, it represents a source of misfortune from which there is no escape; a fatal present.]

⁴ [unspeakable mystery]

demned immediately to death, and was often driven to execute the sentence himself. The celebrated prophetic supper of Cazotte,¹ described by La Harpe,² has not been hitherto understood. La Harpe very naturally yielded to the temptation of surprising his readers by amplifying the details of his narrative. Everyone present at this supper, La Harpe excepted, was an initiate and a divulger, or at least profaner, of the mysteries. Cazotte, the most exalted of all in the scale of initiation, pronounced their sentence of death in the name of illuminism, and this sentence was variously but rigorously executed, even as several years and several centuries previously had occurred in the case of similar judgments against the Abbé de Villars,³ Urban Grandier,⁴ and many others. The revolutionary philosophers perished as did Cagliostro⁵ deserted in the prisons of the Inquisition, as did the mystic band of Catherine Théot,⁶ as did the imprudent Schröpfer,⁷ constrained to suicide in the midst of his magical triumphs and the universal infatuation, as did the deserter Kotzebue,⁸ who was stabbed by Carl Sand,⁹ as did also so many others whose corpses have been discovered without any one being able to learn the cause of their sudden and sanguinary death. The strange allocation addressed to Cazotte when he himself was condemned by the president of the revolutionary tribunal will be readily called to mind. The Gor-

¹ [Jacques Cazotte, 1719–1792, French author.]

² [Jean-François de La Harpe, 1739–1803, French playwright, writer, and literary critic. Among his posthumous works was a *Prophetie de Cazotte* which Sainte-Beuve pronounces his best work. It is a sombre description of a dinner-party of notables long before the Revolution, when Jacques Cazotte is made to prophesy the frightful fates awaiting the various individuals of the company.]

³ [Nicolas-Pierre-Henri de Montfaucon de Villars, 1635 or 1638 to 1673, the abbot of Villars, also known as Henri de Montfaucon de Villars, was a French abbot and writer in the 17th century.]

⁴ [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*.]

⁵ [Count Alessandro di Cagliostro, 1743–1795, was the alias of the occultist Giuseppe Balsamo; in French usually referred to as Joseph Balsamo. Consult “Blavatsky on Count Alessandro di Cagliostro,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

⁶ [Catherine Théot, 1716–1794, French visionary. Catherine believed she was destined to work for God. She gained notoriety when she was accused of being involved in a plot to overthrow the Republic, and the downfall of Maximilien Robespierre was attributed in part to her prophecies.]

⁷ [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.]

⁸ [August Friedrich Ferdinand von Kotzebue, 1761–1819, German dramatist and writer who also worked as a consul in Russia and Germany. In 1817, one of Kotzebue’s books was burned during the Wartburg festival. He was murdered in 1819 by Karl Ludwig Sand, a militant member of the *Burschenschaften* (student association). This murder gave Metternich the pretext to issue the Carlsbad Decrees of 1819, which dissolved the *Burschenschaften*, cracked down on the liberal press, and seriously restricted academic freedom in the states of the German Confederation.]

⁹ [Karl Ludwig Sand, 1795–1820, German university student and member of a liberal *Burschenschaft*. He was executed in 1820 for the murder of the conservative dramatist August von Kotzebue the previous year in Mannheim. As a result of his execution, Sand became a martyr in the eyes of many German nationalists seeking the creation of a united German national state.]

dian Knot of the [146] terrible drama of '93 is still concealed in the darkest sanctuary of the secret societies; to adepts of good faith, who sought to emancipate the common people, were opposed adepts of another sect, attached to more ancient traditions, who fought by means analogous to those of their adversaries: the practice of the great arcanum was made impossible by unmasking its theory. The crowd understood nothing, but it mistrusted everything, and fell lower still in its discouragement; the great arcanum became more secret than ever; the adepts, checkmated by each other, could exercise their power neither to govern others nor to deliver themselves; they condemned one another to the death of traitors; they abandoned one another to exile, to suicide, to the knife and the scaffold.

I shall be asked possibly whether equally terrible dangers threaten at this day the intruders into the occult sanctuary and the betrayers of its secret. Why should I answer anything to the incredulity of the inquisitive? If I risk a violent death for their instruction, certainly they will not save me; if they are afraid on their own account, let them abstain from imprudent research — this is all I can say to them. Let us return to venomous magic.

In conjunction with the virus of contagious diseases, the Roman witches distilled the venom of reptiles, the sap of poisonous plants, and cyanide from bitter almonds, and the pits of apricots, peaches, cherries, and plums.

In his romance of *Monte Cristo*,¹ Alexandre Dumas has revealed some practices of this ominous science. There is no need to traverse the same ground by repeating its melancholy theories of crime; describing how plants are poisoned; how animals nourished on these plants have their flesh infected, and becoming in turn the food of men, cause death without leaving any trace of poison; how the walls of houses are inoculated; how the air is permeated by fumes which require the glass mask of St. Croix² for the operator; let us leave the ancient Canidia³ her abominable mysteries, and refrain from investigating the extent to which the infernal rites of Sagana⁴ have

¹ [Alexandre Dumas (1802–1870). *Le comte de Monte-Cristo*. Paris: Legrand, Troussel et Pomey, 1800]

² [Holy Cross]

³ ["Canidia is one of the most well attested witches in Latin literature. She has a prominent role in three of Horace's poems and is mentioned by name in three others. Throughout Horace's Epodes and Satires she desecrates graves, kidnaps, murders, poisons, and tortures. In one poem she invades the gardens of Mæcenas where she rips apart a lamb with her teeth and summons the dead. In another poem, she starves a Roman child to death so she can harvest his desiccated organs, and in another she uses her spells to prevent Horace from killing himself — for the sole purpose of continuing to torment him. She is the dark anti-muse of Horace's poetry: closing rather than opening two of his books of poetry, Canidia is repeatedly set in opposition to Horace's literary patron and at one point personifies the author's collection of vitriolic poetry." — From Maxwell Teitel Paule's *Canidia, Rome's First Witch*. Bloomsbury, 27th February 2017; Introduction.]

⁴ [Horace wrote two poems about the witches Canidia and Sagana, one slightly humorous and the other quite sinister. In *Satire 1.8*, Canidia and Sagana are dressed in black, have pale skin, long nails and wild hair. They shriek and cackle. They come to a graveyard at night when there is a full moon and pick herbs, tear apart a lamb and pour blood on graves to conjure up spirits. They bury a wolf's beard and the fang of a spotted snake and burn a wax doll. But everything turns slightly farcical when the Priapus statue, who is narrating the poem, farts. The startled witches run away, one losing her false teeth and the other her wig. In *Epode 5*, the two witches are uglier still. Canidia has locks entwined with twisting vipers and Sagana's hair stands on end like the bristles of a charging boar. They are about to kill a boy in order to make a love potion. Canidia wants to ensnare Varus and needs a powerful potion using the liver and marrow of a boy.

As well as these, the witches need many other bizarre items for their potion: barren wild-fig wood that sprouts from gravestone cracks; cypress from a dead man's door; screech owl's eggs besmeared with gore of poison-toad; herbs produced in Iolchos and Hiberia abundant in the weeds of bane; and bones snatched from the jaws of starving dogs. From <https://www.romanfootprints.com/?p=648>]

carried the art of Locusta.¹ It is enough to state that this most infamous class of malefactors distilled in conjunction the virus of contagious diseases, the venom of reptiles, and the sap of poisonous plants that they [147] extracted from the fungus [for] its deadly and narcotic properties, the asphyxiating principle from *Datura stramonium*,² from the peach [kernel] and bitter almond — that poison one drop of which, placed on the tongue or in the ear, destroys, like a flash of lightning, the strongest and best constituted living being.

- The white juice of sea-lettuce was boiled with milk, in which vipers and asps had been drowned.
- The sap of the manchineel or deadly fruit of Java was either brought back with them from their long journeys, or imported at great expense; so also was the juice of the cassava,³ and so were similar poisons;
- They pulverised flint, mixed with impure ashes the dried slime of reptiles, composed hideous philtres with the virus of mares on heat and similar secretions of bitches;
- They mingled human blood with infamous drugs, composing an oil the mere odour of which was fatal, therein recalling the *tarte bourbonnaise*⁴ of Panurge;⁵
- They even concealed recipes for poisoning in the technical language of alchemy, and the secret of the powder of projection, in more than one old book which claims to be Hermetic, is in reality that of the powder of succession.

The *Grand Grimoire* gives one in particular which is very thinly disguised under the title of *Method for Making Gold*; it is an atrocious decoction of verdigris, arsenic, and sawdust which, if properly made, should immediately consume a branch that is plunged into it and eat swiftly through an iron nail. John Baptista Porta⁶ cites in his *Natural Magic* a specimen of Borgia poison but, as may be imagined, he is deceiving

¹ [Locusta or Lucusta (died 69), was a notorious maker of poisons in the 1st century Roman Empire, active in the final two reigns of the Julio-Claudian dynasty. She supposedly took part in the assassinations of Claudius and Britannicus. She was a favourite of emperor Nero for several years, and Nero had her provide training to other poisoners in his service. Following Nero's death, Locusta was executed by his successor, Galba (reigned 68–69.)]

² [commonly known as thorn apple, jimson weed, devil's snare, devil's trumpet]

³ [*Manihot esculenta*]

⁴ [One day when all the theologians had been assigned to be in the Sorbonne to examine the articles of faith, he made a Bourbonnaise tart composed of a mixture of garlic, asafetida, galbanum, castoreum, hot turds that he soaked in a slurry of cankerous bumps; very early in the morning, he greased and theologically anointed the whole trellis of the Sorbonne, in such a way that the devil could not remain there. And all these good people were giving their throats there in front of everyone as if they had skinned the fox. Ten or twelve died of the plague, fourteen became lepers, eighteen were covered with ulcers and more than twenty-seven had the pox; but Panurge did not care. — *Rabelais*.]

⁵ [Panurge is one of the principal characters in *Gargantua and Pantagruel*, a series of five novels by François Rabelais. Especially important in the third and fourth books, he is an exceedingly crafty knave, libertine, and coward.]

⁶ [Giambattista della Porta, 1535–1615, also known as Giovanni Battista Della Porta, was an Italian scholar, polymath and playwright who lived in Naples at the time of the Renaissance, Scientific Revolution and Reformation. He spent the majority of his life on scientific endeavours. He benefited from an informal education of tutors and visits from renowned scholars. His most famous work, first published in 1558, is entitled *Magia Naturalis* (Natural Magic). In this book he covered a variety of the subjects he had investigated, including occult philosophy, astrology, alchemy, mathematics, meteorology, and natural philosophy. He was also referred to as “professor of secrets.”]

the vulgar, and does not divulge the truth, which would be too dangerous in such a connection. We may therefore quote his recipe to satisfy the curiosity of our readers.

Borgia poisons are the most vile and revolting acts of sorcery.

The toad by itself is not venomous, but it is a sponge for poisons, and is the mushroom of the animal kingdom. Take, then, a plump toad, says Porta, and place it with vipers and asps in a globular bottle; let poisonous fungi, fox-gloves, and hemlock be their sole nourishment during a period of several days; then enrage them by beating, burning, and tormenting them in every conceivable manner, till they die [148] of rage and hunger; sprinkle their bodies with powdered spurge and ground glass; then place them in a well-sealed retort, and extract all their moisture by fire. Let the glass cool; separate the ash of the dead bodies from the incombustible dust, which will remain at the bottom of the retort. You will then have two poisons one liquid, the other a powder:

- The first will be fully as efficacious as the terrible *Aqua Poffana*;¹
- The second, in a few days' time, will cause any person, who may have a pinch of it mixed with his drink, to become, in the first place, wilted and old, and subsequently to die amidst horrible sufferings, or in a state of complete collapse.

It must be admitted that this recipe has a magical physiognomy of the blackest and most revolting kind, and sickens one by its recollections of the abominable confessions of Canidia and Medea. The sorcerers of the middle ages pretended to receive such powders at the Sabbath, and sold them at a high price to the malicious and ignorant. The tradition of similar mysteries spread terror in country places, and came to act as a spell. The imagination once impressed, the nervous system once assailed, and then the victim rapidly wasted away, the very dread of his relatives and friends insuring his loss.

Sorcerers are often poor country folks, repulsed by all, and therefore afflicted by enduring bitterness. The fear which they inspired was their consolation and their revenge.

The sorcerer or sorceress was almost invariably a species of human toad, swollen with long-enduring rancours. They were poor, repulsed by all, and consequently full of hatred. The fear which they inspired was their consolation and their revenge; poisoned themselves by a society of which they had experienced nothing but the refuse and the vices, they poisoned in their turn all those who were weak enough to fear them, and avenged upon beauty and youth their accursed old age, and their atrocious ugliness. The mere operation of these evil works, and the fulfilment of these loathsome mysteries, constituted and confirmed what was then called a compact with the devil. It is certain that the worker must have been given over body and soul to evil, and justly deserved the universal and irrevocable reprobation expressed by the allegory of hell.

¹ [Cf. Aqua Tofana, named after Giulia Tofana, the woman supposed to have produced it, is a poison containing arsenic, said to have been widely used in Naples and Rome in the 17th century.]

How can virtue triumph, were there no vice to conquer?

That human souls could descend to such an abyss of crime and madness must assuredly astonish and grieve us;

- But is not such an abyss needed as a basis for the exaltation of the most sublime virtues?
- And does not the depth of *infernus* demonstrate by antithesis the infinite height and grandeur of heaven?

In Italy, where passions are more diffusive and fiery, charms and the evil eye are still dreaded. Popular superstitions are profane interpretations of some grand maxim or marvellous secret of occult wisdom.

In the North, where the instincts are more repressed and vivacious; in Italy, where the passions are more diffusive and fiery, charms and the evil eye are still dreaded; the *jettatura* is not to be braved with impunity in Naples, and persons who are unfortunately endowed with this power are even distinguished by certain exterior signs.¹ In order to guard against it, experts affirm that horns must be carried on the person, and the common people, who take everything literally, hasten to adorn themselves with small horns, not dreaming of the sense of the allegory. These attributes of Jupiter Ammon, Bacchus, and Moses are the symbol of moral power or enthusiasm, so that the magicians mean to say that, in order to withstand the *jettatura*, the fatal current of instincts must be governed by a great intrepidity, a great enthusiasm, or a great thought. In like manner, almost all popular superstitions are profane interpretations of some grand maxim or marvellous secret of occult wisdom. Did not Pythagoras, in his admirable symbols, bequeath a perfect philosophy to sages, and a new series of vain observances and ridiculous practices to the vulgar? Thus, when he said:

Do not pick up what falls from the table; do not cut down trees on the great highway; kill not the serpent when it falls into your garden,

was he not inculcating the precepts of charity, either social or personal, under transparent allegories? When he said:

Do not look at yourself by torchlight in a mirror,

was he not ingeniously teaching true self-knowledge which is incompatible with factitious lights and the prejudgments of systems? It is the same with the other precepts of Pythagoras, who, it is well known, was followed literally by a swarm of unintelligent disciples and, indeed, amongst [150] our provincial superstitious observances, there are many which indubitably belong to the primitive misconception of Pythagorean symbols.

¹ [Consult "Presentiments of what lies in the bosom of future," in our Black versus White Magic Series. — ED. PHIL.]

Superstition is to initiation what the notion of the devil is to that of God.

Magical emblems and characters, engraved on amulets and talismans, are relics of old religious rites, the meaning of which is no longer understood.

Superstition is derived from a Latin word which signifies survival. It is the sign surviving the thought; it is the dead body of a religious rite. Superstition is to initiation what the notion of the devil is to that of God. This is the sense in which the worship of images is forbidden, and in this sense also a doctrine most holy in its original conception may become superstitious and impious when it has lost its spirit and its inspiration. Then does religion, ever one, like the supreme reason, change its vestures and abandon old rites to the cupidity and roguery of priests dispossessed and metamorphosed by their wickedness and ignorance into jugglers and charlatans. We may include among superstitions those magical emblems and characters, of which the meaning is no longer understood, which are engraved by chance on amulets and talismans. The magical images of the ancients were pantacles, *i.e.*, Kabbalistic syntheses. Thus the wheel of Pythagoras is a pantacle analogous to the wheels of Ezekiel; the two figures contain the same secrets, and belong to the same philosophy; they constitute the key of all pantacles, and we have already discoursed concerning them.

The wheel of Pythagoras is a pantacle analogous to the wheel of Ezekiel.

The four beasts or, rather, the four-headed sphinx¹ of the same prophet are identical with an admirable Indian symbol which we have reproduced in this work, as having reference to the great arcanum. In his Apocalypse, St. John followed and elaborated Ezekiel; indeed, the monstrous figures of his wonderful book are so many magical pantacles, the key of which is easily discoverable by Kabbalists. On the other hand, Christians, rejecting science in their anxiety to extend faith, sought later on to conceal the origin of their dogmas, and condemned all Kabbalistic and magical books to the flames. To destroy originals gives a kind of originality to copies, as was doubtless in the mind of St. Paul when, prompted beyond question by the most laudable [152] intention, he accomplished his scientific auto-da-fé² at Ephesus. In the same way, six centuries later, the true believer Omar sacrificed the Library of Alexandria to the originality of the Koran, and who knows whether in the time to come some future Apostle will not set fire to our literary museums, and confiscate the printing-press in the interest of some fresh religious infatuation, some newly accredited legend?



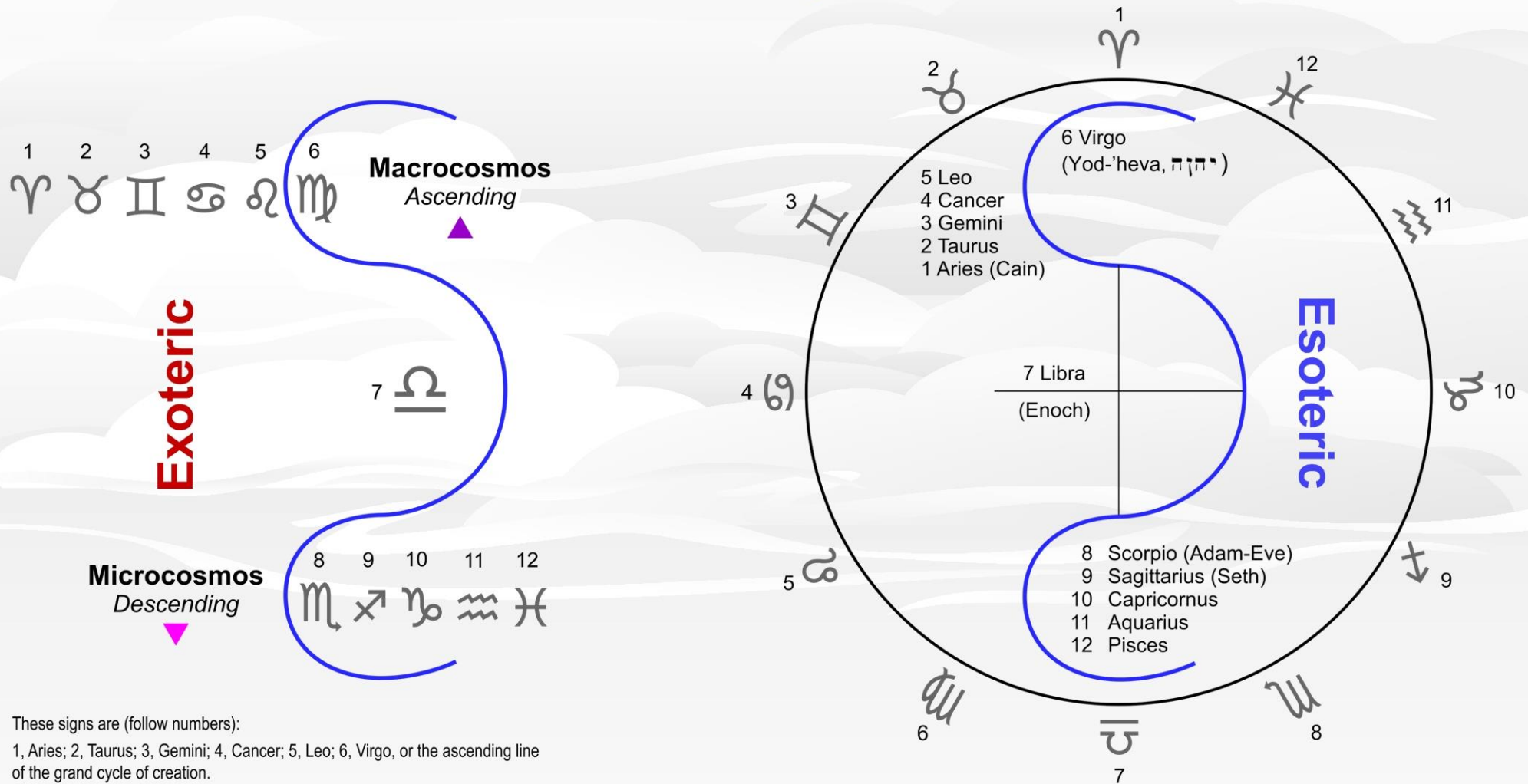
There now follows a drawing from our Secret Doctrine's First Proposition Series.

— ED. PHIL.

¹ [Consult "Œdipus and Sphinx unriddled," in our Constitution of Man Series. — ED. PHIL.]

² ["Act of faith," in Portuguese, was the ritual of public penance carried out between the 15th and 19th centuries of condemned heretics and apostates imposed by the Spanish, Portuguese, or Mexican Inquisition as punishment, and enforced by civil authorities. Its most extreme form was death by burning.]

The Wheel of Ezekiel



These signs are (follow numbers):

1, Aries; 2, Taurus; 3, Gemini; 4, Cancer; 5, Leo; 6, Virgo, or the ascending line of the grand cycle of creation.

After this comes 7, Libra — "man," which, though it is found right in the middle, or the intersection point, leads down the numbers:

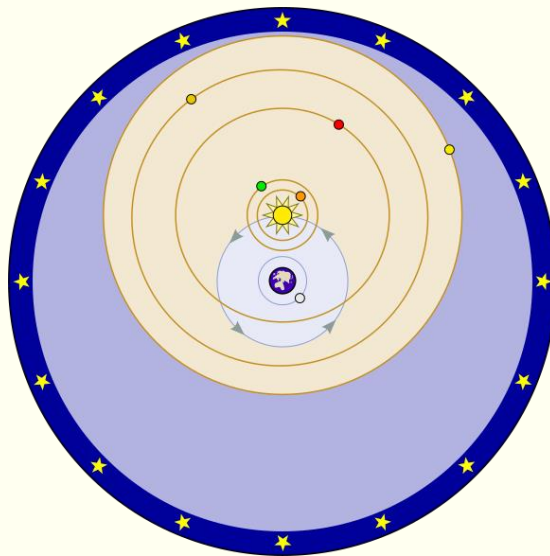
8, Scorpio; 9, Sagittarius; 10, Capricornus; 11, Aquarius; and 12, Pisces.

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Only harmless and brotherhood in thought and deed, coupled with non-resistance to evil, can shield us from evil. Real protection comes from personal merit and virtue, not from talismans.

The study of talismans and pantacles is one of the most curious branches of magic, and connects with historical numismatics. There are Indian, Egyptian, and Greek talismans, Kabbalistic medals coming from the ancient and modern Jews, Gnostic abraxas, occult tokens in use among the members of secret societies, and sometimes called counters of the Sabbath; so also there are Templar medals and jewels of Freemasonry. In his *Treatise on the Wonders of Nature*, Goglenius¹ describes the talismans of Solomon and those of Rabbi Chaël.² Designs of many others that are most ancient will be found in the magical calendars of Tycho Brahe [1620]³ and Duchentau [1755], and should have a place in M. Ragon's⁴ archives of initiation, a vast and scholarly undertaking, to which we refer our readers.



¹ [Rudolph Goclenius the Elder, born Rudolf Gockel or Göckel, 1547–1628, was a German scholastic philosopher. Gockel is often credited with coining the term “psychology” in 1590, though the term had been used by Marko Marulić at least 66 years earlier. Gockel had extensive backing, and made significant contributions to the field of ontology. He extended the development of many ideas from Aristotle. Several of Gockel's ideas were published and built upon by later philosophers.]

² [*i.e.*, God-like, an Ancient Israelite]

³ [Tycho Brahe, born Tyge Ottesen Brahe, 1546–1601, Danish astronomer, known for his accurate and comprehensive astronomical observations. Born in Scania, which became part of Sweden in the next century, Tycho was well known in his lifetime as an astronomer, astrologer, and alchemist. He has been described as “the first competent mind in modern astronomy to feel ardently the passion for exact empirical facts.” His observations are generally considered to be the most accurate of his time. The diagram above illustrates the basics of the Tychoonian geocentric system. The objects on blue orbits (Moon, Sun, fixed stars) revolve around the Earth. The objects on orange orbits (Mercury, Venus, Mars, Jupiter, Saturn) revolve around the Sun. All is surrounded by a sphere of fixed stars (though they are fixed only with respect to each other, for the sphere revolves around the earth). The system is geocentric, though everything except for the moon and the fixed stars and the earth centre itself revolves around the Sun. Distances are just generalized, though it is important that the minor planets are always tied to the Sun while the major planets can be on either side of the Earth. This is a superior diagram of Tycho's system to most that you will find: the path of the Sun's orbit intersects with the path of Mars' orbit, causing a problem for any astronomer thinking of the mechanism as incorporating nested physical spheres.]

⁴ [Jean-Marie Ragon de Bettignies, 1781–1862, French Freemason, author, and editor. He was initiated into the lodge Les amis du Nord at Bruges which, at that time, was administered as a department of France. He likewise belonged to the lodge Le Phœnix of the Grand Orient de France and to the Rite of Memphis-Misraim, as well as to the Order of the Temple of Bernard-Raymond Fabr -Palaprat. He founded and presided over the celebrated Parisian lodge Les Vrais Amis, which later became Les Trinosophes, which enjoyed, thanks to him, a certain renown. He occupied the post of Worshipful Master of this lodge for many years, from 1817 onwards.]

A high-principled man can only have power over a woman that no one else is interested in charming.

The art of poisoning the mind has developed its venomous efflorescence more abundantly in Thessaly than elsewhere.

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. II, Ritual. Chapter XVI, WITCHCRAFT AND SPELLS, pp. 306-13.

Let us now adventure in Thessaly, the country of enchantments.¹ Here was Apuleius deluded like the companions of Ulysses, and underwent a shameful metamorphosis.² Here all is magical — the birds that fly, the insects humming in the grass, even the trees and flowers; here in the moonlight are brewed those poisons which compel love; here spells are devised by the striges³ to render them young and lovely like the Charites.⁴ O all ye youths, beware!

The man who seeks to compel love must contrive to excite her imagination, inspire her with admiration, astonishment, and even with horror failing all other resources; and, at any cost, he must set himself apart in her eyes from the rank of ordinary men, and thus engrain himself in her mind, her apprehensions, her dreams.

The art of poisoning the reason, or of philtres, seems, as a fact, if traditions may be trusted, to have developed its venomous efflorescence more abundantly in Thessaly than elsewhere; there, also, magnetism played its most important part, for exciting or narcotic plants, bewitching and harmful animal substances, derived all their power from enchantments — that is to say, sacrifices accomplished and words pronounced by sorcerers when preparing philtres and beverages. Stimulating substances, and

¹ [Refer to Appendix 2, “The Witches of Thessaly.” — ED. PHIL.]

² [*The Metamorphoses* of Apuleius, which Augustine of Hippo referred to as *The Golden Ass* (*Asinus aureus*), is the only ancient Roman novel in Latin to survive in its entirety. The protagonist is Lucius. At the end of the novel, he is revealed to be from Madaurus, the hometown of Apuleius himself. The plot revolves around the protagonist’s curiosity and insatiable desire to see and practice magic. While trying to perform a spell to be transformed into a bird, he is accidentally transformed into an ass. This leads to a long journey, literal and metaphorical. He finally finds salvation through the intervention of the goddess Isis.]

³ [In Greek mythology, strix (plural striges or strixes) was a bird of ill omen, the product of metamorphosis, that fed on human flesh and blood. It also referred to witches and related malevolent folkloric beings. The strix is described as a large-headed bird with transfixed eyes, rapacious beak, greyish white wings, and hooked claws in Ovid’s *Fasti*.]

⁴ [In Greek mythology, the Charites or Graces (plural of singular Charis) were three or more goddesses of charm, beauty, human creativity, goodwill, and fertility. Hesiod names three: Aglaia or Shining, Euphrosyne or Joy-Mirth, and Thalia or Blooming.]

those in which phosphorus predominates, are naturally aphrodisiacal. Anything which acts strongly on the nervous system may determine passionate exaltation, and when a skilful and persevering will knows how to direct and influence these natural tendencies, it can make use of the passions of others to the profit of its own, and will soon reduce the most independent personalities into instruments of its pleasures. [327] From such influence it behoves us to seek protection, and to give arms to the weak is our purpose in writing this chapter. These, in the first place, are the devices of the enemy. The man who seeks to compel love — we attribute such unlawful manoeuvres to men only, assuming that women can never have need of them — must in the first place make himself observed by the person whom he desires, and must contrive to impress her imagination. He must inspire her with admiration, astonishment, terror, even with horror, failing all other resources; but at any cost he must set himself apart in her eyes from the rank of ordinary men, and, with or against her will, must make himself a place in her memory, her apprehensions, her dreams. The type of Lovelace is certainly not the admitted ideal of the type of Clarissa,¹ but she thinks of him incessantly to condemn him, to execrate him, to compassionate his victims, to desire his conversion and repentance; next she seeks his regeneration by devotion and forgiveness; later on secret vanity whispers to her how grand it would be to fix the affections of a Lovelace, to love him, and yet to withstand him. Behold, then, Clarissa surprised into loving Lovelace! She chides herself, blushes, renounces a thousand times, and loves him a thousand more; then, at the supreme moment, she forgets to resist him. Had angels been women, as represented by modern mysticism, Jehovah, indeed, would have acted as a wise and prudent father by placing Satan at the gate of heaven. It is a serious imposition on the self-love of some amiable women to find that man, fundamentally good and honourable, who enamoured them when they thought him a scapegrace.² The angel leaves him disdainfully, saying: “You are not the devil!” Play the devil as well as you can, if you wish to allure an angel.

Nought is permitted to the virtuous man.

No licence is possible to a virtuous man. “For what does he take us?” say the women. “Does he think us less strict than he is?” But everything is forgiven in a rascal. “What else could you expect?”

The part of a man with high principles and of rigid character can never be a power [328] save with women whom no one wishes to fascinate; the rest, without exception, adore the reprobates. It is quite the opposite with men, and this contrast has made modesty woman’s dower, the first and most natural of her coquetries. One of the dis-

¹ [Clarissa; or, The History of a Young Lady: Comprehending the Most Important Concerns of Private Life. And Particularly Shewing, the Distresses that May Attend the Misconduct Both of Parents and Children, In Relation to Marriage, is an epistolary novel by English writer Samuel Richardson (1689-1761), London: Printed for S. Richardson, 1748. It tells the tragic story of a young woman, Clarissa Harlowe, whose quest for virtue is continually thwarted by her family. The Harlowes are a recently wealthy family whose preoccupation with increasing their standing in society leads to obsessive control of their daughter, Clarissa. The title character of the novel, Clarissa, is a young and virtuous woman who ends up falling victim to Robert Lovelace after he convinces her to run away with him and who later rapes her. Feeling as though she has entirely lost the will to live after losing her virtue, Clarissa prepares herself for death. Robert Lovelace is the villain of the story and pursuer of Clarissa. He is seen as a vile and selfish character who refuses to stop lusting after Clarissa until he gets what he wants. In 2015 the BBC ranked Clarissa 14th on its list of the 100 greatest British novels. In 2013 The Guardian included Clarissa among the 100 best novels written in English.]

² [Archaic for a reckless and unprincipled reprobate, a black sheep.]

tinguished physicians and most amiable men of learning in London told me last year that one of his clients, when leaving the house of a distinguished lady, observed to him:

I have just had a strange compliment from the Marchioness of * * * *. Looking me straight in the face, she said:

Sir, you will not make me flinch before your terrible glance; you have the eyes of Satan.

Answered the doctor, smiling:

Well you, of course, put your arms round her neck and embraced her?

Not at all; I was overwhelmed by her sudden onslaught.

Beware how you call on her again, then, my friend, you will have fallen deeply in her estimation!

Love, above all in a woman, is a veritable hallucination; for want of a prudent motive, it will frequently select an absurd one.

The office of executioner is commonly said to go down from father to son. Do executioners really have children? Undoubtedly, as they never fail to get wives. Marat¹ had a mistress who loved him tenderly, he, the loathsome leper; but still it was that terrible Marat, who caused the world to tremble. Love, above all in a woman, may be termed a veritable hallucination; for want of a prudent motive, it will frequently select an absurd one. Deceive Joconde² for a baboon, what horror! — Ah! but supposing it is a horror, why not perpetrate it? It must be pleasant to be occasionally guilty of a small abomination!

Another device to draw her attention is not to concern oneself with her, or to do so in a way that mortifies her vanity, treating her as a child, and deriding all notion of paying court to her. The part will be then reversed.

Given this transcendental knowledge of the woman, another device can be adopted to attract her notice not to concern oneself with her, or to do so in a way which is humiliating to her self-love, treating her as a child and deriding all notion of paying court to her. The parts are then reversed; she will move heaven and earth to tempt you; she will initiate you into secrets which women keep back; she will vest and unvest before you, making such observations as: “Between women — among old friends — I have no fear about you — you are not a man for me,” &c. [329]

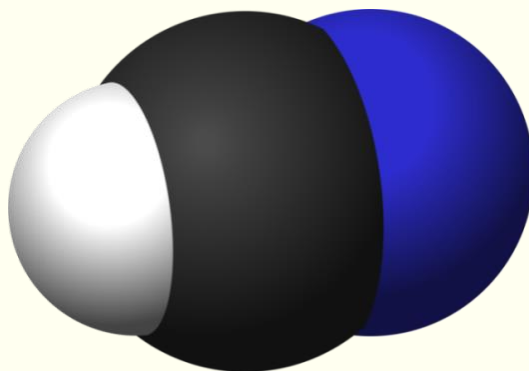
¹ [Jean-Paul Marat, 1743–1793, was a French political theorist, physician, and scientist. As a journalist and politician during the French Revolution, he was a vigorous defender of the sans-culottes, a radical voice, and published his views in pamphlets, placards, and newspapers. His periodical *L'Ami du peuple* (Friend of the People) made him an unofficial link with the radical Jacobin group that came to power after June 1793. His journalism was renowned for its fierce tone, advocacy of basic human rights for the poorest members of society, and uncompromising stance toward the new leaders and institutions of the revolution. Responsibility for the September massacres has been attributed to him, given his position of renown at the time, and an alleged paper trail of decisions leading up to the massacres. Others posit the collective mentality that made them possible resulted from circumstances, and not from the will of any particular individual. Marat was assassinated by Charlotte Corday, a Girondin sympathizer, while taking a medicinal bath for his debilitating skin condition. Corday was executed four days later for his assassination, on the 17th July 1793.]

² [Referring to La Gioconda, a character in “Angelo, Tyrant of Padua,” a play in prose by Victor Hugo (1835) where Enzo Grimaldo, a Genoese prince, abandons her in favour of Laura Adorno.]

She will then watch your expression; if she find it calm and indifferent, she will be indignant; she will approach you under some pretext, brush you with her tresses, permit her bodice to slip open.

Those who resort to love-potions are old, idiotic, ugly, impotent. Where, indeed, is the use of the philtre? Anyone who is truly a man has always at his disposal the means of making himself loved, providing he does not seek to usurp a place which is occupied. And even then, unwavering perseverance will pay off in the end.

Then she will watch your expression; if she find it calm and indifferent, she will be indignant; she will approach you under some pretext, brush you with her tresses, permit her bodice to slip open. Women, in such cases, occasionally will risk a violence, not out of desire, but from curiosity, from impatience, and from provocation. A magician of any spirit will need no other philtres than these; he will also use flattering words, magnetic breathings, slight but voluptuous contacts, by a kind of hypocrisy, and as if unconscious. Those who resort to potions are old, idiotic, ugly, impotent. Where, indeed, is the use of the philtre? Any one who is truly a man has always at his disposal the means of making himself loved, providing he does not seek to usurp a place which is occupied. It would be a sovereign blunder to attempt the conquest of a young and affectionate bride during the first felicities of the honeymoon, or of a fortified Clarissa already made miserable by a Lovelace, or bitterly lamenting her love.



¹ [Hydrogen cyanide, a linear molecule with a triple bond between carbon and nitrogen. Beware!]

Cyanide, when not lethal, will enfeeble the mind already poisoned by an evil will.

Stay clear of bitter almonds (as well as the kernels of apricot, peach, and cherry), almond flavour extracts such as Amaretto, almond milk, soaps, and perfumes, *Datura stramonium*, and other hallucinogens.

We shall not discuss here the impurities of black magic on the subject of philtres; we have done with the coctions of Canidia. The Epodes of Horace tell us after what manner this abominable Roman sorceress compounded her poisons, while for the sacrifices and enchantments of love, we may refer to the Eclogues of Virgil¹ and Theocritus,² where the ceremonials for this species of magical work are minutely described. Nor shall we need to reproduce the recipes of the *Grimoires* or of the *Petit Albert*,³ which any one can consult for themselves. All these various practices connect with magnetism or poisonous magic, and are either foolish or criminal. Potions which enfeeble mind and disturb reason assure the empire already conquered by an evil will, and it was thus that the empress Cæsonia⁴ is said to have fixed the savage love of Caligula.⁵ Prussic acid⁶ is the most terrible agent in these envenomings of thought, and hence we should all beware of extractions with an almond flavour,⁷ and never tolerate in bedchambers the presence of laurel-almond,⁸ *Datura stramonium*,

¹ [Publius Vergilius Maro, 70–21 BCE, Roman poet of the Augustan period. He composed three of the most famous poems in Latin literature: the *Eclogues* (or *Bucolics*), the *Georgics*, and the epic *Æneid*. Look up “Virgil’s *Georgics* - tr. Rhoades,” in our Down to Earth Series. — ED. PHIL.]

² [Theocritus, c. 300 to c. 260 BCE, Greek poet from Sicily and the creator of Ancient Greek pastoral poetry. Theocritus wrote the so-called bucolic poems in the Doric dialect. Some persons also attribute to him the following: *Daughters of Proetus*, *Hopes*, *Hymns*, *Heroines*, *Dirges*, *Lyrics*, *Elegies*, *Iambics*, *Epigrams*. (Soudidas). The first of these may have been known to Virgil, who refers to the *Proetides* at Eclogue 6.48.]

³ [*Petit Albert* or Lesser Albert, in English, is an 18th century grimoire of natural and Kabbalistic magic, possibly inspired by the writings of Albertus Parvus Lucius. Brought down to the smallest hamlets in the saddlebags of peddlers, it represents a phenomenal publishing success, despite its association with “devil worshippers” or, rather, because of it. It is associated with a second work, the *Grand Albert* — a composite and heterogeneous collection of texts attributed to various authors, mostly anonymous, but some notable such as Cardano and Paracelsus.]

⁴ [Milonia Cæsonia, died 41, was Roman empress, the fourth and last wife of the emperor Caligula from their marriage in 39 until they were both assassinated in 41.]

⁵ [Gaius Cæsar Augustus Germanicus, 12–41, better known as Caligula, was the third Roman emperor, ruling from 37 to 41. The son of the popular Roman general Germanicus and Augustus’ granddaughter Agrippina the Elder, Caligula was born into the first ruling family of the Roman Empire, conventionally known as the Julio-Claudian dynasty.]

⁶ [The bitter almond is slightly broader and shorter than the sweet almond and contains about 50% of the fixed oil that occurs in sweet almonds. It also contains the enzyme emulsin which, in the presence of water, acts on the two soluble glucosides amygdalin and prunasin, yielding glucose, cyanide and the essential oil of bitter almonds, which is nearly pure benzaldehyde, the chemical causing the bitter flavour. Bitter almonds may yield 4–9 mg of hydrogen cyanide per almond and contain 42 times higher amounts of cyanide than the trace levels found in sweet almonds. Extract of bitter almond was once used medicinally but, even in small doses, its effects are severe or lethal, especially in children. The acute lethal dose of cyanide for adults is 0.5–3.5 mg/kg — about 50 bitter almonds, 5–10 for children. Otherwise, eating bitter almonds will result in cyanide poisoning. Early signs and symptoms include weakness, dizziness, headaches, vertigo, confusion, and difficulty in breathing.]

⁷ [For example, Amaretto, the Italian liqueur made from apricot kernels, bitter almonds, peach stones, or almonds, all of which are natural sources of the benzaldehyde that provides its almond-like flavour.]

⁸ [*Prunus dulcis* var. *amara*]

almond [330] soaps or washes, and generally all perfumes in which this odour predominates, above all, when its action on the brain is seconded by that of amber.¹

The more we rattle the slave, the more we enslave him. Herein lies the power of Circe, Homer's Æean allegorical enchantress, and Apuleius' real-world Thessalian sorceress.

Tobacco, by smoking or otherwise, is a dangerous and stupefying philtre and brain poison. Nicotine is not less deadly than cyanide. Moreover, the latter is present in tobacco in larger quantities than in bitter almonds.

To weaken the activity of intelligence is to strengthen proportionally the forces of unreasoning passion. Love of that kind which the malefactors we are concerned with would inspire is a veritable stupefaction and the most shameful of moral bondages. The more we enervate a slave, the more incapable we make him of freedom, and here lies the true secret of the sorceress in Apuleius and the potions of Circe.² The use of tobacco, by smoking or otherwise, is a dangerous auxiliary of stupefying philtres and brain poisons. Nicotine, as we know, is not less deadly than prussic acid, and is present in tobacco in larger quantities than is this acid in almonds. The absorption of one will by another frequently changes a whole series of destinies, and not for ourselves only should we watch our relations, learning to distinguish pure from impure atmospheres, for the true philtres and those most dangerous, are invisible; these are the currents of vital radiating light, which, mingling and interchanging, produce attractions and sympathies, as magnetic experiments leave no room to doubt. The history of the Church tells us that an arch-heretic named Marcus³ infatuated all women by breathing on them, but his power was destroyed by a valiant Christian female, who forestalled him in breathing, and said to him: "May God judge thee!"

¹ [Ambergris or ambergrease, is waxy substance of a dull grey or blackish colour produced in the digestive system of sperm whales. It has been used as a fixative in creating perfumes of a and musk-like fragrance and, historically, in food and drink. A serving of eggs and ambergris was reportedly King Charles II of England's favourite dish. A recipe for Rum Shrub liqueur from the mid 19th century called for a thread of ambergris to be added to rum, almonds, cloves, cassia, and the peel of oranges in making a cocktail from *The English and Australian Cookery Book*. Ambergris has been used as a flavouring agent in Turkish coffee, in hot chocolate in 18th century Europe, and in some cultures as an aphrodisiac.]

² [Note to Students: Circle is the "dance of the planets," the motion of Divine Spirit carried on the waves of the Great Deep. Homer's Circe stands for the perpetual cycle of emanations and dissolutions, that divine power which weaves all the life contained in the four elements and which, by her song, harmonizes the whole sublunary world. Circe connects and combines all corruption with generation, and generation again with corruption. Calypso means to cover, as with a veil. Standing for phantasy or imagination, she is represented as dwelling in a cavern, illuminated by a great fire.]

But by what leading stars shall we direct our flight, and by what means avoid the magic power of Circe, and the detaining charms of Calypso? For thus the fable of Ulysses obscurely signifies, which feigns him abiding an unwilling exile, though pleasant spectacles were continually presented to his sight; and everything was proffered to invite his stay, which can delight the senses and captivate the heart. But our true country, like that of Ulysses, is from whence we came, and where our father lives.

Excerpted from "Thomas Taylor on the Wanderings of Ulysses" in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

³ [Marcus was the founder of the Marcasian Gnostic sect in the 2nd century. He was a disciple of Valentinus, with whom his system mainly agrees. His doctrines are almost exclusively known to us through a long polemic in *Adversus Hæreses*, in which Irenæus gives an account of his teaching and his school. Clement of Alexandria clearly knew of Marcus and actually used his number system (*Stromata*, VI, xvi), though without acknowledgment.]

The curé Gaufridi,¹ who was burnt as a sorcerer, pretended to enamour all women who came in contact with his breath. The notorious Father Girard,² a Jesuit, was accused by his penitent, Mlle. Cardier, of completely destroying her self-control by breathing on her. The excuse was most necessary to minimise the horrible and ridiculous nature of her accusations against this priest, whose guilt, moreover, has never been well established, though, consciously or unconsciously, he had certainly inspired an exceedingly shameful passion in the miserable girl. [331]

Here is an extraordinary case of hysterical affection carried into the region of ecstasy and demonomania, as the consequence of a potion administered by a man who believed that he was a sorcerer. It demonstrates the omnipotence of will and imagination reacting reciprocally, and the strange lucidity of ecstasies who comprehend speech by reading it in thought, even though they have no knowledge of the language.

Says Dom Calmet³ in his *Treatise on Apparitions*:⁴

Mlle. Ranfaing, having become a widow in 16** was sought in marriage by a physician named Poirot. Failing to obtain a hearing, he thereupon gave her potions to induce love, and these caused extraordinary derangements in the health of the lady, increasing to such a degree that she was believed to be possessed, and physicians, baffled by her case, recommended her for the exorcisms of the Church. Thereupon, by command of M. de Porcelets, Bishop of Toul, the following were named as her exorcists: M. Viardin, doctor in theology, the state councillor of the Duke of Lorraine, a Jesuit and a capuchin, but in the long course of their ceremonies, almost all the clergy of Nancy, the aforesaid lord bishop, the bishop of Tripoli, suffragan of Strasbourg, M. de Nancy, formerly ambassador of the most Christian King at Constantinople and then priest of the Oratory, Charles of Lorraine, Bishop of Verdun, two Sorbonne doctors specially deputed to assist, frequently exorcised her in Hebrew, in Greek, and in Latin, and she invariably replied to them pertinently, though she herself could scarcely read even Latin. Mention is made of the certificate given by M. Nicholas de Harlay, learned in the Hebrew tongue, who recognised that Mlle.

¹ [The Aix-en-Provence possessions were a series of alleged cases of dæmonic possession occurring among the Ursuline nuns of Aix-en-Provence in 1611. Father Louis Gaufridi was accused and convicted of causing the possession by a pact with the devil, was executed by strangulation, and his body burned. This case provided the legal precedent for the conviction and execution of Urbain Grandier at Loudun more than 20 years later.]

² [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.]

³ [Antoine Augustin Calmet, OSB, 1672–1757, was a French Benedictine monk, a learned man, and one of the most distinguished members of the Congregation of St. Vanne. In recognition of these qualities he was elected prior of Lay-Saint-Christophe in 1715, Abbot of St-Léopold at Nancy in 1718, and of Senones Abbey in 1729. He was twice entrusted with the office of Abbot General of the congregation. Pope Benedict XIII wished to confer episcopal dignity upon him, but his humility could not be brought to accept the honour. Calmet died at Senones Abbey, in the Vosges, near Saint-Dié, on 25th October 1757.]

⁴ [First published in 1746 under the title *Dissertations sur les apparitions des anges, des démons et des esprits, et sur les revenants et vampires de Hongrie, de Bohême, de Moravie et de Silésie*. After a great deal of praise and response from his readers, the work was expanded and published with Privilege of the King of France in 1751 under the new title *Traité sur les apparitions des esprits et sur les vampires ou les revenans de Hongrie, de Moravie, &c.*. The new version included letters and dissertations by some of his readers and extra chapters as a response to refutations and various claims.]

Ranfaing was really possessed, that she had answered the mere motion of his lips without any uttered words, and had given numerous other proofs. The sieur Garnier, doctor of the Sorbonne, having also commanded her several times in the Hebrew language, she replied lucidly, but in French, saying that the pact bound her to speak in ordinary language. The demon added:

“Is it not sufficient for me to shew¹ that I understand what you say?”

The same doctor, addressing him in Greek, inadvertently used one case for another, whereupon the possessed woman, or rather the devil, said:

“You have blundered.”

The doctor replied in Greek,

“Point out my error.”

The devil answered,

“Be satisfied that I mention the mistake; I shall tell you no more.”

The doctor bade him be silent in Greek, and he retorted,

“You bid me be silent, and I will not be silent.” [332]

This remarkable example of hysterical affection carried into the region of ecstasy and demonomania, as the consequence of a potion administered by a man who believed that he was a sorcerer, proves, better than anything we could say, the omnipotence of will and imagination reacting one upon another, and the strange lucidity of ecstasies or somnambulists, who comprehend speech by reading it in thought, though they have no knowledge of the words. I make no question as to the sincerity of the witnesses cited by Dom Calmet; I am merely astonished that men so serious passed by the difficulty which the pretended demon experienced over answering in a tongue foreign to the sufferer. Had their interlocutor been what they understood by a demon, he would have spoken as well as understood Greek; the one would have been as easy as the other to a spirit so learned and satirical. Dom Calmet does not stop here with his history; he enumerates a long series of insidious questions and unserious injunctions on the part of the exercisers, and a like sequence of more or less congruous replies by the poor sufferer, who was always ecstatic and somnambulist. It is needless to add that the excellent father draws precisely the luminous conclusions of the not less excellent M. de Mirville.² The phenomena being above the comprehension of the witnesses, they were all ascribed to perdition. Splendid and in-

¹ [Archaic, to show, to establish]

² [Charles, Jules Eudes de Catteville de Mirville, Marquis de Mirville, 1802–1873, French scholarly writer, illuminist, medium and the author of numerous works on spiritualism. Author of *Pneumatologie. Des Esprits et de leurs manifestations diverses*. Memoires adressés aux Academies, par J.E. de Mirville. This work contains three separate *Memoires*, which have been published in different editions: the first *Memoire* appearing in 1851. The most complete ed. is the one in six volumes: Vols. I-V, Paris: H. Vrayet de Surcy, 1863-64, 8vo.; Vol. VI publ. by F. Wattelier, 1868. Vols. II-V cover the *Manifestations Historiques* and comprise the 2nd Memoire; Vol. VI contains the *Manifestations Thaumaturgiques*, which are the 3rd Memoire. H.P. Blavatsky's mention of such titles as “De la Resurrection et du miracle” or “Resurrections animales,” has reference to chapters in Vol. VI, and not to any specific work by de Mirville.

De Mirville played a big role in spreading the story of Cideville's haunted house. He then had a very important correspondence with Théodore Lacordaire, with the Catholic doctor of Bolbec Charles Hélot who published, in 1897, *Névroses et possessions diaboliques*, with numerologists such as the Count de la Villinouet, and many others.]

structed conclusion! The most serious part of the business is that the physician Poirot was arraigned as a magician, confessed, like all others, under torture, and was burnt. Had he, by any potion, really attempted¹ the reason of the woman in question, he would have deserved punishment as a poisoner; that is the most that we can say.

The most terrific of all philtres is the exaltation of misdirected devotion. By fuelling the imagination, excessive fear becomes a self-fulfilling prophecy.

But the most terrific of all philtres are the mystical exaltations of misdirected devotion. Will ever any impurities equal the nightmares of St. Anthony² or the tortures of St. Theresa and St. Angela de Foligno?³ The last applied a red hot iron to her rebellious flesh, and found that the material fire was cooling to her hidden ardours. With what [333] violence does nature cry out for that which is denied her, but is brooded over continually to increase detestation thereof! The pretended bewitchments of Magdalen Bavan, of Mlles. de la Palud, and de la Cadière, began with mysticism. The excessive fear of a given thing makes it almost invariably inevitable. To follow the two curves of a circle is to reach and to meet at the same point. Nicholas Remigius,⁴ criminal judge of Lorraine, who burnt alive eight hundred women as sorcerers, beheld magic everywhere; it was his fixed idea, his mania. He was eager to preach a crusade against sorcerers, with whom Europe, in his opinion, was swarming; in despair that his word was not taken when he affirmed that nearly everyone in the world had been guilty of magic, he ended by declaring that he was himself a sorcerer, and was burned on his own confession.

Goodness is much stronger than evil.

Rise then above childish fears and dumb desires. Stamp out evil influence by controlling unbridled imagination and fanciful speculation. Believe in supreme wisdom for true wisdom cannot ensnare your intelligence. Poisons can may make you ill but never immoral.

To preserve ourselves against evil influences, the first condition is therefore to forbid excitement to the imagination. All those who are prone to excitement are more or less mad, and a maniac is ever governed by his mania. Place yourself, then, above puerile fears and vague desires; believe in supreme wisdom, and be assured that this wisdom, having given you understanding as the means of knowledge, cannot seek to lay snares for your intelligence or reason. Everywhere about you, you behold effects proportioned to their causes; you find causes directed and modified in the domain of

¹ [*i.e.*, attacked]

² [Anthony the Great, 251–356, Christian monk from Egypt, revered since his death as a saint. For his importance among the Desert Fathers, and to all later Christian monasticism, he is also known as the Father of All Monks.]

³ [Angela of Foligno, 1248–1309, Italian Franciscan tertiary who became known as a mystic from her extensive writings about her mystical revelations. Due to the respect those writings engendered in the Catholic Church she became known as “Mistress of Theologians”]

⁴ [Nicholas Rémy, Latin Remigius, 1530–1616, was a French magistrate who claimed in his book to have overseen the execution of more than eight hundred witches, and the torture or persecution of a similar number. His work shows much influence from Jean Bodin.]

humanity by understanding; in a word, you find goodness stronger and more respected than evil; why should you assume an immense unreason in the infinite, seeing that there is reason in the finite? Truth is hidden from no one. God is visible in His works, and He requires nothing contrary to its nature from any being, for He is himself the author of that nature. Faith is confidence; have confidence, not in men who malign reason, for they are fools or impostors, but in the eternal reason which is the Divine Word, that true light which is offered like the sun to the intuition of every human creature coming into this world. If you believe in absolute reason, and if you desire truth and [334] justice before all things, you will have no occasion to fear anyone, and you will love those only who are deserving of love. Your natural light will repel instinctively that of the wicked, because it will be ruled by your will. Thus, even poisonous substances, which it is possible may be administered to you, will not affect your intelligence; ill, indeed, they may make you, but never criminal.

Weakness sympathises with vice because vice itself is a weakness that assumes the mask of strength.

Madness holds reason in horror, and delights in the exaggerations of falsehood.

What most contributes to render women hysterical is their soft and hypocritical education; if they took more exercise, if they were instructed more frankly and fully in matters of the world, they would be less capricious, and consequently less accessible to evil tendencies. Weakness ever sympathises with vice, because vice is a weakness which assumes the mask of strength. Madness holds reason in horror, and on all subjects it delights in the exaggerations of falsehood. In the first place, therefore, cure your diseased intelligence. The cause of all bewitchments, the poison of all philtres, the power of all sorcerers, are there. As to narcotics or other drugs which may be administered to you, it is a subject for the physician and the law, but we do not think that such enormities will be largely reproduced at this day. Lovelaces no longer stupefy Clarissas otherwise than by their gallantries, and potions, like abductions by masked men and imprisonments in subterranean dungeons, have even passed out of our romances. All these must be relegated to the Confessional of the Black Penitents or the ruins of the Castle of Udolpho.¹



¹ [Setting for a novel by Ann Ward Radcliffe (1764–1823), *The Mysteries of Udolpho*, a romance interspersed with some pieces of poetry. London: G.G. & J. Robinson, 1794; 4-vols. Emily St. Aubert, who suffers misadventures that include the death of her mother and father, supernatural terrors in a gloomy castle, and machinations of an Italian brigand. Often cited as the archetypal Gothic novel, *The Mysteries of Udolpho* appears prominently in Jane Austen's 1817 novel *Northanger Abbey*, where an impressionable young woman reader comes to see friends and acquaintances as Gothic villains and victims, with amusing results.]

We should all oppose violence by mildness, chastise evil by good, requite cruelty by tenderness.

Warning to the imprudent cavalier.

Terrible and incurable diseases can be caused by excessive nervous excitement. Swoons and death itself, as a consequence of cerebral congestion, may result from the imagination when unduly impressed and terrified.

There can be nothing more dangerous than to make magic a pastime, or part of an evening's entertainment. Magnetic experiments, performed under such conditions, can only exhaust the subjects, mislead opinions, and defeat science.

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. II, Ritual. Chapter VIII, WARNING TO THE IMPRUDENT, pp. 248-50.

The operations of science are not devoid of danger, as we have stated several times. They may end in madness for those who are not established firmly on the basis of supreme, absolute, and infallible reason. Terrible and incurable diseases can be occasioned by excessive nervous excitement. Swoons and death itself, as a consequence of cerebral congestion, may result from imagination when it is unduly impressed and terrified. We cannot sufficiently dissuade nervous persons, and those who are naturally disposed to exaltation, women, young people, and all who are not habituated in perfect self-control and the command of their fear. In the same way, there can be nothing more dangerous than to make magic a pastime, or, as some do, a part of an evening's entertainment. Even magnetic experiments, performed under such conditions, can only exhaust the subjects, mislead opinions, and defeat science. The mysteries of life and death cannot be made sport of with impunity, and things which are to be taken seriously must be treated not only seriously but also with the greatest reserve. Never yield to the desire of convincing others by phenomena. The most astounding phenomena would not be proofs for those who are not already convinced. They can always be attributed to ordinary artifices and the magus included among the more or less skilful followers of Robert Houdin or Hamilton. To require prodigies as a warrant for believing in science is to shew one's self unworthy or incapable of science. SANCTA SANCTIS.¹ Contemplate the twelfth figure of the Tarot-keys, remember the grand symbol of Prometheus, and be silent. All those magi who

¹ [In holy things]

divulged their works died violently, and many were driven to suicide, like Cardan,¹ Schröpfer, Cagliostro, and others.

The milder and calmer you are, the more effective will be your anger; the more energetic you are, the more precious will be your forbearance; the more skilful you are, the better will you profit by your intelligence and even by your virtues; the more indifferent you are, the more easily will you make yourself loved.

The magus should live in retirement, and be approached with difficulty. This is the significance of the ninth key of the Tarot, where the initiate appears as [249] a hermit completely shrouded in his cloak. Such retirement must not, however, be one of isolation; attachments and friendships are necessary, but he must choose them with care and preserve them at all price. He must also have another profession than that of magician; magic is not a trade. In order to devote ourselves to ceremonial magic, we must be free from anxious preoccupations; we must be in a position to procure all the instruments of the science, and be able to make them when needed; we must also possess an inaccessible laboratory, in which there will be no danger of ever being surprised or disturbed. Then, and this is an indispensable condition, we must know how to equilibrate forces and restrain the zeal of our initiative. This is the meaning of the eighth key of Hermes, wherein a woman is seated between two pillars, with an upright sword in one hand and a balance in the other. To equilibrate forces they must be simultaneously maintained and made to act alternately; the use of the balance represents this double action. The same arcanum is typified by the dual cross in the pantacles² of Pythagoras and Ezekiel³ where the crosses equilibrate each other and the planetary signs are always in opposition. Thus, Venus is the equilibrium of the works of Mars; Mercury moderates and fulfils the operations of the Sun and Moon; Saturn balances Jupiter. It was by means of this antagonism between the ancient gods that Prometheus — that is to say, the genius of science — contrived to enter Olympus and carry off fire from heaven. Is it necessary to speak more clearly? The milder and calmer you are, the more effective will be your anger; the more energetic you are, the more precious will be your forbearance; the more skilful you are, the better will you profit by your intelligence and even by your virtues; the more indifferent you are, the more easily will you make yourself loved.

Excessive love produces antipathy; blind hate counteracts and scourges itself; vanity leads to abasement and the most cruel humiliations.

Remember that the magus is sovereign, and a sovereign never avenges because he has the right to punish; in the exercise of this right he performs his duty, and is implacable as justice.

This is a matter of experience in the moral order, and is literally realised in the sphere of action. Human passions produce blindly the opposites of their unbridled

¹ [Jérôme Cardan, 1501–1576, Italian polymath, whose interests and proficiencies ranged through those of mathematician, physician, biologist, physicist, chemist, astrologer, astronomer, philosopher, and writer.]

² [Consult “Pantacle and Pentacle,” in our Confusing Words Series, and “The Six-pointed and Five-pointed Stars,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ See the plate which appears on p. 166 in the *Doctrine*.

desire, when [250] they act without direction. Excessive love produces antipathy; blind hate counteracts and scourges itself; vanity leads to abasement and the most cruel humiliations. Thus, the Great Master revealed a mystery of positive magical science when He said,

Forgive your enemies, do good to those that hate you,¹ so shall ye heap coals of fire upon their heads.²

Perhaps this kind of pardon seems hypocrisy and bears a strong likeness to refined vengeance. But we must remember that the magus is sovereign, and a sovereign never avenges because he has the right to punish; in the exercise of this right he performs his duty, and is implacable as justice. Let it be observed, for the rest, so that no one may misinterpret my meaning, that it is a question of chastising evil by good and opposing mildness to violence. If the exercise of virtue be a flagellation for vice, no one has the right to demand that it should be spared, or that we should take pity on its shame and its sufferings.

The way to see clearly is not to be always looking; and he who spends his whole life upon a single object will not attain it.

The man who dedicates himself to the works of science must take moderate daily exercise, abstain from prolonged vigils, and follow a wholesome and regular rule of life. He must avoid the effluvia of putrefaction, the neighbourhood of stagnant water, and indigestible or impure food. Above all, he must daily seek relaxation from magical preoccupations amongst material cares, or in labour, whether artistic, industrial, or commercial. The way to see well is not to be always looking; and he who spends his whole life upon one object will end without attaining it. Another precaution must be equally observed, and that is never to experiment when ill.

Ceremonies are methods to create a habit of will, however, redundant when the habit is firmly established.

The ceremonies being, as we have said, artificial methods for creating a habit of will become unnecessary when the habit is confirmed. It is in this sense, and addressing himself solely to perfect adepts, that Paracelsus proscribes their use in his Occult Philosophy. They must be progressively simplified before they are dispensed with altogether, and in proportion to the experience we obtain in acquired powers, and established habit in the exercise of extra-natural will.



¹ [Luke vi, 28; Matthew v, 44]

² [Romans xii, 20]

The folly of sorcerers is an evil folly.

We will now expose and stigmatise some of the most abhorrent acts.

What sorcerers seek above all, in their evocations of the impure spirit, is that magnetic power which is the possession of the true adept, so that they can shamefully abuse it.

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. II, Ritual. Chapter XVI, WITCHCRAFT AND SPELLS, pp. 306-13.

What sorcerers and necromancers sought above all in their evocations of the impure spirit was that magnetic power which is the possession of the true adept, but was desired by them only that they might shamefully abuse it. The folly of sorcerers was an evil folly, and one of their chief ends was the power of bewitchments or harmful influences. We have set down in our *Doctrine* what we think upon the subject of bewitchment, and how it seems to us a dangerous and real power. The true magus bewitches without ceremonial, and by his mere reprobation those whom he condemns and considers it necessary to punish; his forgiveness even bewitches those who do him wrong, and never do the enemies of initiates carry far the impunity of their injustice. We have ourselves witnessed numerous examples of this fatal law.

Providence seems to scorn those who despise the martyrs, and to slay those who would deprive them of life.

The murderers of martyrs always perish miserably, and the adepts are martyrs of intelligence; Providence seems to scorn those who despise them, and to slay those who would deprive them of life. The legend of the Wandering Jew is the popular poetry of this arcanum. A wise man was driven by a nation to his doom; it bade him "Go on!" when he wished to rest for a moment. What is the consequence? A similar condemnation overtakes the nation itself; it is proscribed bodily; men have cried to it: "Get on! Get on!" for centuries, and it has found no pity and no repose.

See how a man's adoration for his wife withered and died.

A man of learning had a wife whom he loved wildly and passionately in the exaltation of his tenderness; he honoured her with blind confidence, and trusted her entirely. Vain of her beauty and understanding, this woman became jealous of her husband's superiority, and began to hate him. Some time after she deserted him, disgracing herself with an old, ugly, stupid, and immoral man. This was the beginning of [307] her punishment, but it did not end there. The man of learning solemnly pronounced the following sentence upon her: "I take back your understanding and your beauty." A year after she was no longer recognised by those who had known her; she had lost her plumpness, and reflected in her countenance the hideousness of her new affec-

tions. Three years later she was ugly; seven years later she was deranged. This happened in our own time, and we were acquainted with both persons.

Bewitchments may be compared to an actual poisoning of some current of astral light. The sorcerers exalt their will by ceremonies till it becomes venomous at a distance.

The magus condemns after the manner of the skilful physician, and for this reason there is no appeal from his sentence when it has once been pronounced against a guilty person. There are no ceremonies and no invocations; he simply abstains from eating at the same table, or if forced to do so, he neither accepts nor offers salt.¹ But the bewitchments of sorcerers are of another kind, and may be compared to an actual poisoning of some current of astral light. They exalt their will by ceremonies till it becomes venomous at a distance; but, as we have observed in our *Doctrine*, they more often expose themselves, to be the first that are killed by their infernal machinery. Let us here stigmatise some of their guilty proceedings:

- They procure the hair or garments of the person whom they seek to execrate;
- They next select some animal, which seems to them symbolic of the person and, by means of the hair or garments, they place it in magnetic connection with him or her.
- They give it the same name, and then slay it with one blow of the magic knife.
- They cut open the breast, tear out the heart, wrap it, while still palpitating, in the magnetised objects, and hourly, for the space of three days, they drive nails, red hot pins, or long thorns therein, pronouncing maledictions upon the name of the bewitched person.
- They are persuaded, and often rightly, that the victim of their infamous operations experiences as many tortures as if his own heart had been pierced at all points. He begins to waste away, and after a time dies of an unknown disease.

[308]

1. Bewitchment by the consecration of nails to works of hatred.

Another bewitchment, made use of in country places, consists in consecration of nails to works of hatred by means of the stinking fumigations of Saturn and invocations of the evil genii; then, in following the footsteps of the person whom it is sought to torment, and nailing crosswise every imprint of his feet which can be traced upon the earth or sand.

2. Bewitchment by a toad baptised with the victim's name.

Yet another and more abominable practice: A fat toad is selected; it is baptised; the name and surname of the person to be accursed is given [to] it; it is made to swallow a consecrated host, over which the formulæ of execration have been pronounced. The animal is then wrapped in the magnetised objects, tied with the hairs of the victim, upon which the operator has previously spat, and buried at the threshold of the bewitched person's door, or at some point where he is obliged to pass daily. The ele-

¹ [In Paracelsian philosophy, salt is one of three constituent principles of the body; the other two are sulphur and mercury. Salt is the soluble element; sulphur, the invisible fire; mercury, the volatile element. — ED. PHIL.]

mentary spirit of the toad will become a nightmare and vampire, haunting the dreams of the victim unless, indeed, he should know how to send it back to the operator.

3. Bewitchment by a clothed effigy of the victim made out of accursed wax.

Let us pass now to bewitchments by waxen images: The sorcerers of the middle ages, eager to please by their sacrileges him whom they regarded as their master, mixed baptismal oil and the ashes of consecrated hosts with a modicum of wax. Apostate priests were never wanting to deliver them the treasures of the Church. With the accursed wax they formed an image as much as possible resembling the person whom they desired to bewitch. They clothed this image with garments similar to his, they administered to it the sacraments which he received, then they called down upon its head all maledictions which could express the hatred of the sorcerer, inflicting daily imaginary tortures upon it, so as to reach and torment by sympathy the person represented by the image. This bewitchment is more infallible if the hair, blood, and, above all, a tooth of the victim can be procured. It was this which gave rise to the proverbial saying: You have a tooth against me.

4. Bewitchment by projecting an evil glance.

There is also bewitchment by the glance, called the *jettatura*,¹ or evil eye, in Italy. [309] During our civil wars, a shopkeeper had the misfortune to denounce one of his neighbours, who, after a period of detention, was set at liberty, but with his position lost. His sole vengeance was to pass twice daily the shop of his denouncer, whom he regarded fixedly, saluted, and went on. Some little time after, the shopkeeper, unable to bear the torment of this glance any longer, sold his goods at a loss, and changed his neighbourhood, leaving no address. In a word, he was ruined.

5. Bewitchment by threats and terror acting on the imagination.

The terrible menace of hell inflicted by Christianity upon its flock has created more nightmares, more nameless diseases, more furious madness, than all vices and excesses combined. That is what the Hermetic artists of the middle ages represented by the incredible and unheard-of monsters, which they carved at the doors of basilicas.

A threat is a real bewitchment, because it acts powerfully on the imagination, above all, when the latter receives with facility the belief in an occult and unlimited power. The terrible menace of hell, that bewitchment of humanity during so many centuries, has created more nightmares, more nameless diseases, more furious madness, than all vices and all excesses combined. This is what the Hermetic artists of the middle ages represented by the incredible and unheard-of monsters which they carved at the doors of basilicas. But bewitchment by threat produces an effect altogether contrary to the intentions of the operator when it is evidently a vain threat, when it does outrage to the legitimate pride of the menaced person, and consequently provokes

¹ [Consult "Presentiments of what lies in the bosom of future," in our Black versus White Magic Series. — ED. PHIL.]

his resistance, or, finally, when it is ridiculous by its atrocity. The sectaries of hell have discredited heaven.

Moral equilibrium rests upon the immutable distinction between true and false, good and bad; one must place himself, by his works, in the empire of truth and goodness or relapse eternally, like the rock of Sisyphus, into a pandemonium of falsehood and evil.

Say to a reasonable man that equilibrium is the law of motion and life, and that liberty, which is moral equilibrium, rests upon an eternal and immutable distinction between true and false, between good and bad; tell him that, endowed as he is with free will,¹ he must place himself by his works in the empire of truth and goodness, or relapse eternally, like the rock of Sisyphus, into the chaos of falsehood and evil; then he will understand the doctrine, and if you term truth and goodness heaven, falsehood and evil hell, he will believe in your heaven and hell, over which the divine ideal rests calm, perfect, and inaccessible to either wrath or offence, because he will understand that if in principle hell be eternal as liberty, it cannot in fact be more [310] than a temporary agony for souls, because it is an expiation, and the idea of expiation necessarily supposes that of reparation and destruction of evil. This much said, not with dogmatic intention, which is outside our province, but to indicate the moral and reasonable remedy for the bewitchment of consciences by the terrors of the life beyond, let us speak of the means of escaping the baleful influences of human wrath.

Wash carefully your clothes before giving them away.

① The first among all is to be reasonable and just, giving no opportunity or excuse to anger. A lawful indignation is greatly to be feared; make haste therefore to acknowledge and expiate your faults. Should anger² persist after that, then it certainly proceeds from vice; seek to know what vice, and unite yourself strongly to the magnetic currents of the opposite virtue.³ The bewitchment will then have no further power upon you. Wash carefully the clothes which you have finished with before giving them away; otherwise, burn them; never use a garment which has belonged to an unknown person without purifying it by water, sulphur, and such aromatics as camphor, incense, amber, &c.⁴

In times of epidemic the terror-struck are the first to be attacked. The secret of not fearing evil is to ignore it altogether.

② A great means of resisting bewitchment is not to fear it; it acts after the manner of contagious maladies. In times of epidemic, the terror-struck are the first to be attacked. The secret of not fearing an evil is not to think about it, and my advice is completely disinterested since I give it in a book on magic of which I am the author, when I strongly urge upon persons who are nervous, feeble, credulous, hysterical,

¹ [Consult "The Voice of the Will is the Atomic Point," in our Constitution of Man Series. — ED. PHIL.]

² [Consult "From the stronghold of your Soul, chase all your foes away," in our Constitution of Man Series. — ED. PHIL.]

³ [Consult "Plutarch on Man's progress in Virtue," "Plutarch on Moral Virtue," "Spirituality is not a Virtue," "Theages on Virtue," in our Living the Life Series and "Humility is no virtue," in our Buddhas and Initiates Series. — ED. PHIL.]

⁴ [Refer to Appendix 3, "Practical Measures against sorcery." — ED. PHIL.]

superstitious devotees, foolish, without energy and without will, never to open a book on magic, and to close this one if they have opened it, to turn a deaf ear to those who talk of the occult sciences, to deride them, never to believe in them, and to drink water, as said the great pantagrue¹ magician, the excellent curé of Meudon.²

The wise men have scarcely any sorceries to fear, save those of fortune, but when called upon to advise they must persuade the bewitched to do some act of goodness to his bewitcher, to render him some service which he cannot refuse, and lead him to the communion of salt.³

③ As for the wise — and it is time that we turned to them after espousing the cause of the foolish — they have scarcely any sorceries to fear save those of fortune, but seeing that they are priests and physicians, they may be called upon to [311] cure the bewitched, and this should be their method of procedure. They must persuade a bewitched person to do some act of goodness to his bewitcher, render him some service which he cannot refuse, and lead him directly or otherwise to the communion of salt.

- A person who believes himself bewitched by the execration and interment of the toad must carry about him a living toad in a horn box.
- For the bewitchment of the pierced heart, the afflicted individual must be made to eat a lamb's heart seasoned with sage and onion, and to carry a talisman of Venus or of the moon in a satchel filled with camphor and salt.
- For bewitchment by the waxen figure, a more perfect figure must be made, as much as possible in the likeness of the person; seven talismans must be hung round the neck; it must be set in the middle of a great pantacle⁴ representing the pentagram, and must each day be rubbed slightly with a mixture of oil and

¹ [One who practices buffoonery or coarse humour with a satirical or serious purpose.]

² [Referring to the author of *Pantagruel* (1532), François Rabelais, c. 1483/94 to 1553, French Renaissance writer, physician, humanist, monk and Greek scholar. He is primarily known as a writer of satire, of the grotesque, and of bawdy jokes and songs. Ecclesiastical and anticlerical, Christian though considered by some as a free thinker, a doctor and “bon vivant,” the multiple facets of his personality sometimes seem contradictory. Caught up in the religious and political turmoil of the Reformation, Rabelais showed himself to be both sensitive and critical towards the great questions of his time. Subsequently, the views of his life and work have evolved according to the times and currents of thought.]

³ [Note to Students, from *Isis Unveiled*, II pp. 85-66: The following are translated from the *Kabbalistic Ritual*, and that generally known as the *Roman Ritual*. The latter was promulgated in 1851 and 1852, under the sanction of Cardinal Engelbert, Archbishop of Malines, and of the Archbishop of Paris. Speaking of it, the demonologist des Mousseaux says: “It is the ritual of Paul V, revised by the most learned of modern Popes, by the contemporary of Voltaire, Benedict XIV.” (*La Magie au XIX^{me} siècle*, 1860, p. 139)

EXORCISMS OF SALT

KABBALISTIC (Jewish and Pagan)

The Priest-Magician blesses the Salt, and says:

“*Creature of Salt*,* in thee may remain the WISDOM [of God]; and may it preserve from all corruption *our minds and bodies*. Through *Hokhmael* [God of wisdom], and the power of *Rûach Hokhmael* [Spirit of the Holy Ghost] may the Spirits of matter (bad spirits) before it recede. . . . Amen.”

**Creature of salt*, air, water, or of any object to be *enchanted* or *blessed*, is a technical word in magic, adopted by the Christian clergy.

ROMAN CATHOLIC*

The Priest blesses the Salt and says:

“*Creature of Salt*, I exorcise thee in the name of the living God . . . *become the health of the soul and of the body!* Everywhere where thou art thrown *may the unclean spirit be put to flight*. . . . Amen.”

**Rituale Romanum*, Paris, 1851-52, pp. 291-96, *et seq.* Cf. des Mousseaux, *La Magie au XIX^{me} siècle*, 1860, p. 139]

⁴ [Consult “Pantacle and Pentacle,” in our Confusing Words Series and “The Six-pointed and Five-pointed Stars,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

balm, after reciting the Conjunction of the Four [classes of elementaries] to turn aside the influence of elementary spirits.¹ At the end of seven days the image must be burnt in consecrated fire, and one may rest assured that the figure fabricated by the bewitcher will at the same moment lose all its virtue.

We have already mentioned the sympathetic medicine of Paracelsus, who medicated waxen limbs and operated upon the discharges of blood from wounds for the cure of the wounds themselves. This system permitted the employment of more than usually violent remedies, and his chief specifics were sublimate and vitriol. We believe that homœopathy is a reminiscence of the theories of Paracelsus and a return to his wise practices. But we shall follow up this subject in a special treatise exclusively consecrated to occult medicine.

Man is not permitted to do violence to destiny, still less to impose bonds upon the lawful use of liberty.

Contracts by parents forestalling the future of their children are bewitchments which cannot be too strongly condemned; children dedicated in white, for example, scarcely ever prosper; those who were formerly dedicated to celibacy fell commonly into debauch, or ended in despair and madness. Man is not permitted to do violence to [312] destiny, still less to impose bonds upon the lawful use of liberty.

The mandragora root is the umbilical vestige of our terrestrial origin. However, the mandragores and the androids, so greatly prized by the witches of Thessaly, should not be confounded with the waxen images for bewitchment.

As a supplement or appendix to this chapter, we will add a few words about mandragores and androids, which several writers on magic confound with the waxen images serving the purposes of bewitchment. The natural mandragore² is a filamentous root which, more or less, presents as a whole either the figure of a man, or that of the virile members. It is slightly narcotic, and an aphrodisiacal virtue was ascribed to it by the ancients, who represented it as being sought by Thessalian sorcerers³ for the composition of philtres. Is this root the umbilical vestige of our terrestrial origin? We dare not seriously affirm it, but all the same it is certain that man came out of the slime of the earth, and his first appearance must have been in the form of a rough sketch. The analogies of nature make this notion necessarily admissible, at least as a possibility. The first men were, in this case, a family of gigantic, sensitive mandragores, animated by the sun, who rooted themselves up from the earth; this assumption not only does not exclude but on the contrary, positively supposes, creative will and the providential co-operation of a first cause, which we have REASON to call GOD.

Some alchemists, impressed by this idea, speculated on the culture of the mandragore, and experimented in the artificial reproduction of a soil sufficiently fruitful and a sun sufficiently active to humanise the said root, and thus create men without the

¹ [Refer to Appendix 4, “Kabbalistic spirits examined in the light of Theosophy.” For in-depth analysis consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [Refer to Appendix 5, “Mandragora is the umbilical vestige of our terrestrial origin.” — ED. PHIL.]

³ [Refer to Appendix 2, “The Witches of Thessaly.” — ED. PHIL.]

concurrence of the female. Others, who regarded humanity as the synthesis of animals, despaired about vitalising the mandragore, but they crossed monstrous pairs and projected human seed into animal earth, only for the production of shameful crimes and barren deformities. The third method of making the android was by galvanic machinery. One of these almost intelligent automata was attributed to Albertus Magnus,¹ and it is said that St. Thomas² destroyed it with one blow from a stick because he was perplexed by its answers. This story is an allegory; the [313] android was primitive scholasticism, which was broken by the Summa of St. Thomas, the daring innovator who first substituted the absolute law of reason for arbitrary divinity, by formulating that axiom which we cannot repeat too often, since it comes from such a master:

A thing is not just because God wills it, but God wills it because it is just.³

The real and serious android of the ancients was a secret which they kept hidden from all eyes, and Mesmer was the first who dared to divulge it; it was the extension of the will of the magus into another body, organised and served by an elementary spirit; in more modern and intelligible terms, it was a magnetic subject.



¹ [Albertus Magnus, c. 1200–1280, also known as Saint Albert the Great, or Albert of Cologne, was a German Dominican friar, philosopher, scientist, and bishop. Later canonised as a Catholic saint, he was known during his lifetime as Doctor universalis and Doctor expertus and, late in his life, the *sobriquet* Magnus was appended to his name. Scholars such as James A. Weisheipl and Joachim R. Söder have referred to him as the greatest German philosopher and theologian of the Middle Ages. The Catholic Church distinguishes him as one of the 37 Doctors of the Church.]

² [Thomas Aquinas, 1225–1274, Italian Dominican friar and priest, who was an immensely influential philosopher, theologian, and jurist in the tradition of scholasticism; he is also known within the latter as the Doctor Angelicus, the Doctor *Communis*, and the *Doctor Universalis*. The name Aquinas identifies his ancestral origins in the county of Aquino in present-day Lazio, Italy. Among other things, he was a prominent proponent of natural theology and the father of a school of thought (encompassing both theology and philosophy) known as Thomism. He argued that God is the source of both the light of natural reason and the light of faith. He has been described as “the most influential thinker of the medieval period” and “the greatest of the medieval philosopher-theologians.” His influence on Western thought is considerable, and much of modern philosophy is derived from his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory.]

³ [Referring to the Euthyphro dilemma, Plato’s dialogue *Euthyphro*, in which Socrates asks Euthyphro, “Is the pious who is loved by the gods because it is pious, or is it pious because it is loved by the gods?” Although it was originally applied to the ancient Greek pantheon, the dilemma has implications for modern monotheistic religions. Gottfried Leibniz asked whether the good and just “is good and just because God wills it, or whether God wills it because it is good and just.”]

Appendix 1.

Paracelsus on alchemy versus chemistry.

The chemist imitates nature, the alchemist surpasses nature herself.

Chemistry decomposes and recombines material substances, it purifies simple substances of foreign elements, but leaves the primitive elements unchanged. Alchemy changes the character of things, and raises them up into higher states of existence.

From Dr. Franz Hartmann (*Comp., tr. & Annot.*). *The Life of Philippus Theophrastus Bombast, of Hohenheim, Known by the Name of Paracelsus, and the Substance of His Teachings, concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy*. Extracted and translated from his rare and extensive works, and from some unpublished manuscripts. London: Kegan Paul, Trench, Trübner & Co Ltd., Broadway House, 68-74 Carter Lane, E.C. (2nd ed., 1932) Ch. 8, "Alchemy and Astrology." Full text under the title "Paracelsus by Franz Hartmann," in our Buddhas and Initiates Series.

The lowest aspect of alchemy is the preparation, purification, and combination of physical substances, and from this science has grown the science of modern chemistry, which in its present state is a great advancement over the lower aspect of old chemistry, but which has lost sight entirely of the higher aspects of Nature. A higher advancement of the science of chemistry will bring it again into contact with alchemy. Chemistry decomposes and recombines material substances in certain proportions; it purifies simple substances of all foreign elements, and leaves the primitive elements unchanged; but alchemy changes the character of things, and raises them up into higher states of existence. To exercise this power, not mere mechanical labour, but artistic skill is required.

A person who composes a chemical preparation by manual labour and according to certain rules is a chemist; the weaver who manufactures a cloth, and the tailor who makes a coat, may be called alchemists, because neither clothes nor coats are grown by Nature. The chemist imitates Nature, the artist surpasses her; the labourer lends his hands to Nature, so that she may accomplish something through him. The artist makes use of the material with which Nature provides him, and develops something that exists germinally in Nature. The painter who daubs a wall is a chemist; his work requires skill, but no genius. The artist who composes a picture is an alchemist, because he embodies an idea, and puts his own character into his work.

As all the powers of the universe are potentially contained in us, our body and its organs are the representatives of the powers of nature and a constellation of the same powers that formed the stars in the sky.

To understand correctly the meaning of the words alchemy and astrology, it is necessary to understand the intimate relationship and the identity of the Microcosm and Macrocosm, and their mutual interaction. All the powers of the universe are potentially contained in man, and man's physical body and all his organs are nothing else but products and representatives of the powers of Nature. The Microcosm and Macrocosm may not only "be compared together," but they are really and actually essentially one in their power, and one in the constitution of their elements.¹

If I have "manna" in my constitution, I can attract "manna" from heaven. "Melissa" is not only in the garden, but also in the air and in heaven. "Saturn" is not only in the sky, but also deep in the earth and in the ocean.

- What is "Venus" but the "Artemisia" that grows in your garden?
- What is "iron" but "Mars"?

That is to say, Venus and Artemisia are both the products of the same essence, and Mars and iron are both the manifestations of the same cause.

- What is the human body but a constellation of the same powers that formed the stars in the sky?

He who knows what iron is, knows the attributes of Mars. He who knows Mars, knows the qualities of iron.

- What would become of your heart if there were no sun in the universe? What would be the use of your *vasa spermatica*² if there were no Venus?

To grasp the invisible elements; to attract them by their material correspondences; to control, purify, and transform them by the living power of the Spirit — this is true alchemy.

The physician who knows nothing of alchemy can only be a servant of nature, but the alchemist is her lord.

As the fowl produces a chicken with wings and legs out of the small microcosm contained in the shell of an egg, so the arcana of Nature are ripened by the processes of alchemy. Natural alchemy causes the pear to ripen, and produces grapes on a vine. Natural alchemy separates the useful elements from the food that is put into the stomach, transforms it into chyle and blood, into muscles and bones, and rejects that which is useless. A physician who knows nothing of alchemy can only be a servant of Nature, however well he may be versed in the science of external things; but the alchemist is her lord. If the physician cannot infuse vitality into decaying parts, he cannot effect a cure, but must wait until Nature accomplishes the task; but he who can guide the power of life can guide and command Nature.

¹ "Man, being the son of the Microcosm, has in him also all the mineral elements." — *De Peste*

² [spermatic vessels, *i.e.*, the instruments of generation]

Appendix 2. The Witches of Thessaly.

The Moon is dead, yet a living body.

The Moon is doomed to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly vampirised by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence that emanates from the occult side of her nature.

The Moon is the friend of the sorcerers and the foe of the unwary, from the hoary antiquity down to the witches of Thessaly, and some of today's Tantrikas of Bengal.

From *The Secret Doctrine*, I pp. 155-56.

When a planetary chain is in its last Round, its Globe 1 or A, before finally *dying out*, sends all its energy and “principles” into a neutral centre of latent force, a “laya centre,” and thereby informs a new nucleus of undifferentiated substance or matter, *i.e.*, calls it into activity or gives it life. Suppose such a process to have taken place in the lunar “planetary” chain; suppose again, for argument's sake¹ that the moon is far older than the Earth. Imagine the six fellow-globes of the moon — æons before the first globe of our seven was evolved — just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our Earth now.²

- And now it will be easy to imagine further Globe A of the lunar chain informing Globe A of the terrestrial chain, and dying;
- Globe B of the former sending after that its energy into Globe B of the new chain;
- Then Globe C of the lunar, creating its progeny, sphere C of the terrene chain;
- Then the Moon (our Satellite)³ pouring forth into [156] the lowest globe of our planetary ring — Globe D, our Earth — all its life, energy and powers;

¹ Though Mr. Darwin's theory quoted below has lately been upset, even if the fact has not yet been ascertained by mathematical calculation.

² See, in *Esoteric Buddhism*, chapters on “The Constitution of Man,” and “The Planetary Chain.”

³ She is satellite, undeniably, but this does not invalidate the theory that she has given to the Earth all but her corpse. For Darwin's theory to hold good, besides the hypothesis just upset (see footnote above), other still more incongruous speculations had to be invented. The Moon, it is said, has cooled nearly six times as rapidly as the Earth (Winchell's *World-Life*):

“The Moon, if the earth is 14,000,000 years old since its incrustation, is only eleven and two thirds millions of years old since that stage . . .” *etc.*

And if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers “do not know.” Why should Venus and Mercury have no satellites, and by

- And, having transferred them to a new centre, becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe.

The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and “principles” are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent — this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard, or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *Tāntrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists.



Our Planetary Chain of Seven Rounds (Drawing).

There now follows a drawing from our Planetary Rounds and Globe Series. — ED. PHIL.

what, when they exist, were they formed? Because, we say, science has only one key — the key of matter — to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had “parents,” just as the earth, had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the “Moons” of other planets have, or have not, as the case may be, since they are planets which have *several* moons — a mystery again which no Œdipus of astronomy has solved.



Globe
Z

Duration of each Round

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992

(BCW XIII 303)



Globe
A



We are here! On Globe D,
Round 4, Root-Race 5, our
Beautiful Earth, fulcrum
of the Great Kalpa, with
its Seven Root-Races.



Globe
G



Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races (see Diagram 2). Every Round repeats on a higher scale the evolutionary work of the preceding Round. (Cf. SD I 187)

Integrative Theosophical Studies
**OUR PLANETARY CHAIN
 OF SEVEN ROUNDS**
 Diagram cum Emblem
 After *The Divine Plan*, pp. 218, 342

A Day of Brahmā (Maha Brahmā) equal to 1,000 Maha Yugas, or 4,319,999,992 terrene years, followed by the Night of Brahmā, or Naimittika Maha Pralaya, of an equal duration. For an in-depth analysis of the Caduceus of the Spheres, see "Keys to the Mystery Language" in our Theosophy and Theosophists Series.

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The late Atlanteans, renowned for their wickedness and defiance of the gods, cursed the Sun every day, but this had nothing to do with the heat. Though perfected in materiality, they degenerated in spirituality — black magic, bestiality, selfishness, and self-adoration spelled the demise of that proud race.

In recent times, the witches of Thessaly were credited with the power of calling down the moon.

From *The Secret Doctrine*, II pp. 761-62.

If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep.¹ With regard to that other statement — namely, that [762] they daily “cursed the Sun” — this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries. “They [the sixth sub-race of the Atlanteans] used magic incantations even against the Sun” — failing in which, they cursed it. The sorcerers of Thessaly were credited with the power of calling down the moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the gods. Thence the same traditions taking form in the Bible about the antediluvian giants and the Tower of Babel, found also in the *Book of Enoch*.

The Thessalian necromancers added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows of the dead.

From *Isis Unveiled* II p. 568.

In the days of antiquity the sorceresses of Thessaly added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows. The priests were taught the art of calling up the spirits of the dead, as well as those of the elements, but their mode was certainly not that of Thessalian sorceresses.

The Finns stand to the Slavonian nations in the same mystical relation as the sorceresses of Thessaly stood to the rest of the old Greeks.

First published in *Lucifer*, Vol. III (14), October 1888, pp. 149-52. Republished in *Blavatsky Collected Writings*, (THE NATIONAL EPIC OF FINLAND) X pp. 143-48. Full text under the title “The Cosmogony of the Kalevala is a faithful echo of the Secret Doctrine,” in our Secret Doctrine’s First Proposition Series.

The Finns, whose origin is very mysterious, but who are evidently related to the peoples now settled on the tablelands of Tibet and Central Asia, stand to the Slavonian nations — Russia especially — in the same mystical relation as the magicians and sorcerers of Thessaly stood to the rest of the Hellenes.

¹ [Consult the “Rise and Demise of Atlantis,” our third Major Work. — ED. PHIL.]

Appendix 3.

Practical measures against sorcery.

First published in *The Theosophist*, Vol. VI, No. 6 (69), June 1885, pp. 220-21. Republished in *Blavatsky Collected Writings*, (EDITOR'S NOTE TO "ZOROASTRIANISM") VI pp. 340-41.

[The following closing note is appended to a long letter from Dhunjeebhoy Jamsetjee who writes on the subject of various astral entities, as mentioned in certain portions of the *Zend-Avesta*.]

From the quotations made in the foregoing letter it is evident that by Devas, Drugs and Drug-nasus the ancient Zoroastrian writers meant, *black-magicians*, *elementaries* and *elementals* respectively. The other names cited by our correspondent indicate some of the various sub-divisions of elementaries and elemental spirits.¹ These words do not merely mean the magnetic aura of a living or dead body. The question of auric emanations is of course important in considering the case of these agencies.

Hair and nail clippings should be buried.

The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians, who generally try to get possession of these things for purposes of black magic, and for establishing a link between the intended victim and the mischievous agencies they evoke.

Mantras imploring the assistance of spirits, friendly to man, may be uttered.

Mantras are supposed to implore the assistance of good spirits, friendly to man, to counteract the effects of black magic or demoniacal possession, and drive away the evil elemental spirits; the recitation of these words must also be accompanied by appropriate ceremonies rendered effective by concentrated will; they are supposed, when the ritual is duly performed, to attract higher powers and induce them to grant the prayers of the person who uses them.

It is generally supposed that a strong terrestrial magnetic current flows from the north-pole towards the Equator bringing with it swarms of elementals (Nasus) who live and have their being in it.

The time-honoured seclusion of menstruating women should be observed.

The seclusion of women during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi. [341]

If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house, and render them amenable to the same

¹ [Consult "Blavatsky on Elementals and Elementaries," in our Blavatsky Speaks Series. — ED. PHIL.]

influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations. Our correspondent himself indicates the reason for the supposed pollution.

Your photo, your picture, and even your shadow (which belongs neither to earth nor to heaven) can be used by adepts of the Black Art to harm you.¹

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture, as well as everything else with which his aura comes into contact. It is interesting in this connection to refer to the "Chhāyā grahini" (Shadow-Catcher), mentioned in *Ramayana* which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the Sea. It is a well-known fact that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art.

The remaining questions contained in the letter of our correspondent can be easily answered by the light of the interpretation put upon Devas, Drugs and Nasus in these explanatory notes.

H.P. BLAVATSKY
Editor, *The Theosophist*



¹ [Consult "Animated statues, trophies of the Black Art," in our Black versus White Magic Series. — ED. PHIL.]

Appendix 4. Kabbalistic spirits examined in the light of Theosophy.

First published in the *Religio-Philosophical Journal*, Chicago, Vol. XXIII, January 26th, 1878, p. 2. Republished in *Blavatsky Collected Writings*, (KABBALISTIC VIEWS ON “SPIRITS” AS PROPAGATED BY THE THEOSOPHICAL SOCIETY) I pp. 283-90.

Dear Sir,

I must beg you to again allow me a little space for the further elucidation of a very important question — that of the “Elementals” and the “Elementaries.”¹ It is a misfortune that our European languages do not contain a nomenclature expressive of the various grades and conditions of spiritual beings. But surely I cannot be blamed for either the above linguistic deficiency, or because some people do not choose or are unable to understand my meaning! I cannot too often repeat that in this matter I claim no originality. My teachings are but the substance of what many Kabbalists have said before me which, today, I mean to prove with your kind permission.

I am accused:

- 1 Of “turning somersaults” and jumping from one idea to another. The defendant pleads not guilty.
- 2 Of coining not only words, but philosophies out of the depths of my consciousness: defendant enters the same plea.
- 3 Of having repeatedly asserted that “intelligent spirits other than those who have passed through an earth experience in a human body were concerned in the manifestations known as the phenomena of Spiritualism”: true, and defendant repeats the assertion.
- 4 Of having advanced, in my bold and unwarranted theories, “beyond the great Éliphas Lévi himself.” Indeed? Were I to go even as far as he,² I would deny that a single so-called spiritual manifestation is more than hallucination, produced by soulless Elementals, whom he calls “Elementary.”³

Elementals are the Spirits of the Four Elements of the terrestrial world. They are the “viewless races.”

I am asked, “What proof is there of the existence of the elementals?” In my turn, I will inquire, what proof is there of “diakkas,” “guides,” “bands,” and “controls”? And yet

¹ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

² See his *La Science des Esprits*.

³ See *Dogme et Rituel de la Haute Magie*.

[284] these terms are all current among Spiritualists. The unanimous testimony of innumerable observers and competent experimenters furnishes the proof. If Spiritualists cannot or will not go to those countries where they are living, and these proofs are accessible, they, at least, have no right to give the lie direct to those who have seen both the adepts and the proofs. My witnesses are living men, teaching and, exemplifying the philosophy of hoary ages; theirs, these very “guides” and “controls” who, up to the present time, are at best hypothetical, and whose assertions have been repeatedly found, by Spiritualists themselves, contradictory and false.

Elementals have nothing to do with elementaries. The latter is a term for the disembodied souls of the depraved, vampirising those still in the flesh. They had existence but they never attained to being.

If my present critics insist that, since the discussion of this matter began, a disembodied soul has never been described as an “elementary,” I merely point to the number of the London *Spiritualist* for February 18th, 1876, published nearly two years ago, in which a correspondent, who has certainly studied occult sciences, says:

Is it not probable that some of the elementary spirits of an evil type are those spirit-bodies which, only recently disembodied, are on the eve of an eternal dissolution, and which continue their temporary existence only by vampirising those still in the flesh? They had existence; they never attained to being.

Note two things: that human elementaries are recognized as existing, apart from the gnomes, sylphs, undines, and salamanders — beings purely elemental; and that annihilation of the soul is regarded as potential.

Says Paracelsus, in his *Philosophia Sagax*:

The current of astral light with its peculiar inhabitants, gnomes, sylphs, *etc.*, is transformed into human light at the moment of the conception, and it becomes the first envelope of the soul — its grosser portion; combined with the most subtle fluids, it forms the sidereal (astral, or ethereal) phantom — the inner man.¹

And Éliphas Lévi:

The astral light is saturated with [285] souls which it discharges in the incessant generation of beings . . . At the birth of a child, they influence the four temperaments of the latter — the element of the gnomes predominates in melancholy persons; of the salamanders in the sanguine; of the undines, in the phlegmatic; of the sylphs, in the giddy and bilious. . . . These are the spirits which we designate under the term of occult elements.² . . . Yes, yes, these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others again already incarnated and living on earth. These are vicious and imperfect men.³

¹ [Reference is to the work entitled: *Astronomia magna: oder die gantze Philosophia sagax der grossen und kleinen Welt*, Frankfurt, Hieronymus Feyerabends, 1571. British Museum: 531. n.23, 1st ed. — Boris de Zirkoff.]

² *Dogme et Rituel de la Haute Magie*, Vol. II, chapter on the conjuration of the four classes of elementaries.

³ In Vol. I, *op. cit.*, p. 164.

Note that we have here described to us more or less “intelligent spirits other than those who have passed through an earth experience in a human body.” If not intelligent, they would not know how to make the attempt to incarnate themselves. Vicious elementals, or elementaries, are attracted to vicious parents; they bask in their atmosphere, and are thus afforded the chance by the vices of the parents to perpetuate in the child the paternal wickedness. The unintellectual “elementals” are drawn in unconsciously to themselves; and in the order of nature, as component parts of the grosser astral body or soul, determine the temperament. They can as little resist as the animalcules can avoid entering into our bodies in the water we swallow.

Of a third class, out of hundreds that the Eastern philosophers and Kabbalists are acquainted with, Éliphas Lévi, discussing spiritistic phenomena, says:

They are neither the souls of the damned nor guilty; the elementary spirits are like children curious and harmless, and torment people in proportion as attention is paid to them.

These he regards as the sole agents in all the meaningless and useless physical phenomena at *séances*. Such phenomena will be produced unless they be dominated “by wills more powerful than their own.” Such a will may be that of a living adept, or as there are none such at Western spiritual *séances*, these ready agents are at the disposal of every strong, vicious, earth-bound [286] human elementary who has been attracted to the place. By such they can be used in combination with the astral emanations of the circle and medium, as stuff out of which to make materialized spirits.

The state of mediumship is an extension of dream, it is somnambulism in all its forms and ecstasies.

Mediums are not vampires but they evoke vampires. For this reason they are nearly all debilitated and sick.

So little does Lévi concede the possibility of spirit-return in objective form, that he says:

The good deceased come back in our dreams; the state of mediumism is an extension of dream, it is somnambulism in all its variety and ecstasies. Fathom the phenomenon of sleep and you will understand the phenomena of the spirits. . . . According to one of the great dogmas of the Kabbalah, the spirit despoils itself in order to ascend, and thus would have to reclothe itself to descend. There is but one way for a spirit already liberated to manifest itself again on earth — it must get back into its body and resurrect. This is quite another thing from hiding under a table or a hat. That is why necromancy is horrible. It constitutes a crime against nature. . . . We have admitted in our former works the possibility of vampirism, and even tried to explain it. The phenomena now actually occurring in America and Europe unquestionably belong to this fearful malady. . . . The mediums do not, it is true, eat the flesh of corpses [like one Sergeant Bertrand],¹ but they breathe in throughout their whole nervous or-

¹ [Sergeant François Bertrand, 1823–1878, known as the Vampire of Montparnasse, was a sergeant in the French Army. He was arrested in 1841 for necrophilia and jailed for one year. In 1856, he moved to Le Havre. In his later life, he worked as clerk, mailman, and lighthouse keeper.]

ganism the phosphoric emanations of putrefied corpses, or spectral light. They are not vampires, but they evoke vampires. For this reason, they are nearly all debilitated and sick.¹

Do those in Europe and America, who have heretofore described the cadaverous odour that, in some cases, they have noticed as attending materialized spirits, appreciate the revolting significance of the above explanation?

See how Heinrich Khunrath corroborates Éliphas Lévi.

He talks about the disembodied vicious men, who have parted with their divine spirits and become “elementary” because attracted by the earthly atmosphere and surrounded by the earth’s elements. But while Khunrath applies the term elementary to human doomed souls, Lévi uses the same term for another class of the same great family of elementals, the Sylphs and Undines of the French satire.

Henry Khunrath² was a most learned Kabbalist, and the greatest authority among mediæval occultists. He gives, in one of the clavicles³ of his *Amphitheatrum Sapientiæ Æternæ*,⁴ illustrative engravings of the four great classes of elementary spirits, as they presented themselves during an evocation of ceremonial magic, before the eyes of the [287] magus, when, after passing the threshold, he lifts the “Veil of Isis.” In describing them, Khunrath corroborates Éliphas Lévi. He tells us they are disembodied, vicious men, who have parted with their divine spirits and become elementary. They are so termed, “because attracted by the earthly atmosphere, and are surrounded by the earth’s elements.” Here Khunrath applies the term “elementary” to human doomed souls, while Lévi uses it, as we have seen, to designate another class of the same great family — gnomes, sylphs, undines, *etc.* — sub-human entities.

I have before me a manuscript, intended originally for publication but withheld for various reasons. The author signs himself “Zeus,” and is a Kabbalist of more than twenty-five years’ standing. This experienced occultist, a zealous devotee of Khunrath, expounding the doctrine of the latter, also says that the Kabbalists divided the spirits of the elements into four classes corresponding to the four temperaments in man.

It is charged against me as a heinous offense that I aver that some men lose their souls and are annihilated.⁵ But this last-named authority, “Zeus,” is equally culpable, for he says:

¹ [La Science des esprits, pp. 241-42, 253-54 in ed. of 1909]

² [Heinrich Khunrath, c. 1560–1605, also known as Dr. Henricus Khunrath, was a German physician, Hermetic philosopher, and alchemist. Frances Yates considered him to be a link between the philosophy of John Dee and Rosicrucianism. His name, in the spelling Henricus Künraht was used as a pseudonym for the 1670 publisher of the *Tractatus Theologico-Politicus* of Baruch Spinoza.]

³ [lesser keys]

⁴ [Amphitheatre of Eternal Wisdom]

⁵ [Consult “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

They [the Kabbalists] taught that man's spirit descended from the great ocean of spirit, and is therefore, *per se*, pure and divine; but its soul or capsule, through the [allegorical] fall of Adam, became contaminated with the world of darkness, or the world of Satan [evil], of which it must be purified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole, the drop of water remains isolated: break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit, so long as its ray is enclosed in its plastic mediator or soul, it has an individual existence. Destroy this capsule [the astral man, who then becomes an elementary], which destruction may occur from the consequences of sin, in the most depraved and vicious, and the spirit returns back to its original abode — the individualization of man has ceased. . . . This militates with the idea of progression, that [288] Spiritualists generally entertain. If they understood the law of harmony, they would see their error. It is only by this law that individual life can be sustained; and the farther we deviate from harmony the more difficult it is to regain it.

To return to Lévi, he remarks:

When we die, our interior light [the soul] ascends, agreeably to the attraction of its star [the spirit], but it must first of all get rid of the coils of the serpent [earthly evil, sin]; that is to say, of the unpurified astral light, which surrounds and holds it captive unless, by the force of will, it frees and elevates itself. This immersion of the living soul in the dead light [the emanations of everything that is evil, which pollute the earth's magnetic atmosphere, as the exhalation of a swamp does the air] is a dreadful torture; the soul freezes and burns therein, at the same time.¹

The Kabbalists represent Adam as the Tree of Life: humanity as the trunk, various races as the branches, the leaves as individual men. The wicked are the dead leaves and the bark of the tree: being corrupted, they fall and decompose to manure, which then returns to the tree through the roots.

The Kabbalists represent Adam² as the Tree of Life, of which the trunk is humanity; the various races, the branches; and individual men, the leaves. Every leaf has its individual life, and is fed by the one sap; but it can live through the branch, as the branch itself draws its life through the trunk. Says the Kabbalah:

The wicked are the dead leaves and the dead bark of the tree. They fall, die, are corrupted, and changed into manure, which returns to the tree through the root.

¹ *Dogme et Rituel de la Haute Magic*, Vol. I, p. 319.

² [There are four Adams, one for each of the preceding Root-Races.

Adam 1, Kadmon, or Heavenly Man (Second Logos).

Adam 2, of *Genesis*, the ethereal, Self-born Astral Sons of Yoga (First Root-Race, Self-Existent).

Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga (early Third Root-Race, Lemurian).

Adam 4, of *Genesis*, the womb-born men and women (Fourth Root-Race, Atlantean).

— Quick overview, compiled by ED. PHIL.]

If the flesh so outgrows the spirit as to snuff out all spirituality, man becomes a beast of the field with no saving power left.

My friend, Miss Emily Kislingbury, of London, Secretary of the British National Association of Spiritualists, who is honoured, trusted and beloved by all who know her, sends me a spirit-communication obtained, in April 1877, through a young lady, who is one of the purest and most truthful of her sex. The following extracts are singularly *à propos* to the subject under discussion:

Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abase its uses. But it is because they know not the power of Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit; they tread on dangerous ground. For the flesh may so outgrow the spirit, as to withdraw from it all spirituality, and man [289] become as a beast of the field, with no saving power left. These are they whom the Church has termed “reprobate,” eternally lost, but they suffer not, as the Church has taught — in conscious hells. They merely die, and are not; their light goes out, and has no conscious being.

But is this not annihilation?

It amounts to annihilation; they lose their individual entities, and return to the great reservoir of spirit — unconscious spirit.

Finally, I am asked: “Who are the trained seers?”

They are those, I answer, who have been trained from their childhood in the pagodas to use their spiritual sight; those whose accumulated testimony has not varied for thousands of years as to the fundamental facts of Eastern philosophy; the testimony of each generation corroborating that of each preceding one. Are these to be trusted more, or less, than the communications of “bands,” each of whom contradicts the other as completely as the various religious sects, which are ready to cut each other’s throats, and of mediums, even the best of whom are ignorant of their own nature, and unsubjected to the wise direction and restraint of an adept in psychological science?

No comprehensive idea of nature can be obtained except by applying the law of harmony and analogy in the spiritual as well as in the physical world. “As above, so below,” is the old Hermetic axiom. If Spiritualists would apply this to the subject of their own researches, they would see the philosophical necessity of there being in the world of spirit as well as in the world of matter, a law of the survival of the fittest.

Respectfully,

H.P. BLAVATSKY

Appendix 5.

Mandragora is the umbilical vestige of our terrestrial origin.

Legendary lore affirms man’s dual and triple constitution: dual, as male and female; triple, as being of spiritual and psychic essence within, and of a material fabric without.

From *The Secret Doctrine*, II p. 27 & fn.

In the Secret Catechism of the Druses of Syria — a legend which is repeated word for word by the oldest tribes about and around the Euphrates — men were created by the “Sons of God” descending on Earth where, after culling seven *Mandragoras*, they animated these roots, which became forthwith men.

Men were created by the Sons of God descending on earth where, after culling seven mandragoras, they animated their roots, which became forthwith men.

The Mandragora is the *mandrake* of the Bible, of Rachel and Leah.¹ They are the roots of a plant, fleshy, hairy, and forked below, representing roughly the limbs of a man, the body and even a head. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare, who speaks of *shrieking*:

. . . Like mandrakes torn out of the earth
That living mortals, hearing them, run mad,²

the mandragora was *the* magic plant *par excellence*.

These roots, without any stalk, and with large leaves growing out of the head of the root, like a gigantic crop of hair, present little similitude to man when found in Spain, Italy, Asia Minor, or Syria. But on the Isle of Candia, and in Karamania³ near the city of Adana, they have a wonderfully human form, being very highly prized as amulets. They are also worn by women as a charm against sterility, and for other purposes. They are especially effective in *Black Magic*.

¹ [Sisters Rachel and Leah were engaged in a bitter competition to produce children for Jacob, their common husband.]

² [*Romeo and Juliet*, Act IV, Scene 3, 1.47]

³ [In the 18th and 19th centuries, Karamania was an exonym used by Europeans for the southern Mediterranean coast of Anatolia, then part of the Ottoman Empire, currently Turkey.]

All these allegories point to one and the same origin — to the dual and the triple nature of man; dual, as male and female; triple, as being of spiritual and psychic essence *within*, and of a material fabric without.

See how the mandrake found by Reuben, Leah's firstborn son, excited the fancy of Rachel.

From *Isis Unveiled*, I pp. 465-66.

The mandrakes (*dūdāim* or love-fruit) found in the field by Reuben, Jacob's son, which excited the fancy of Rachel, was the Kabbalistic *mandragora*, notwithstanding denial; and the verses which refer to it belong to the *crudest* passages, in their esoteric¹ meaning, of the whole work. The mandrake is a plant having the rudimentary shape of a human creature; with a head, two arms, and two legs forming roots. The superstition that when pulled out of the ground it cries with a human voice, is not utterly baseless. It does produce a kind of squeaking sound, on [466] account of the resinous substance of its root, which it is rather difficult to extract; and it has more than one hidden property in it perfectly unknown to the botanist.

The Kabbalistic mandrake is the point exchange of forces and resemblance between the life-principles of plants, animals, and human beings.

The reader who would obtain a clear idea of the commutation of forces and the resemblance between the life-principles of plants, animals, and human beings, may profitably consult a paper on the "Correlation of Nervous and Mental Forces"² by Professor Alexander Bain,³ of the University of Aberdeen. This mandragora seems to occupy upon earth the point where the vegetable and animal kingdoms touch, as the zoöphites and polypoi do in the sea; the boundary being in each case so indistinct as to make it almost imperceptible where the one ceases and the other begins. It may seem improbable that there should be *homunculi*,⁴ but will any naturalist, in view of the recent expansion of science, dare say it is impossible? Says Bain:

Who is to limit the possibilities of existence?

There is not a plant or mineral which has disclosed the last of its properties to modern scientists.

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they

¹ [Exoteric? Meaning uncertain!]

² [In Balfour Stewart (1828–1887), *The Conservation of Energy. With an appendix treating of the vital and mental applications of the doctrine*. The International Scientific Series. New York: D. Appleton and Co., 1874; Appendix II, pp. 205-26.]

³ [Alexander Bain, 1818–1903, Scottish philosopher and educationalist in the British school of empiricism and a prominent and innovative figure in the fields of psychology, linguistics, logic, moral philosophy and education reform. He founded *Mind*, the first ever journal of psychology and analytical philosophy, and was the leading figure in establishing and applying the scientific method to psychology.]

⁴ [Consult "Paracelsus by Franz Hartmann," in our Buddhas and Initiates Series. — ED. PHIL.]

are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a “supernatural manner.” Wherever Pliny,¹ the naturalist, Ælianus,² and even Diodorus,³ who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.



¹ [Gaius Plinius Secundus, 23/24–79, commonly called Pliny the Elder, was a Roman author, naturalist and natural philosopher, naval and army commander of the early Roman Empire, and a friend of the emperor Vespasian. He wrote the encyclopædic *Naturalis Historia*, which became an editorial model for encyclopædias. He spent most of his spare time studying, writing, and investigating natural and geographic phenomena in the field.]

² [Claudius Ælianus, c. 175 to c. 235), commonly called Ælianus, was a Roman author and teacher of rhetoric who flourished under Septimius Severus and probably outlived Elagabalus, who died in 222. He spoke Greek so fluently that he was called honey-tongued. Though Roman-born, he preferred Greek authors, and wrote in a slightly archaizing Greek himself.]

³ [Diodorus Siculus, or Diodorus of Sicily, 1st century BCE Greek historian. He is known for writing the monumental universal history *Bibliotheca historica*, in forty books, fifteen of which survive intact, between 60 and 30 BCE.]

Suggested reading for students.



On Black versus White Magic.

- “A Strange Story by Bulwer-Lytton”
- “Adoration of male gods led to phallicism and black magic”
- “Akhund Abdul Ghaffur 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”
- “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”

- “Insights to the high idealism and quaint wit of Eliphas Levi”
- “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”
- “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”
- “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”
— *in our Blavatsky Speaks Series.*
- “An abyss separates the teachings of Éliphas Lévi with those of Eastern Occultism,” under the title “Blavatsky on Teachings of Éliphas Lévi”
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— *in our Buddhas and Initiates Series.*
- “Éliphas Lévi on Death and Satan”
— *in our Constitution of Man Series.*
- “Alchemy is the quintessence in Nature’s highest correlations of forces and potencies.”
— *in our Secret Doctrine’s First Proposition Series.*
- “Wilder on New Platonism and Alchemy”
— *in our Theosophy and Theosophists Series.*