

*The power of the magician
is inversely related to his
worldly interests.*



Abstract and train of thoughts¹

Occult Philosophy is the Queen of Heaven.

Occult philosophy is the key to all divine obscurities, and the absolute queen of society in those ages when it was reserved exclusively for the education of priests and kings.	8
The multitude never conspires except against real powers; it possesses not the knowledge of what is true, but it has the instinct of what is strong.	8
Christianity owes no hatred to magic but human ignorance has ever stood in fear of the unknown. The divine science clothed herself with new hieroglyphics, dissimulated its labours, and created the jargon of alchemy — an enduring deception for the vulgar, a living language only for the true disciple of Hermes.	9
Things which men ceased to understand ceased to exist for them, and entered into the domain of enigma and mystery.	10
Emperor Julian was the Don Quixote of Roman Chivalry.	
Julian and Socrates were put to death for the same crime.	11
Why do priests and potentates tremble? What secret power threatens tiaras and crowns?	13
Magic, as a science, is the knowledge of the metaphysical principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body.	14
Magic, as an art, is the application of this knowledge in practice.	14
True Magic is the intimate knowledge of nature within the sanctuaries known as the "worship of the Light" and diligent research into those occult laws, which constitute the ultimate essence of every element. True Magic, being divine and spiritual wisdom, it can only be exercised by the pure in heart.	14
Occultism is vastly different from "magic," a term often confounded the occult sciences, including the "black arts," and the "worship of Darkness."	14
The seven powers and privileges of man.	
The Sphinx is the living palladium of humanity and the imagination lighting up our blind senses.	17
She is the eternal enigma of the vulgar, the granite pedestal of Divine Wisdom, the voracious and silent monster whose invariable form expresses the one dogma of the great universal mystery.	18

¹ Frontispiece and illustrations throughout by Ilene Meyer.

Humanity clung to the form and allowed the idea to be forgotten; signs lost power in their multiplication; and divine magic became corrupted by the sorcerers of Thessaly. 19

There are two Œdipodes, a Divine Œdipus, being a ray of pure mind self-exiled from its celestial abode, and a Worldly Œdipus — a reflection of the same ray imprisoned in an impure body. Both are sentenced to suffer conjointly on earth. 20

In the allegory of Cupid and Psyche, Isis is clearly moved by Lucius' entreaties. She admits that "the whole world worships my single godhead in a thousand shapes, with diverse rites, and under many a different name." 20

Plato's Logos is self-created Divine Thought, universally manifested and diffused, a seven-vowelled sign crystallised in the god of human dogma and his humanised "word." 21

The Ineffable Word is Divine Consciousness, the Inner God that speaks audibly to the pure heart. 21

The Golden Ass of Apuleius was the last of magical epics. Miracles are now excused by the garb of superstition and an unintelligible language. 21

The Bible is a tale sublime in its morality and didactics — but still a tale, and an allegory. Its fables are ingeniously concealed verities that are revealed only to those who, like the Initiates, have a key to their inner, esoteric meaning. 22

By lifting the veil of Isis and balancing the twin opposing powers — spirituality and animalism — ever reacting upon each other, the Kabbalah affirms the eternal struggle of being, reconciles reason with faith, power with liberty, and science with mystery. 23

Eastern and Kabbalistic Cosmogonies are Identical. 23

The seeker of Truth must be fearless and forgiving, brave dangers, dishonour, and give up all expectation.

Divine knowledge must be conquered by defiant intensity and virtue, before she opens the portals of her secret chambers. Unsullied by the hand of matter, she shows her treasures only to the Eye of Spirit. 25

What is faith except the audacity of a will, which does not tarry in darkness, but moves on towards the light in spite of all ordeals, surmounting all obstacles? 26

The immense erudition of two illustrious scholars produced only a negative work, for they took the symbolic cycle for doctrine and the calendar for legend. 27

The power of the magician is inversely related to his worldly interests.

It is action that proves life and establishes will, therefore, we must act in order to be. 29

Mysteries are disdained by modern science. 29

Their primary benefit is that they forestall absolute brutality among men. 29

Miracles are natural phenomena from occult causes.

Admission of miracles implies ignorance of their causes. 30

By providential law, the true alchemist can only exercise omnipotence in inverse proportion to his material interests: the more resigned is he to privations, and the more he esteems that poverty which protects the secrets of the magnum opus, the more gold he makes. 30

He must be cool, dispassionate, and utterly unconcerned with self, yet ever ready to sacrifice himself for the welfare of others. He has no right to use his magnetic power to lessen his personal suffering, as long as there is a single creature that suffers and whose physical or mental pain he can lessen, if not heal. 30

Passion forcibly projects the astral light and impresses unforeseen and uncontrollable movements on the universal agent.	31
The more we restrain ourselves for an idea, the greater is the strength we acquire within the scope of that idea. Indolence and forgetfulness are the enemies of will, and for this reason all religions have multiplied their observances and made their worship minute and difficult.	31
In order to do a thing we must believe in the possibility of our doing it, and this confidence must forthwith be translated into acts. Faith does not even try; it begins with the certitude of completing and proceeds calmly, as if omnipotence were at its disposal and eternity before it.	32
Magic is an exercise of all hours and all moments. An idle man will never become a magician.	33
True magicians are normally found in rural areas, often uninstructed folks and simple shepherds.	33
Those who live in harmony with nature are wiser than doctors, whose spiritual perception is trammelled by the sophistries of their schools.	33
The purification of the magus consists in abstinence from coarse enjoyments, in a temperate and vegetable diet, in refraining from intoxicating drink, and in regulating the hours of sleep.	34
Even a speck of dirt is evidence of negligence, and negligence is deadly in magic.	34
While poverty has no natural tendency to bring forth selfishness, wealth requires it. Hardship and poverty are so favourable to spiritual progress that the greatest masters have preferred it, even when the wealth of the world was at their disposal.	
In poverty is benevolence assayed, and in the moment of anger is a man's truthfulness displayed. By truth alone is man's mind purified, and by the right discipline it does become inspired.	35
We should always remember that we are dethroned sovereigns who consent to existence in order to reconquer our crowns.	
Therefore, we must avoid hideous objects and uncomely persons, must decline eating with those whom we do not esteem, and must be mild and considerate to all.	36
Mediumship is the opposite of adeptship; while the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies. Therefore, in social relations we must never permit ourselves to be totally absorbed, and must withdraw from circles in which we cannot acquire some initiative.	36
The disciple knows, dares, and remains silent.	
Reason has been given to all men, but not all do know how to make use of it. Liberty is offered to all, but not all can be free. Force is for all, but not all know how to rest upon it.	38
Human acts are not alone written in the astral light; their traces are left upon the face, they modify mien and carriage, they change the tone of the voice. Thus every man bears about him the history of his life, which is legible for the initiate.	39
The disciple, by following his inner light, will never be found judging, and far less condemning those weaker than himself.	
The lamp of truth guides his learning, the mantle which enwraps him is his discretion, the staff is the emblem of his strength and daring.	39

Let us then learn diligently; and when we know, let us have the will to act in unison with the Cosmic Will. 40

He who has silenced lusts and fears is a king among the wandering mass.

Fragments of relative truths can be communicated orally by the Sage to the disciple, but not the complete, everlasting Truth. Therefore Sages speak sparingly not to disclose but to lead the pure in heart to discover. 41

The inner government of the world belongs by right to the flower of mankind, and when prevented from ruling the world, political and social cataclysms ensue. Men who are masters of themselves become easily masters of others. 41

There is no religion higher than Truth.

A community of ideas and desires cannot be attained except by a common religion established upon intelligence and reason. This religion has always existed in the world, and is that only which can be called infallible, unailing, and truly universal. This religion, of which all others have been its veils and shadows, is that which demonstrates being by being, truth by reason, and reason by empirical evidence. 42

Theosophia — Fountain, Perspectives, Practice. 42

Religious forms perished when initiation ceased in the sanctuary, whether by the betrayal of the mysteries, or by their neglect and oblivion. Kabbalistic sacred texts, from Genesis to Apocalypse, have become so little intelligible to Christians, that pastors forbid their being read by the uninstructed. 44

Energetic ecclesiastical mediocrity has managed to supplant modest superiority, misunderstood because of its feigned modesty.

A man who is truly man can only will that which he should reasonably and justly do; so does he silence lusts and fears, that he may hearken solely to reason. Such a man is a natural king and a shepherd for the wandering multitude. 45

Life is a warfare in which we must give proofs, if we would advance; power does not surrender of itself, it must be seized. 45

The ultimate aim of initiation is friendship and communion with God by a slow and toilsome progress. But it has been fatally misconstrued: Masonry has had its deserters, as Catholicism its apostates. Must we pass through another deluge before succeeding? 46

The stability of power relies on the alternate use of the two contrary forces.

Life is aspiration and respiration. Creation is the assumption of a shadow to serve as a bound to light, of a void to serve as space for the plenitude, of a passive fructified principle to sustain and realise the power of the active generating principle. 48

Movement is the outcome of a preponderance of one over the other force (positive and negative) as determined by the laws of affinity and antipathy. 48

If both forces are absolutely and invariably equal, the world will come to a stand-still. "If the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is death." 48

Women who are invariably actresses, who take pleasure in impressing others so that they may impress themselves, and are themselves the first to be deceived when playing their neurotic melodramas, are the true black magic of magnetism. To be master of woman, we must distract and deceive her skilfully by allowing her to suppose that it is she who is deceiving us. 49

Man can produce two breathings at his pleasure, one warm and the other cold; he can also project either the active or passive light at will.	49
We should always be on our guard when attacking, so as not to aspire on the left while we respire on the right.	50
For when influencing others magnetically, we establish between them and ourselves a current of a contrary yet corresponding influence, which may result in us yielding to their control rather the other way around — as it is often the case when the aim of the amorous operation is to conquer the heart of the beloved.	50
Continual caressings beget satiety, disgust, and antipathy, just as constant coldness and severity will, in the long run, alienate and discourage affection.	51
The alternate use of contrary forces, warmth after cold, mildness after severity, love after anger, is the secret of perpetual motion and the permanence of power; coquettes feel this instinctively, hence they make their admirers pass from hope to fear, from joy to despondency.	51
A magical operation should always be followed by a rest of equal length, and a distraction analogous but contrary in its object.	51
Any attempt to violate the laws of nature for the gratification of one's personal ends will result in the death of the soul through madness, and often the death of the body by cerebral congestion.	51
Nothing brings on joy so effectually as grief; nothing is nearer to grief than joy. Hence the uninstructed operator attains the opposite of what he anticipated, simply because he does not know how to alternate his action; he seeks to bewitch his enemy, and he himself becomes ill and miserable.	52
All magical instruments must be duplicated and magnetised by the operator; the air is charged with his perfumes, the fire which he has consecrated is subject to his will, the forces of nature seem to hear and answer him.	52
To demonstrate the natural foundation of the marvellous and to produce it at will, is to eradicate for the vulgar mind that conclusive evidence from miracles, which is claimed by each religion as its exclusive property and its final argument.	53

Will is the offspring of Divinity; desire, the motive power of animal life.

Miracles are the inexplicable effects of natural causes.

They are commonly regarded as contradictions of nature or sudden vagaries of the divine mind — not seeing that a single causeless effect would reduce the universe to chaos. 54

Anthropomorphism is the parent of materialism and author of black magic.

God operates by His works in heaven by angels, and on earth by men. But in the “heaven” of human conceptions, it is humanity that creates God, and men think that God has made them in His image because they have made Him in theirs. 54

The man who has come to fear nothing and desire nothing is master of all. Nothing on earth can withstand the power of rational will. 55

In medicine, above all, it is faith that saves. What is smuttily called charlatanism is the means of real success in medicine, assuming that it is sufficiently skilful to inspire great confidence and faith. 55

A female thaumaturge, who impoverished the local doctors, was prosecuted. Her remedy was insignificant in itself — the secret of her magic was the direction of the intention imparted to the remedy. 56

Warm breathing attracts, cold repels, for heat is positive electricity; cold, negative electricity.

Warm insufflation restores the circulation of the blood, cures rheumatic and gouty pains, restores the balance of the humours, and dispels lassitude. Cold insufflation soothes pains occasioned by congestions and fluidic accumulations. 57

Electrical and nervous animals fear the cold breathing. By fixedly regarding a lion or tiger, and blowing in their face, they would be so stupefied as to be forced to retreat before us. 57

The tips of the fingers scatter or attract the astral light, as we will. Magnetic passes without contact are a lighter form of insufflation: contact adds sympathetic and equilibrating impression. 58

Occult medicine is essentially sympathetic.

Good will and reciprocal affection must exist between doctor and patient. Syrups and juleps have little inherent virtue. 58

Rabelais compelled his patients to laugh, and all the remedies he subsequently gave them succeeded better, as a result; he established a magnetic sympathy between himself and them, by means of which he communicated to them his own confidence and good humour; he flattered them in his prefaces, called them his precious, most illustrious patients, and dedicated his books to them. 58

Selfishness is the cause of all sin and suffering.

The cause of every bodily disorder can be traced back to a moral disorder. But the power to heal is never possessed by those addicted to vicious indulgences. Only the pure in heart can heal the ills of the body by exercising divine gifts. Such only can give peace to the disturbed spirit of their brothers and sisters, for their power to heal come from no poisonous source. 59

Suggested reading for students.

On Black versus White Magic. 61



Occult Philosophy is the Queen of Heaven.

Occult philosophy is the key to all divine obscurities, and the absolute queen of society in those ages when it was reserved exclusively for the education of priests and kings.

The multitude never conspires except against real powers; it possesses not the knowledge of what is true, but it has the instinct of what is strong.

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, INTRODUCTION, pp. 3-24.

Behind the veil of all the hieratic and mystical allegories of ancient doctrines, behind the shadows and the strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Nineveh or Thebes, on the crumbling stones of the old temples, and on the blackened visage of the Assyrian or Egyptian sphinx,¹ in the monstrous or marvellous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the strange emblems of our old books of alchemy, in the ceremonies at reception practised by all mysterious societies — traces are found of a doctrine which is everywhere the same, and everywhere carefully concealed. Occult philosophy seems to have been the nurse or god-mother of all intellectual forces, the key of all divine obscurities, and the absolute queen of society in those ages when it was reserved exclusively for the education of priests and of kings. It reigned in Persia with the magi, who at length perished, as perish all masters of the world, because they abused their power; it endowed India with the most wonderful traditions, and with an incredible wealth of poesy, grace, and terror in its emblems; it civilised Greece to the music of the lyre of Orpheus; it concealed the principles of all the sciences and of all human intellectual progress in the bold calculations of Pythagoras; fable abounded in its miracles, and history, attempting to appreciate this unknown power, became confused with fable; it shook or strengthened empires by its oracles, caused tyrants to tremble on their thrones, and governed all minds, either by curiosity or by fear. For this science, said the crowd, there is nothing impossible; it commands the elements, knows the language of the stars, and directs the planetary courses; when it [4] speaks, the moon falls blood-red from heaven; the dead rise in their graves and articulate ominous words as the night wind blows through their skulls. Mistress of love or of hate, the science can dispense paradise or hell at its pleasure to human hearts; it disposes of all forms, and distributes beauty or ugliness; with the rod of Circe it alternately changes men into brutes and animals into men; it even disposes of life or death, and can confer wealth on its adepts by the transmutation of metals and immortality by its quintessence or elixir compounded of gold and light. Such was

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

magic from Zoroaster to Manes, from Orpheus to Apollonius of Tyana, when positive Christianity, at length victorious over the brilliant dreams and titanic aspirations of the Alexandrian school, dared to launch its anathemas publicly against this philosophy, and thus forced it to become more occult and mysterious than ever. Moreover, strange and alarming rumours began to circulate concerning initiates or adepts; these men were everywhere surrounded by an ominous influence; they killed or drove mad those who allowed themselves to be carried away by their honeyed eloquence or by the fame of their learning. The women whom they loved became Striges, their children vanished at their nocturnal meetings, and men whispered shudderingly and in secret of bloody orgies and abominable banquets. Bones had been found in the crypts of ancient temples, shrieks had been heard in the night, harvests withered and herds sickened when the magician passed by. Diseases which defied medical skill at times appeared in the world,¹ and always, it was said, beneath the envenomed² glance of the adepts. At length an universal cry of execration went up against magic, the mere name became a crime, and the common hatred was formulated in this sentence: “Magicians to the flames!” as it was shouted some centuries earlier: “To the lions with the Christians!” Now the multitude never conspires except against real powers; it possesses not the knowledge of what is true, but it has the instinct of what is strong. It remained for the eighteenth century to [5] deride both Christians and magic, while infatuated with the homilies of Rousseau³ and the illusions of Cagliostro.⁴

Christianity owes no hatred to magic but human ignorance has ever stood in fear of the unknown. The divine science clothed herself with new hieroglyphics, dissimulated its labours, and created the jargon of alchemy — an enduring deception for the vulgar, a living language only for the true disciple of Hermes.

Science, notwithstanding, is at the basis of magic, as at the foundation of Christianity there is love, and in the Gospel symbols we see the Word incarnate adored in his cradle by three magi, led thither by a star (the triad and the sign of the microcosm), and receiving their gifts of gold, frankincense, and myrrh, a second mysterious triplicity, under which emblem the highest secrets of the Kabbalah are allegorically contained. Christianity owes, therefore, no hatred to magic, but human ignorance has ever stood in fear of the unknown. The science was driven into hiding to escape the impassioned assaults of a blind love; it clothed itself with new hieroglyphics, dissimulated its labours, denied its hopes. Then it was that the jargon of alchemy⁵ was

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

² [Archaic for embittered]

³ [Jean-Jacques Rousseau, 1712–1778, Genevan philosopher, writer, and composer. His political philosophy influenced the progress of the Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic, and educational thought.]

⁴ [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.]

⁵ [Consult “Blavatsky on Alchemy is the Nineteenth Century,” “Blavatsky on the quenchless Lamps of Alchemy,” “Blavatsky on Tracing Alchemy” and “Rosicrucians emerged as an antidote to the material side of alchemy,” in our Blavatsky Speaks Series. — ED. PHIL.]

created, a permanent deception for the vulgar, a living language only for the true disciple of Hermes.

Extraordinary fact! Among the sacred books of the Christians there are two works which the infallible Church makes no claim to understand and has never attempted to explain; these are the prophecy of Ezekiel and the Apocalypse, two Kabbalistic Keys assuredly reserved in heaven for the commentaries of magician Kings, books sealed with seven seals for faithful believers, yet perfectly plain to an initiated infidel of the occult sciences. There is also another book but, although it is popular in a sense and may be found everywhere, this is of all most occult and unknown, because it has the key of all others; it is in public evidence without being known to the public; no one dreams of seeking it where it actually is, and elsewhere it is lost labour to look for it. This book, possibly anterior to that of Enoch, has never been translated, but is still preserved unmutated in primeval characters, on detached leaves, like the tablets of the ancients. A distinguished scholar has revealed, though no one has observed it, not indeed its secret, but its antiquity and singular preservation; another scholar, but of a mind more fantastic than judicious, passed thirty years in the [6] study of this book, and has merely suspected its whole importance. It is, in fact, a monumental and extraordinary work, strong and simple as the architecture of the pyramids, and consequently enduring like those — a book which is the sum of all the sciences, which can resolve all problems by its infinite combinations, which speaks by evoking thought, is the inspirer and regulator of all possible conceptions, the masterpiece perhaps of the human mind, assuredly one of the finest things bequeathed to us by antiquity, an universal key, the name of which has been explained and comprehended only by the learned William Postel,¹ an unique text, whereof the initial characters alone exalted the devout spirit of Saint Martin into ecstasy, and might have restored reason to the sublime and unfortunate Swedenborg. We shall speak of this book later on, and its mathematical and precise explanation will be the complement and crown of our conscientious undertaking. The original alliance of Christianity and the science of the magi, once it is thoroughly demonstrated, will be a discovery of no second-rate importance, and we question not that the serious study of magic and the Kabbalah will lead earnest minds to the reconciliation of science and dogma, of reason and faith, heretofore regarded as impossible.

Things which men ceased to understand ceased to exist for them, and entered into the domain of enigma and mystery.

We have said that the Church, whose special office is the custody of the Keys, does not pretend to possess those of the *Apocalypse* or of *Ezekiel*. In the opinion of Christians the scientific and magical clavicles of Solomon are lost; yet, at the same time, it is certain that, in the domain of intelligence ruled by the Word,² nothing which has been written can perish; things which men cease to understand simply cease to exist for them, at least in the order of the Word, and they enter then into the domain of enigma and mystery. Furthermore, the antipathy, and even open war, of the official church against all that belongs to the realm of magic, which is a kind of personal

¹ [Guillaume Postel, 1510–1581, French linguist, astronomer, Christian Kabbalist, diplomat, polyglot, professor, religious universalist, and writer.]

² [Logos, or Divine Thought Concealed]

and emancipated priesthood, is allied with necessary and even with inherent causes in the social and hierarchic constitution of Christian [7] sacerdotalism. The Church ignores magic — for she must either ignore it or perish, as we shall prove later on; yet she does not the less recognise that her mysterious founder was saluted in his cradle by the three magi — that is to say, by the hieratic ambassadors of the three parts of the known world and the three analogical worlds of occult philosophy. In the school of Alexandria, magic and Christianity almost joined hands under the auspices of Ammonius Saccas and of Plato; the doctrine of Hermes is found almost in its entirety in the writings attributed to Denis the Areopagite; and Synesius sketched the plan of a treatise on dreams, which was later on to be annotated by Cardan,¹ and composed hymns which might have served for the liturgy of the Church of Swedenborg, could a church of the illuminated possess a liturgy.

Emperor Julian was the Don Quixote of Roman Chivalry.

Julian and Socrates were put to death for the same crime.²

With this period of fiery abstractions and impassioned warfare of words there must also be connected the philosophic reign of Julian,³ called the Apostate because in his youth he made an unwilling profession of Christianity. Everyone is aware that Julian was sufficiently wrongheaded to be an unseasonable hero of Plutarch, and was, if one may say so, the Don Quixote of Roman Chivalry. But what most people do not know is:

- That Julian was one of the illuminated and an initiate of the first order;
- That he believed in the unity of God and in the universal doctrine of the Trinity;
- That, in a word, he regretted nothing of the old world but its magnificent symbols⁴ and its exceedingly gracious images.

Julian was not a pagan; he was a Gnostic allured by the allegories of Greek polytheism, who had the misfortune to find the name of Jesus Christ less sonorous than that of Orpheus. The Emperor personally paid for the academical tastes of the philosopher and rhetorician, and after affording himself the spectacle and satisfaction of expiring like Epaminondas with the periods of Cato, he had in public opinion, already thoroughly Christianised, anathemas for his funeral oration and a scornful epithet for his ultimate celebrity.

Let us skip the little men and small matters of the [8] Bas-Empire,⁵ and pass on to the Middle Ages. . . . Stay, take this book! Glance at the seventh page, then seat yourself on the mantle I am spreading, and let each of us cover our eyes with one of

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 “Julian and Socrates were put to death for the same crime,” in our Buddhas and Initiates Series. — ED. PHIL.]

³ [Flavius Claudius Julianus, 331–363, Roman emperor from 361 to 363, notable philosopher and author in Greek. His rejection of Christianity, and his promotion of Neoplatonic Hellenism in its place, caused him to be remembered as Julian the Apostate in Christian tradition.]

⁴ [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

⁵ [The period of decline and decadence of the Roman Empire.]

its corners. . . . Your head swims, does it not, and the earth seems to fly beneath your feet? Hold tightly, and do not look around. . . . The vertigo ceases; we are here. Stand up and open your eyes, but take care before all things to make no Christian sign and to pronounce no Christian words. We are in a landscape of Salvator Rosa,¹ a troubled wilderness which seems resting after a storm; there is no moon in the sky, but you can distinguish little stars gleaming in the brushwood, and you can hear about you the slow flight of great birds, who seem to whisper strange oracles as they pass. Let us approach silently that cross-road among the rocks. A harsh, funereal trumpet winds suddenly, and black torches flare up on every side. A tumultuous throng is surging round a vacant throne; all look and wait. Suddenly they cast themselves on the ground. A goat-headed prince bounds forward among them; he ascends the throne, turns, and by assuming a stooping posture, presents to the assembly a human face, which, carrying black torches, every one comes forward to salute and to kiss. With a hoarse laugh he recovers an upright position, and then distributes gold, secret instructions, occult medicines, and poisons to his faithful bondsmen. Meanwhile, fires are lighted of fern and alder, piled over with human bones and the fat of executed criminals. Druidesses crowned with wild parsley and vervain immolate unbaptised children with golden knives and prepare horrible love-feasts. Tables are spread, masked men seat themselves by half-nude females, and a Bacchanalian orgy begins; there is nothing missing but salt, the symbol of wisdom and immortality. Wine flows in streams, leaving stains like blood; obscene talk and fond caresses begin, and presently the whole assembly is drunk with wine, with pleasure, with crime, and singing. They rise, a disordered throng, and hasten to form infernal dances . . . [9] Then come all legendary monsters, all phantoms of nightmare; enormous toads play inverted flutes and blow with their paws on their flanks; limping scarabæi mingle in the dance; crabs play the castanets; crocodiles beat time on their scales; elephants and mammoths appear habited like Cupids and foot it in the ring; finally, the giddy circles break up and scatter on all sides. . . . Every yelling dancer drags away a dishevelled female. . . . Lamps and candles formed of human fat go out smoking in the darkness. . . . Cries are heard here and there, mingled with peals of laughter, blasphemies, and rattlings of the throat. Come, rouse yourself, do not make the sign of the cross! See, I have brought you home; you are in your own bed, somewhat worn-out, possibly a trifle shattered, by your night's journey and dissipation; but you have witnessed something of which everyone talks without knowledge; you have been initiated into secrets no less terrible than the grotto of Trophonius;² you have been present at the Sabbath.

¹ [Salvator Rosa, 1615–1673, Italian Baroque painter, whose romanticized landscapes and history paintings, often set in dark and untamed nature, exerted considerable influence from the 17th century into the early 19th century.]

² [Trophonius was a Greek daimōn or god with a rich mythological tradition and an oracular cult at Livadeia in Bœotia, Greece. “To descend into the cave of Trophonios” became a proverbial way of saying “to suffer a great fright.” This saying is alluded to in Aristophanes’ *Clouds*.]

It remains for you now to preserve your reason, to have a wholesome dread of the law, and to keep at a respectful distance from the Church and her faggots.¹

Would you care, as a change, to behold something less fantastic, more real, and also more truly terrible? You shall assist at the execution of Jacques de Molay² and his accomplices or his brethren in martyrdom. . . . Do not, however, be misled, confuse not the guilty and the innocent! Did the Templars really adore Baphomet? Did they offer a shameful salutation to the buttocks of the goat of Mendes? What was actually this secret and potent association which imperilled Church and State, and was thus destroyed unheard? Judge nothing lightly; they are guilty of a great crime; they have allowed the sanctuary of antique initiation to be entered by the profane. By them for a second time have the fruits of the tree of the knowledge of good and evil been gathered and shared, so that they might become the masters of the world. The sentence which condemns them has a higher and earlier origin than the tribunal of [10] pope or king: "On the day that thou eatest thereof, thou shalt surely die," said God Himself, as we see in the book of *Genesis*.

Why do priests and potentates tremble? What secret power threatens tiaras and crowns?

What is taking place in the world, and why do priests and potentates tremble? What secret power threatens tiaras and crowns? A few madmen are roaming from land to land, concealing, as they say, the philosophical stone under their ragged vesture. They can change earth into gold, and they are without food or lodging! Their brows are encircled by an aureole of glory and by a shadow of ignominy! One has discovered the universal science and goes vainly seeking death to escape the agonies of his triumph he is the Majorcan Raymond Lully.³ Another heals imaginary diseases by fantastic remedies, giving a formal denial in advance to the proverb which enforces the futility of a cautery on a wooden leg he is the marvellous Paracelsus, always drunk and always lucid, like the heroes of Rabelais.⁴ Here is William Postel writing naively to the fathers of the Council of Trent, informing them that he has discovered the absolute doctrine, hidden from the foundation of the world, and is longing to share it with them. The council does not concern itself with the maniac, does not

¹ ["Bundle of twigs bound up," probably from Italian *fagotto* "bundle of sticks," diminutive of Vulgar Latin *facus*, from Latin *fascis* "bundle of wood." Another theory traces the Vulgar Latin word to Greek *phakelos* "bundle," which is probably Pre-Greek. The term was especially used for burning heretics (emblematic from the 1550s), so the phrase "fire and faggot" was used to indicate punishment of a heretic. Those who recanted were required to wear an embroidered figure of a faggot on the sleeve as an emblem and reminder of what they deserved. Cf. "smell of the faggot," emanating from obstinate and damnable heretics being burnt alive, esp. in phrases such as "fire and faggot," "to fry a faggot," etc.]

² [Jacques de Molay, c. 1240–50 to 1314, the 23rd and last grand master of the Knights Templar, leading the order from the 20th April 1292 until it was dissolved by order of Pope Clement V in 1312.]

³ [Ramon Llull, Third Order of Saint Francis, c. 1232 – c. 1315/16, philosopher, theologian, poet, missionary, and Christian apologist from the Kingdom of Majorca.]

Consult "Blavatsky on Occult Alphabets and Numerals," "Blavatsky on Spinoza and Western Philosophers," in our Blavatsky Speaks Series, "Orpheus' legend and works," in our Hellenic and Hellenistic Papers Series, and "Wilder on the Brethren of the Rosy Cross," in our Theosophy and Theosophists Series. — ED. PHIL.]

⁴ [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.]

condescend to condemn him, and proceeds to examine the weighty questions of efficacious grace and sufficing grace. He whom we see perishing poor and abandoned is Cornelius Agrippa,¹ less of a magician than any, though the vulgar persist in regarding him as a more potent sorcerer than all because he was sometimes a cynic and mystifier.

- What secret do these men bear with them to their tomb?
- Why are they wondered at without being understood?
- Why are they condemned unheard?
- Why are they initiates of those terrific secret sciences of which the Church and society are afraid?
- Why are they acquainted with things of which others know nothing?
- Why do they conceal what all men burn to know?
- Why are they invested with a dread and unknown power?

The occult sciences! Magic! These words will reveal all and give food for further thought! *De omni re scibili et quibusdam aliis.*² [11]

Magic, as a science, is the knowledge of the metaphysical principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body.

Magic, as an art, is the application of this knowledge in practice.³

True Magic is the intimate knowledge of nature within the sanctuaries known as the “worship of the Light” and diligent research into those occult laws, which constitute the ultimate essence of every element. True Magic, being divine and spiritual wisdom, it can only be exercised by the pure in heart.⁴

Occultism is vastly different from “magic,” a term often confounded the occult sciences, including the “black arts,” and the “worship of Darkness.”

¹ [Heinrich Cornelius Agrippa von Nettesheim, 1486–1535, German polymath, physician, legal scholar, soldier, theologian, and occult writer. His *Three Books of Occult Philosophy*, published in 1533, drew heavily upon Kabbalah, Hermeticism, and neo-Platonism and was widely influential among occultists of the early modern period. Agrippa was condemned as heretical by the inquisitor of Cologne.

Consult “Blavatsky on Occult Alphabets and Numerals,” in our Blavatsky Speaks Series — ED. PHIL.]

² [i.e., concerning every knowable thing and even certain other things. Italian scholar Giovanni Pico della Mirandola of the 15th century wrote the *De omni re scibili* <concerning every knowable thing> part, and a wag added *et quibusdam aliis* <and even certain other things.>]

³ [*Isis Unveiled*, II p. 588]

⁴ [For an in-depth analysis of the subject matter, consult “The Pitfalls of Occult Arts and Metaphysical Healing” in our Black versus White Magic Series. — ED. PHIL.]

- But what, as a fact, was this magic?
- What was the power of these men who were at once so proud and so persecuted?
- If they were really strong, why did they not overcome their enemies?
- But if they were weak and foolish, why did people honour them by fearing them?
- Does magic exist?
- Is there an occult knowledge which is truly a power, which works wonders fit to be compared with the miracles of authorised religions?

To these two *palmary* questions we make answer by an affirmation and a book. The book shall justify the affirmation, and the affirmation is this. Yes, there existed in the past, and there exists in the present, a potent and real magic; yes, all that legends have said of it is true but, in contrariety to what commonly happens, popular exaggerations are, in this case, not only beside but below the truth. There is indeed a formidable secret, the revelation of which has once already transformed the world, as testified in Egyptian religious tradition, symbolically summarised by Moses at the beginning of *Genesis*. This secret constitutes the fatal science of good and evil, and the consequence of its revelation is death. Moses depicts it under the figure of a tree which is *in the centre* of the Terrestrial Paradise, is in proximity to the tree of life and has a radical connection therewith; at the foot of this tree is the source of the four mysterious rivers; it is guarded by the sword of fire and by the four figures of the Biblical sphinx,¹ the Cherubim of Ezekiel. . . . Here I must pause, and I fear already that I have said too much. Yes, there is one sole, universal, and imperishable dogma, strong as the supreme reason; simple, like all that is great; intelligible, like all that is universally and absolutely true; and this dogma has been the parent of all others. Yes, there is a science which confers on man powers apparently superhuman; I find them enumerated as follows in a Hebrew manuscript of the sixteenth century:

The seven powers and privileges of man.

These are the powers and privileges of the man who holds in his right hand the clavicles of Solomon, and in his left the branch of the blossoming almond. א *Aleph* — He [12] beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army. ב *Beth* — He is above all afflictions and all fears. ג *Ghimel* — He reigns with all heaven and is served by all hell. ד *Daleth* — He disposes of his own health and life and can equally influence that of others. ה *He* — He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies. ו *Vau* — He knows the reason of the past, present, and future. ז *Dzain* — He possesses the secret of the resurrection of the dead and the key of immortality.

Such are the seven chief privileges, and those which rank next are as follows:

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

⌒ *Cheth* — To find the philosophical stone. ⌔ *Teth* — To enjoy the universal medicine. ʾ *Iod* — To be acquainted with the laws of perpetual motion and in a position to demonstrate the quadrature of the circle. ⌚ *Caph* — To change into gold not only all metals, but also the earth itself, and even the refuse of the earth. ʔ *Lamed* — To subdue the most ferocious animals and be able to pronounce the words which paralyse and charm serpents. ⌛ *Mem* — To possess the *Ars Notoria*¹ which gives the universal science. ʞ *Nun* — To speak learnedly on all subjects, without preparation and without study.

These, finally, are the seven least powers of the magus:

⌘ *Samech* — To know at first sight the deep things of the souls of men and the mysteries of the hearts of women. ʕ *Gnain* — To force nature to make him free at his pleasure, ⌚ *Phe* — To foresee all future events which do not depend on a superior free will, or on an undiscernible cause. ʕ *Tsade* — To give at once and to all the most efficacious consolations and the most wholesome counsels. ⌒ *Coph* — To triumph over adversities. ⌒ *Resch* — To conquer love and hate. ʕ *Schin* — To have the secret of wealth, to be always its master and never its slave. To know how to enjoy even poverty and never become abject or miserable, ⌒ *Tau* — Let us add to these three septenaries that the wise man rules the elements, stills [13] tempests, cures the diseased by his touch, and raises the dead!

At the same time, there are certain things which have been sealed by Solomon with his triple seal. It is enough that the initiates know, and as for others, whether they deride, doubt, or believe, whether they threaten or fear, what matters it to science or to us?

Such are actually the issues of occult philosophy, and we are in a position to withstand an accusation of insanity or a suspicion of imposture when we affirm that all these privileges are real. To demonstrate this is the sole end of our work on occult philosophy. The philosophical stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are thus neither mystifications of science nor dreams of madness. They are terms which must be understood in their veritable sense; they are expressions of the different applications of one same secret, the several characteristics of one same operation, which is defined in a more comprehensive manner under the name of the great work. Furthermore, there exists in nature a force which is immeasurably more powerful than steam, and by means of which a single man, who knows how to adapt and direct it, might upset and alter the face of the world. This force was known to the ancients; it consists in an universal agent having equilibrium for its supreme law, while its direction is concerned immediately with the great arcanum of transcendent magic. By the direction of this agent it is possible to change the very order of the seasons:

- To produce at night the phenomena of day;

¹ [Title of a work of magical invocations and prayers attributed to Solomon and therefore related to the celebrated Key of Solomon the King, one of the most famous grimoires — a manual of black magic.]

- To correspond instantaneously between one extremity of the earth and the other;
- To see, like Apollonius, what is taking place on the other side of the world;
- To heal or injure at a distance; to give speech an universal success and reverberation.

This agent, which barely manifests under the uncertain methods of Mesmer's followers, is precisely that which the adepts of the middle ages denominated the first matter of the great work. The [14] Gnostics represented it as the fiery body of the Holy Spirit; it was the object of adoration in the secret rites of the Sabbath and the Temple, under the hieroglyphic figure of Baphomet or the Androgyne of Mendes. All this will be proved.

The Sphinx is the living palladium of humanity and the imagination lighting up our blind senses.

Such are the secrets of occult philosophy, such is magic in history; let us now glance at it as it appears in its books and its achievements, in its initiations and its rites. The key of all magical allegories is found in the tablets we have already mentioned, and these tablets we regard as the work of Hermes. About this book, which may be called the keystone of the whole edifice of occult science, are grouped innumerable legends which are either its partial translation or its commentary renewed endlessly under a thousand different forms. Sometimes these ingenious fables combine harmoniously into a great epic which characterises an epoch, though how or why is not clear to the uninitiated. Thus, the fabulous history of the Golden Fleece¹ both resumes and veils the Hermetic and magical doctrines of Orpheus, and if we recur only to the mysterious poetry of Greece, it is because the sanctuaries of Egypt and India to some extent dismay us by their resources, and leave our choice embarrassed in the midst of such abundant wealth. We are eager, moreover, to reach the Thebaïd² at once, that dread synthesis of all doctrine, past, present, and future that, so to speak, infinite fable, which comprehends, like the Deity of Orpheus, the two extremities of the cycle of human life. Extraordinary fact! The seven gates of Thebes, attacked and defended by seven chiefs who have sworn upon the blood of victims, possess the same significance as the seven seals of the sacred book interpreted by seven genii, and assailed by a monster with seven heads, after being opened by a living yet immolated lamb, in the allegorical work of St. John.

¹ [Cf. "Δέρμας, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea, daughter of Aiëtes, King of Aia. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin (δέρμασι) which explained how gold could be made by chemical means.* Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it." — Suidas, *Lexicon*.

From *Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI pp. 528-50. Full text under the title "Alchemy is the quintessence in Nature's highest correlations of forces and potencies," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

² [Region in ancient Egypt, comprising the thirteen southernmost nomes of Upper Egypt, from Abydos to Assuan.]

She is the eternal enigma of the vulgar, the granite pedestal of Divine Wisdom, the voracious and silent monster whose invariable form expresses the one dogma of the great universal mystery.¹

The mysterious origin of Œdipus, found suspended from the tree of Cithairon like a bleeding fruit, recalls the symbols of Moses and the narratives of *Genesis*. He makes war upon his father, whom he slays without knowing alarming prophecy of [15] the blind emancipation of reason without science; he then meets with the sphinx — the sphinx, that symbol of symbols, the eternal enigma of the vulgar, the granite pedestal of the science of the sages, the voracious and silent monster whose invariable form expresses the one dogma of the great universal mystery.

- How is the tetrad changed into the duad and explained by the triad?
- In more common but more emblematic terms, what is that animal which in the morning has four feet, two at noon, and three in the evening?
- Philosophically speaking, how does the doctrine of elementary forces produce the dualism of Zoroaster, while it is summed by the triad of Pythagoras and Plato?
- What is the ultimate reason of allegories and numbers, the final message of all symbolisms?²

Œdipus replies with a simple and terrible word which destroys the sphinx and makes the diviner King of Thebes; the answer to the enigma is Man! . . . Unfortunate! He has seen too much, and yet with insufficient clearness; he must presently expiate his calamitous and imperfect clairvoyance by a voluntary blindness, and then vanish in the midst of a storm, like all civilisations which may at any time divine the answer to the riddle of the sphinx without grasping its whole import and mystery. Everything is symbolical and transcendental in this titanic epic of human destinies. The two hostile brethren express the second part of the grand mystery divinely completed by the sacrifice of Antigone;³ then comes the last war; the brethren slay one another, Capaneus⁴ is destroyed by the lightning which he defies, Amphiaraus⁵ is swallowed by the earth, and all these are so many allegories which, by their truth and their grandeur, astonish those who can penetrate their triple hieratic sense. Æschylus,⁶

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

² [Answers to these sphinx-like questions may be revealed only to those who are fully conversant with the metaphysical concepts and study notes set out in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ [In Greek mythology, Antigone is the daughter of Œdipus and either his mother Jocasta or Euryganeia. She is a sister of Polynices, Eteocles, and Ismene. The meaning of the name is, as in the case of the masculine equivalent Antigonus, “worthy of one’s parents” or “in place of one’s parents.” She is the protagonist of the eponymous play by Sophocles.]

⁴ [In Greek mythology, Capaneus a son of Hipponous and either Astynome (daughter of Talaus) or Laodice (daughter of Iphis), and husband of Evadne, with whom he fathered Sthenelus.]

⁵ [In Greek mythology, Amphiaraus (very sacred), was the son of Oicles, a seer, and one of the leaders of the Seven against Thebes. He at first refused to go with Adrastus on this expedition against Thebes as he foresaw the death of everyone who joined the expedition. His wife, Eriphyle, eventually compelled him to go.]

⁶ [Æschylus, c. 525/524 – c. 456/455 BCE, was an ancient Greek tragedian, and is often described as the father of tragedy. He was a pledged Initiate.]

annotated by Ballanche,¹ gives only a weak notion concerning them, whatever the primeval sublimities of the Greek poet or the beauty of the French critic.

Humanity clung to the form and allowed the idea to be forgotten; signs lost power in their multiplication; and divine magic became corrupted by the sorcerers of Thessaly.

The secret book of antique initiation was not unknown to Homer, who outlines its plan and chief figures on the shield of Achilles, with minute precision. But the gracious fictions [16] of Homer replaced speedily in the popular memory the simple and abstract truths of primeval revelation. Humanity clung to the form and allowed the idea to be forgotten; signs lost power in their multiplication; magic also at this period became corrupted, and degenerated with the sorcerers of Thessaly into the most profane enchantments. The crime of Œdipus brought forth its deadly fruits, and the science of good and evil erected evil into a sacrilegious divinity. Men, weary of the light, took refuge in the shadow of bodily substance; the dream of the void, which is filled by God, soon appeared to be greater than God himself in their eyes, and thus hell was created.

When, in the course of this work, we make use of the consecrated terms God, Heaven, and Hell, let it be thoroughly understood, once for all, that our meaning is as far removed from that which the profane attach to them as initiation is distant from vulgar thought. God, for us, is the AZOT² of the sages, the efficient and final principle of the great work.

¹ [Pierre-Simon Ballanche, 1776–1847, was a French writer and counterrevolutionary philosopher, who elaborated a theology of progress that possessed considerable influence in French literary circles in the beginning of the 19th century. He was the ninth member elected to occupy seat 4 of the Académie française in 1842.]

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.]

There are two Œdipodes, a Divine Œdipus, being a ray of pure mind self-exiled from its celestial abode, and a Worldly Œdipus — a reflection of the same ray imprisoned in an impure body. Both are sentenced to suffer conjointly on earth.

Returning to the fable of Œdipus,¹ the crime of the King of Thebes was that he failed to understand the sphinx, that he destroyed the scourge of Thebes without being pure enough to complete the expiation in the name of his people. The plague, in consequence, avenged speedily the death of the monster, and the King of Thebes, forced to abdicate, sacrificed himself to the terrible manes of the sphinx, more alive and voracious than ever when it had passed from the domain of form into that of idea. Œdipus divined what was man and he put out his own eyes because he did not see what was God. He divulged half of the great arcanum, and, to save his people, it was necessary for him to bear the remaining half of the terrible secret into exile and the tomb.

In the allegory of Cupid and Psyche, Isis is clearly moved by Lucius' entreaties. She admits that “the whole world worships my single godhead in a thousand shapes,² with diverse rites, and under many a different name.”³

After the colossal fable of Œdipus we find the gracious poem of Psychē,⁴ which was certainly not invented by Apuleius. The great magical arcanum reappears here under the figure of a mysterious union between a god and a weak mortal abandoned alone and naked on a rock. Psyche [17] must remain in ignorance of the secret of her ideal royalty, and if she behold her husband she must lose him. Here Apuleius commends and interprets Moses, but did not the Elohim of Israel and the gods of Apuleius both issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or, rather, is Eve spiritualised. Both desire to know and lose innocence for the honour of the ordeal. Both deserve to go down into hell, one to bring back the antique box of Pandora, the other to find and to crush the head of the old serpent, who is the symbol of time and of evil. Both are guilty of the crime which must be expiated by the Prometheus⁵ of ancient days and the Lucifer⁶ of the Christian legend, the one deliv-

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

² [Cf. Kuan-yin, the divine power was anthropomorphised by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kuan-shih-yin Bodhisattva, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man. — *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI pp. 103-4.]

³ [Consult “Taylor on the Wanderings of Ulysses,” in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

⁴ [In his Introduction to the *Fable of Cupid and Psyche*, Thomas Taylor cites a telling passage from Synesius' work *On Dreams*:

“When we are profoundly delighted with external and corporeal goods, we confess that the nature of matter is beautiful, who marks our assent in [nature's] her secret book; and if, considering ourselves as free, we at any time determine to depart, she proclaims us deserters, endeavours to bring us back, and openly presenting her mystic volume to view, apprehends us as fugitives from our mistress. Then indeed, the soul particularly requires fortitude and divine assistance, as it is no trifling contest to abrogate the connection and compact which she made.”

C.A. Bartzokas, *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2021; 3rd electronic edition, v. 05.88; p. 212. — ED. PHIL.]

⁵ [Consult “Proposition 3 - Prometheus, Indian Titan and Hierophant,” in our Secret Doctrine's Third Proposition Series, and “Prometheus, the Light-bringer, hurled down to the bowels of the earth,” in our Down to Earth Series. — ED. PHIL.]

⁶ [Consult “Lucifer is Christos, Inner Light,” in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

ered, the other overcome, by Hercules and by the Saviour. The great magical secret is, therefore, the lamp and dagger of Psyche, the apple of Eve, the sacred fire of Prometheus, the burning sceptre of Lucifer, but it is also the holy cross of the Redeemer. To be acquainted with it sufficiently to abuse or divulge it is to deserve all sufferings; to know it as one should know it, namely, to make use of and conceal it, is to be master of the Absolute.¹

Plato's Logos is self-created Divine Thought, universally manifested and diffused, a seven-vowelled sign crystallised in the god of human dogma and his humanised "word."

The Ineffable Word is Divine Consciousness, the Inner God that speaks audibly to the pure heart.²

Everything is contained in a single word, which consists of four letters; it is the Tetragram of the Hebrews,³ the AZOT of the alchemists, the Thot of the Bohemians, or the Taro of the Kabbalists. This word, expressed after so many manners, means God for the profane, man for the philosophers, and imparts to the adepts the final word of human sciences and the key of divine power; but he only can use it who understands the necessity of never revealing it. Had Œdipus, instead of killing the sphinx, overcome it, harnessed it to his chariot, and thus entered Thebes, he would have been king without incest, without misfortunes, and without exile. Had Psyche, by meekness and affection, persuaded Love to reveal himself, she would never have lost Love. Now, Love is one of the mythological images of the great secret and the great agent, because it at once expresses an action and a passion, a void and a plenitude, a shaft and [18] a wound. The initiates will understand me and, on account of the profane, I must not speak more clearly.

The Golden Ass of Apuleius was the last of magical epics. Miracles are now excused by the garb of superstition and an unintelligible language.

After the marvellous Golden Ass of Apuleius, we find no more magical epics. Science, conquered in Alexandria by the fanaticism of the murderers of Hypatia, became Christian, or, rather, concealed itself under Christian veils with Ammonius, Synesius, and the pseudonymous author of the books of Dionysius the Areopagite. In such times it was needful to excuse miracles by the garb of superstition and science by an unintelligible language. Hieroglyphic writing was revived; pantacles⁴ and characters

¹ [Absoluteness or Parabrahman *i.e.*, perfect Consciousness, containing within Itself Precosmic Ideation, or germ of the Consciousness to be manifested, and Precosmic Substance. But this state of metaphysical One Absolute Be-ness is beyond the domain of argument and dialectics of the highest cosmic intelligence. — ED. PHIL.]

² [Logos is three-fold:

First Logos: Unconscious Universal Mind, or Divine Intelligence *in potentia*, an ever-concealed fount and origin of powers and potencies.

Second Logos: Semiconscious Universal Mind, or Dawn of Intelligence.

Third Logos: Conscious Universal Mind, or Light of Intelligence and Life, a Son of Necessity.

C.A. Bartzokas, *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2021; 3rd electronic edition, v. 05.88; p. 36. — ED. PHIL.]

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

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.]

were invented to summarise an entire doctrine by a sign, a whole sequence of tendencies and revelations in a word. What was the end of the aspirants to knowledge? They sought the secret of the great work, or the philosophical stone, or the perpetual motion, or the quadrature of the circle, or the universal medicine formulas which often saved them from persecution and hatred by causing them to be taxed with madness, and all signifying one of the phases of the great magical secret, as we shall shew later on. This absence of epics continues till our *Romance of the Rose*;¹ but the rose-symbol,² which expresses also the mysterious and magical sense of Dante's poem, is borrowed from the transcendent Kabbalah, and it is time that we should have recourse to this immense and concealed source of universal philosophy.

The Bible is a tale sublime in its morality and didactics — but still a tale, and an allegory. Its fables are ingeniously concealed verities that are revealed only to those who, like the Initiates, have a key to their inner, esoteric meaning.³

The Bible, with all its allegories, gives expression to the religious knowledge of the Hebrews in only an incomplete and veiled manner. The book which we have mentioned, the hieratic characters of which we shall explain subsequently, that book which William Postel names the *Genesis of Enoch*,⁴ certainly existed before Moses and the prophets, whose doctrine, fundamentally identical with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the people, says the sacred book allegorically, he placed a veil over his face, and he removed it when addressing God; this accounts for the alleged Biblical absurdities which so exercised the satirical powers [19] of Voltaire.⁵ The books were only written as memorials of tradition, and in symbols that were unintelligible for the profane. The *Pentateuch* and the poems of the prophets were, moreover, elementary works, alike in doctrine, ethics, and liturgy; the true secret and traditional philosophy was not committed to writing until a later period, and under veils even less transparent. Thus arose a second and unknown Bible, or rather one which was not comprehended by Christians, a storehouse, so they say, of monstrous absurdities, for, in this case, believers, confounded in the same ignorance, speak the language of sceptics; a monument, as

¹ [*The Romance of the Rose* was written in two stages by two authors. In the first stage of composition, circa 1230, Guillaume de Lorris wrote 4,058 verses describing a courtier's attempts at wooing his beloved woman. The first part of the poem's story is set in a walled garden, an example of a *locus amoenus*, a traditional literary topos in epic poetry and chivalric romance. Forty-five years later, circa 1275, in the second stage of composition, Jean de Meun or Jehan Clopinel wrote 17,724 additional lines, in which he expanded the roles of his predecessor's allegorical personages, such as Reason and Friend, and added new ones, such as Nature and Genius. They, in encyclopædic breadth, discuss the philosophy of love.]

² [*Note to Students*: Rose is an anagram of Eros. Consult "Proposition 1 – Diagram" and "Diagram Notes," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

³ [The Christian Holy Book is a mere repertory of invented personages in its older Jewish portions, and of dark sayings and parables in its later additions, and thus quite misleading to anyone ignorant of its Esotericism. It is Astrolatry and Sabæan worship, pure and simple, that is to be found in the Pentateuch — when read exoterically — and Archaic Science and Astronomy to a most wonderful degree — when interpreted in the light of Eastern Occultism. Consult "Blavatsky against Ecclesiastical Christianity and "Blavatsky on the hidden Esotericism of the Bible," in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [Consult "Blavatsky on the Book of Enoch," in our Blavatsky Speaks Series. — ED. PHIL.]

⁵ [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.]

we affirm, which comprises all that philosophical genius and religious genius have ever accomplished or imagined in the order of the sublime; a treasure encompassed by thorns; a diamond concealed in a rude and opaque stone: our readers will have already guessed that we refer to the *Talmud*.¹ How strange is the destiny of the Jews, those scapegoats, martyrs, and saviours of the world, a people full of vitality, a bold and hardy race, which persecutions have always preserved intact, because it has not yet accomplished its mission! Do not our apostolical traditions declare that, after the decline of faith among the Gentiles, salvation shall again come forth out of the house of Jacob, and that then the crucified Jew who is adored by the Christians will give the empire of the world into the hands of God his Father?

By lifting the veil of Isis and balancing the twin opposing powers – spirituality and animalism – ever reacting upon each other, the Kabbalah affirms the eternal struggle of being, reconciles reason with faith, power with liberty, and science with mystery.

On penetrating into the sanctuary of the Kabbalah one is seized with admiration at the sight of a doctrine so logical, so simple and, at the same time, so absolute.

- The essential union of ideas and signs; the consecration of the most fundamental realities by primitive characters; the trinity of words, letters, and numbers;
- A philosophy simple as the alphabet, profound and infinite as the Word;
- Theorems more complete and luminous than those of Pythagoras;
- A theology which may be summed up on the fingers;
- An infinite which can be held in the hollow of an infant's hand;
- Ten figures and twenty-two letters, a triangle, [20] a square, and a circle; these are the entire elements of the Kabbalah.

These are the component principles of the written Word, reflection of that spoken Word which created the world! All truly dogmatic religions have issued from the Kabbalah and return therein; whatsoever is grand or scientific in the religious dreams of all the illuminated, Jacob Boehme, Swedenborg, Saint Martin, &c., is borrowed from the Kabbalah; all masonic associations owe to it their secrets and their symbols. The Kabbalah alone consecrates the alliance of universal reason and the divine Word; it establishes, by the counterpoise of two forces apparently opposed, the eternal balance of being; it only reconciles reason with faith, power with liberty, science with mystery; it has the keys of the present, past, and future!



Eastern and Kabbalistic Cosmogonies are Identical.

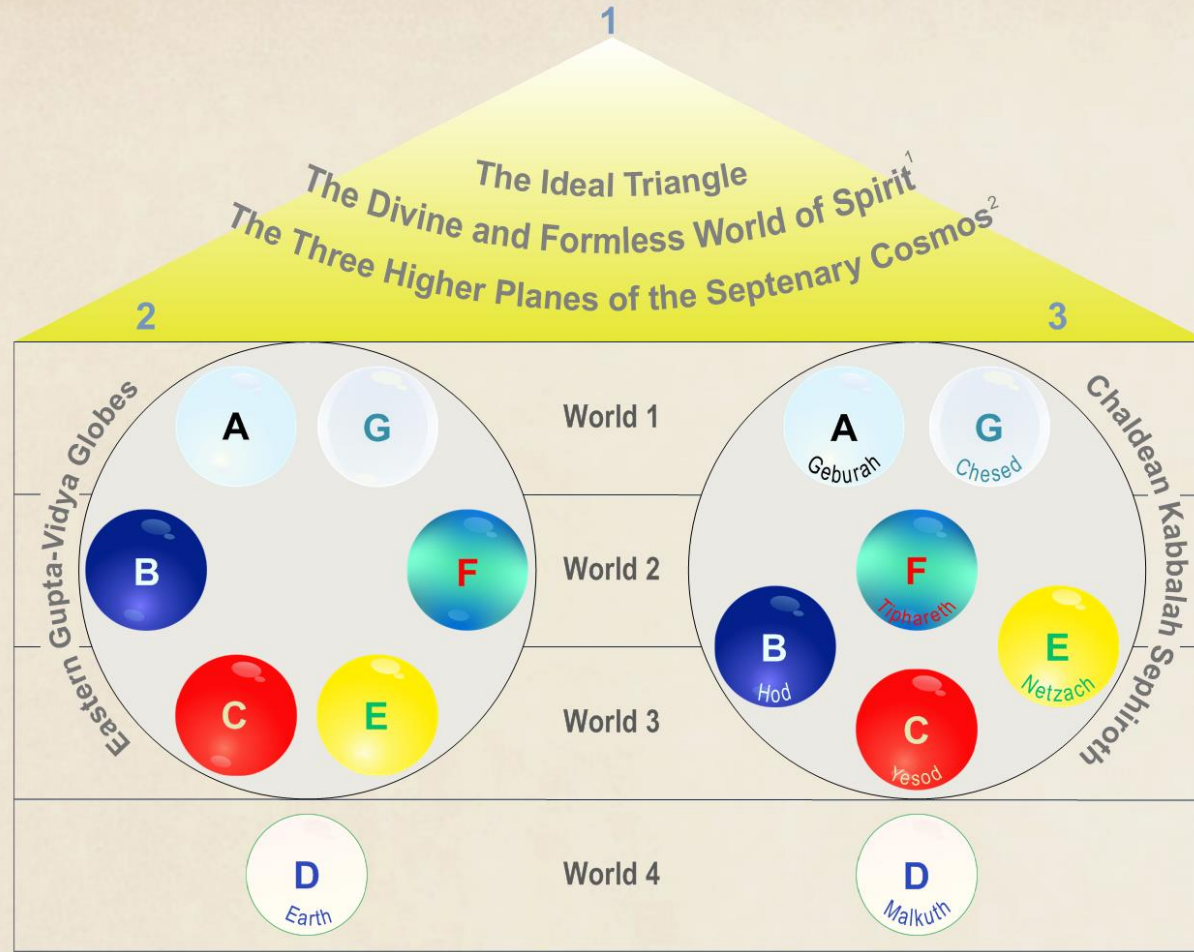
There now follows a diagram from our Secret Doctrine's First Proposition Series.
— ED. PHIL.

¹ [Consult "Jesus Ben Pandira, the historical Christ," in our Buddhas and Initiates Series. — ED. PHIL.]

Three Principles

Four Cosmic Vehicles of Form

- Akashic³
- Spiritual
- Manasic
- Physical



- Archetypal⁴ Atziluth I⁵ Macroprosopus Father-Mother
- Creative Briah H Creative Briah
- Formative Yetzirah V Microprosopus The Son
- Material Asiah⁶ H Material Asiah⁶



¹ The *Arupa* or "formless," there where form ceases to exist, on the objective plane. (HP Blavatsky)

² "The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya." (SD I, 13) [Cf. *Kosmos*, spelled with a K, is used by HP Blavatsky in the sense of the Manvantaric manifestation as a whole, the "Infinite Universe." *Cosmos*, spelled with a C, applies only to phenomena of our own Solar System. See "Kosmos and Cosmos" in our Confusing Words Series. — ED. PHIL.]

³ [Dual-natured radiation of *Mūlaprakṛiti*, Noumenon of the Cosmic Septenary, and Highest State of Matter. — ED. PHIL.]

Integrative Theosophical Studies

Eastern and Kabbalistic Cosmogonies are Identical

After *The Secret Doctrine*, Vol. I, p. 200

Commentary on Stanza VI, shloka 6

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⁴ The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity. (HP Blavatsky)

⁵ [IHVH is the Tetragrammaton of the Jews, which is simply Malkuth, the root of illusion of the material world. This quaternary has nothing to do with the Tetractys of the Greeks, which is Second Logos. The real Tetractys is beyond our mortal ken, for it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.]

⁶ These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question. (HP Blavatsky)

To become initiated into the Kabbalah,¹ it is insufficient to read and to meditate upon the writings of Reuchlin, Galatinus, Kircher, or Picus de Mirándola; it is necessary to study and to understand the Hebrew writers in the collection of Pistorius, the *Sefer Yetzirah* above all; it is necessary also to master the great book *Zohar*,² read attentively in the collection of 1684, entitled *Kabbala Denudata*,³ the treatise of Kabbalistic Pneumatics, and that of the Revolution of Souls; and afterwards to enter boldly into the luminous darkness of the whole dogmatic and allegorical body of the *Talmud*. Then we shall be in a position to understand William Postel, and can admit secretly that apart from his very premature and over-generous dreams about the emancipation of women, this celebrated, learned, illuminated man could not have been so mad as is pretended by those who have not read him.

The seeker of Truth must be fearless and forgiving, brave dangers, dishonour, and give up all expectation.

Divine knowledge must be conquered by defiant intensity and virtue, before she opens the portals of her secret chambers. Unslipped by the hand of matter, she shows her treasures only to the Eye of Spirit.

We have sketched rapidly the history of occult philosophy; we have indicated its sources and analysed in a few words its principal books. This work refers only to the science but magic or, rather, magical power, is composed of two things, a science and a force; without the force the science is nothing or, rather, it is a danger. To give knowledge to power alone, such is the supreme law of initiations. Hence did the [21] Great Revealer say:

The kingdom of heaven suffereth violence, and the violent only shall carry it away.⁴

¹ [Consult “Occultism and Kabbalah are only masks to hide the sacred truth from the profane,” in our Black versus White Magic Series. — ED. PHIL.]

² [Consult “Blavatsky on the history and tribulations of the Zohar” and “Blavatsky on the Qabbalah by Isaac Myer,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ [Consult “Tetragrammaton is the Key to Occult Theogony,” in our Secret Doctrine’s First Proposition Series and “Warnings to would-be Occultists,” in our Living the Life Series. — ED. PHIL.]

⁴ [Matthew xi, 12 KJV. In other words, divine knowledge must be conquered, it does not give itself. Hence the sacrifice of Prometheus who, by allowing man to tread on the path of spiritual evolution, transformed the most perfect of animals on earth into a potential god, making him free to “take the kingdom of heaven by violence.” For in-depth analysis, consult “From the stronghold of your Soul, chase all your foes away,” pp. 13-17, in our Constitution of Man Series.

Modern Greek has two words for rape: *αρπαγή* (arpagē) or ravishment, and *βιασμός* (viasmōs) or violation. Yet in Ancient Greece the semantics of rape were much different than today, complicated by the use of *ατιμία* (atimīa) or dishonour, and *ὕβρις* (hubris) in its meanings of lust, lewdness (opp. *σωφροσύνη*), and outrage against the person, especially violation and rape. In occult terms, however, “violence” is untainted by phallic connotations. Dr. Robert W. Baldwin, in his scholarly paper “Mythological and Historical Rapes in Early Modern Europe,” narrows down rape to four major categories: Empire and Good Government, Genealogy and World History, Divine Love and Marriage, and Male Fantasy. It is an article worth reading.

The violence implied in the “Rape of Europa” and other European paintings is an affront to the Law of Compassion that underpins, sustains, and inspires True Love, i.e., harmonization of the two Opposing Forces, in this case, Spirituality and Animalism. More! A “marriage made in heaven” is neither myth, nor sentimentality. The divine bridegroom is Christos-Consciousness, ever invisible; his brides-to-be are the Many, veiled as Sophia-Nature, visible by the profane but not “knowable.” — ED. PHIL.]

What is faith except the audacity of a will, which does not tarry in darkness, but moves on towards the light in spite of all ordeals, surmounting all obstacles?

The door of truth is closed like the sanctuary of a virgin; he must be a man who would enter. All miracles are promised to faith, and what is faith except the audacity of a will which does not hesitate in the darkness, but advances towards the light in spite of all ordeals, and surmounting all obstacles? It is unnecessary to repeat here the history of ancient initiations; the more dangerous and terrible they were, the greater was their efficacy. Hence, in those days, the world had men to govern and instruct it. The sacerdotal art and the royal art consisted above all in ordeals of courage, discretion, and will. It was a novitiate similar to that of those priests who, under the name of Jesuits,¹ are so unpopular at the present day, but would govern the world, notwithstanding, had they [had] a truly wise and intelligent chief.

After passing our life in the search after the absolute in religion, science, and justice; after turning in the circle of Faust, we have reached the primal doctrine and the first book of humanity. There we pause, there we have discovered the secret of human omnipotence and indefinite progress, the key of all symbolisms, the first and final doctrine, and we have come to understand what was meant by that expression so often made use of in the Gospel the Kingdom of God.

To provide a fixed point as a fulcrum for human activity is to solve the problem of Archimedes by realising the application of his famous lever. This it is which was accomplished by the great initiators who have electrified the world, and they could not have done so except by means of the great and incommunicable secret. However, as a guarantee of its renewed youth, the symbolical phoenix never reappeared before the eyes of the world without having solemnly consumed the remains and evidences of his previous life. It is thus that Moses caused all those to perish in the desert who could have known Egypt and her mysteries; thus, at Ephesus, St. Paul burnt all books which [22] treated of the occult sciences; thus, finally, the French Revolution, daughter of the great Johannite Orient and the ashes of the Templars, spoliated the churches and blasphemed the allegories of the divine cultus. But all doctrines and all revivals proscribe magic, and condemn its mysteries to the flames and to oblivion. The reason is that each cultus or philosophy which comes into the world is a Benjamin of humanity which lives by the death of its mother; it is because the symbolical serpent seems ever devouring its own tail; it is because, as essential condition of existence, a void is necessary to every plenitude, space for every dimension, an affirmation for each negation; it is the eternal realisation of the phoenix allegory.

¹ [Consult "Papal dispensation for murder and mayhem," in our Black versus White Series, "Blavatsky on Jesuitry in Masonry," in our Blavatsky Speaks Series and "Blavatsky on the Trials and Triumph of Initiation," in our Buddhas and Initiates Series. — ED. PHIL.]

The immense erudition of two illustrious scholars produced only a negative work, for they took the symbolic cycle for doctrine and the calendar for legend.

Two illustrious scholars have already preceded me along the path I am travelling, but they have, so to speak, spent the dark night therein. I refer to Volney¹ and Dupuis,² to Dupuis above all, whose immense erudition has produced only a negative work, for in the origin of all religions he has seen nothing but astronomy, taking thus the symbolic cycle for doctrine and the calendar for legend. He was deficient in one branch of knowledge, that of true magic, which comprises the secrets of the Kabbalah. Dupuis passed through the antique sanctuaries like the prophet Ezekiel over the plain strewn with bones, and only understood death, for want of that word which collects the virtue of the four winds, and can make a living people of all the vast ossuary, by crying to the ancient symbols: “Arise! Take up a new form and walk!” Hence the hour has come when we must have the boldness to attempt what no one has dared to perform previously. Like Julian, we would rebuild the temple, and in so doing we do not believe that we shall be belying a wisdom that we adore, which also Julian would himself have been worthy to adore, had the rancorous and fanatical doctors of his period permitted him to understand it. For us the temple has two pillars, on one of which Christianity has inscribed its name. We have, therefore, no wish to attack Christianity; far from it, we [23] seek to explain and accomplish it. Intelligence and will have alternately exercised their power in the world; religion and philosophy are still at war in our own days, but they must end by agreeing. The provisional object of Christianity was to establish, by obedience and faith, a supernatural or religious equality among men, and to immobilise intelligence by faith, so as to provide a fulcrum for virtue which came for the destruction of the aristocracy of science, or, rather, to replace that aristocracy already destroyed. Philosophy, on the contrary, has laboured to bring back men by liberty and reason to natural inequality, and to substitute astuteness for virtue by inaugurating the reign of industry. Neither of the two operations has proved complete and adequate, neither has brought men to perfection and felicity. What is now dreamed, almost without daring to hope for it, is an alliance between these two forces so long regarded as contrary, and there is good ground for desiring their union, for these two great powers of the human soul are no more opposed to one another than the sex of man is opposed to that of woman; undoubtedly they differ, but their apparently contrary dispositions come only from their aptitude to meet and unite.

“There is no less proposed, therefore, than an universal solution of all problems?”

No doubt, since we are concerned with explaining the philosophical stone, perpetual motion, the secret of the great work and of the universal medicine. We shall be accused of insanity, like the divine Paracelsus, or of charlatanism, like the great and

¹ [Constantin François de Chasseboeuf, comte de Volney, 1757–1820, French philosopher, abolitionist, writer, orientalist, and politician.]

² [Charles François Dupuis, 1742–1809, was a French savant, professor of rhetoric at the Collège de Lisieux, Paris, from 1766, who studied for the law in his spare time and was received as avocat in 1770. He also ventured into the field of mathematics and served on the committee that developed the French Republican Calendar. Along with Constantin François Chasseboeuf de Volney, Dupuis was known for developing the Christ myth theory, which argued that Christianity was an amalgamation of various ancient mythologies and that Jesus was a mythical character.]

unfortunate Agrippa. If the pyre of Urban Grandier¹ be extinguished, the sullen pro-
scriptions of silence and of calumny remain. We do not brave but are resigned to
them. We have not sought ourselves the publication of this book, and we believe that
if the time be come to produce speech, it will be produced by us or by others. We
shall therefore remain calm and wait.

Our work has two parts; in the one we establish the Kabbalistic and magical doctrine
in its entirety; the other [24] is consecrated to the cultus, that is, to ceremonial magic.
The one is that which the ancient sages termed the clavicle,² the other that which rural
people still call the grimoire.³ The numbers and subjects of the chapters, which
correspond in both parts, are in no sense arbitrary, and are all indicated in the great
universal key, of which we give for the first time a complete and adequate explana-
tion. Let this work now go its way where it wills, and become what Providence deter-
mines; it is finished, and we believe it to be enduring, because it is strong, like all
that is reasonable and conscientious.

ÉLIPHAS LÉVI



¹ [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.*]

² [lesser key]

³ [manual of black magic]

The power of the magician is inversely related to his worldly interests.

It is action that proves life and establishes will, therefore, we must act in order to be.

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 I, PREPARATIONS, pp. 191-99.

Every intention which does not assert itself by deeds is a vain intention, and the speech which expresses it is idle speech. It is action which proves life and establishes will. Hence it is said in the sacred and symbolical books that men will be judged, not according to their thoughts and their ideas, but according to their works. We must act in order to be.

We have, therefore, to treat in this place of the grand and terrific question of magical works; we are concerned no longer with theories and abstractions; we approach realities, and we are about to place the rod of miracles in the hands of the adept, saying to him at the same time: "Be not satisfied with what we tell you; act for yourself." We have to deal here with works of relative omnipotence, with the means of seizing upon the greatest secrets of nature and compelling them into the service of an enlightened and inflexible will.

Mysteries are disdained by modern science.

Their primary benefit is that they forestall absolute brutality among men.¹

Most known magical rituals are either mystifications or enigmas, and we are about to rend for the first time, after so many centuries, the veil of the occult sanctuary. To reveal the holiness of mysteries is to provide a remedy for their profanation. Such is the thought which sustains our [192] courage and enables us to face all the perils of this enterprise, possibly the most intrepid which it has been permitted the human mind to conceive and carry out.

¹ [Voltaire]

Miracles are natural phenomena from occult causes.¹

Admission of miracles implies ignorance of their causes.

Magical operations are the exercise of a natural power, but one superior to the ordinary forces of nature. They are the result of a science and a practice which exalt human will beyond its normal limits. The supernatural is only the natural in an extraordinary grade, or it is the exalted natural; a miracle is a phenomenon which strikes the multitude because it is unexpected; the astonishing is that which astonishes; miracles are effects which surprise those who are ignorant of their causes, or assign them causes which are not in proportion to such effects. Miracles exist only for the ignorant but, as there is scarcely any absolute science among men, the supernatural can still obtain, and does so indeed for the whole world.

By providential law, the true alchemist can only exercise omnipotence in inverse proportion to his material interests: the more resigned is he to privations, and the more he esteems that poverty which protects the secrets of the magnum opus, the more gold he makes.

He must be cool, dispassionate, and utterly unconcerned with self, yet ever ready to sacrifice himself for the welfare of others. He has no right to use his magnetic power to lessen his personal suffering, as long as there is a single creature that suffers and whose physical or mental pain he can lessen, if not heal.²

Let us set out by saying that we believe in all miracles because we are convinced and certain, even from our own experience, of their entire possibility. There are some which we do not explain, though we regard them as no less explicable. From the greater to the lesser, from the lesser to the greater, the consequences are identically related and the proportions progressively rigorous. But in order to work miracles we must be outside the ordinary conditions of humanity; we must either be abstracted by wisdom or exalted by madness, either superior to all passions or beyond them through ecstasy or frenzy. Such is the first and most indispensable preparation of the operator. Hence, by a providential or fatal law, the magician can only exercise omnipotence in inverse proportion to his material interest; the alchemist makes so much the more gold as he is the more resigned to privations, and the more esteems that poverty which protects the secrets of the *magnum opus*. Only the adept whose heart is passionless will dispose of the love and hate of those whom he would make instruments of his science; the myth of Genesis is eternally true, and God permits the tree of science to be approached only by those men who are [193] sufficiently strong and self-denying not to covet its fruits. Ye, therefore, who seek in science a means to satisfy your passions, pause in this fatal way; you will find nothing but madness or death. This is the meaning of the vulgar tradition that the devil ends sooner or later by strangling sorcerers. The magus must hence be impassible, sober

¹ [Consult "Miracles are natural phenomena," in our Down to Earth Series. — ED. PHIL.]

² [Cf. *Blavatsky Collected Writings*, (MISCONCEPTIONS) VIII p. 81. Full text under the title "Our God is Humanity and our cult, the love of our fellow-man," in our Theosophy and Theosophists Series. — ED. PHIL.]

and chaste, disinterested, impenetrable, and inaccessible to any kind of prejudice or terror. He must be without bodily defects, and proof against all contradictions and all difficulties. The first and most important of magical operations is the attainment of this rare pre-eminence.

Passion forcibly projects the astral light and impresses unforeseen and uncontrollable movements on the universal agent.

We have said that impassioned ecstasy may produce the same results as absolute superiority, and this is true as to the issue, but not as to the direction of magical operations. Passion forcibly projects the astral light and impresses unforeseen movements on the universal agent, but it cannot check with the facility that it impels, and its destiny then resembles Hippolytus dragged by his own horses, or Phalaris himself victimised by the instrument of torture which he had invented for others. Human volition realised by action is like a cannon-ball, and recedes before no obstacle. It either passes through it or is buried in it but, if it advance with patience and perseverance, it is never lost; it is like the wave which returns incessantly and wears away iron in the end.

The more we restrain ourselves for an idea, the greater is the strength we acquire within the scope of that idea. Indolence and forgetfulness are the enemies of will, and for this reason all religions have multiplied their observances and made their worship minute and difficult.

Man can be modified by habit, which becomes, according to the proverb, his second nature. By means of persevering and graduated athletics, the powers and activity of the body can be developed to an astonishing extent. It is the same with the powers of the soul. Would you reign over yourselves and others? Learn how to will. How can one learn to will?¹ This is the first arcanum of magical initiation, and it was to make it understood fundamentally that the ancient depositaries of priestly art surrounded the approaches of the sanctuary with so many terrors and illusions. They did not believe in a will until it had produced its proofs, and they were right. Power is justified by [194] victories. Indolence and forgetfulness are enemies of will, and for this reason all religions have multiplied their observances and made their worship minute and difficult. The more we restrain ourselves for an idea, the greater is the strength we acquire within the scope of that idea. Are not mothers more partial to the children who have caused them most suffering and cost them most anxieties?

- So does the power of religions reside exclusively in the inflexible will of those who practise them.
- So long as there is one faithful person to believe in the holy sacrifice of the Mass, there will be a priest to celebrate it for him;
- So long as there is a priest who daily recites his breviary, there will be a pope in the world.

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

In order to do a thing we must believe in the possibility of our doing it, and this confidence must forthwith be translated into acts. Faith does not even try; it begins with the certitude of completing and proceeds calmly, as if omnipotence were at its disposal and eternity before it.

Observances, apparently most insignificant and most foreign in themselves to the proposed end, lead, notwithstanding, to that end by education and exercise of will. If a peasant rose up every morning at two or three o'clock, and went daily a long distance from home to gather a sprig of the same herb before the rising of the sun, he would be able to perform a great number of prodigies by merely carrying this herb upon his person, for it would be the sign of his will, and would become by his will itself all that he required it to become in the interest of his desires. In order to do a thing we must believe in the possibility of our doing it, and this faith must forthwith be translated into acts. When a child says: "I cannot," his mother answers: "Try." Faith does not even try; it begins with the certitude of completing, and it proceeds calmly, as if omnipotence were at its disposal and eternity before it. What seek you, therefore, from the science of the magi? Dare to formulate your desire, then set to work at once, and do not cease acting after the same manner and for the same end; what you will shall come to pass, and for you and by you it has indeed already begun. Sixtus V said, while watching his flocks: "I desire to be pope." You are a beggar, and you desire to make gold; set to work and never leave off. I promise you, in the name of science, all the treasures of Flamel¹ and Raymond Lully.² "What is [195] the first thing to do?" Believe in your power, then act. "But how act?" Rise daily at the same hour, and that early; bathe at a spring before daybreak, and in all seasons; never wear dirty clothes, rather wash them yourself if needful; accustom yourself to voluntary privations, that you may be better able to bear those which come without seeking; then silence every desire which is foreign to the fulfilment of the great work.

"What! By bathing daily in a spring, I shall make gold?" You will work in order to make it. "It is a mockery!" No, it is an arcanum. "How can I make use of an arcanum which I fail to understand?" Believe and act; you will understand later.

One day a person said to me:

I would that I could be a fervent Catholic, but I am a Voltairean. What would I not give to have faith!

I replied:

Say "I would" no longer; say "I will," and I promise you that you will believe. You tell me you are a Voltairean, and of all the various presentations of faith that of the Jesuits is most repugnant to you, but at the same time seems the

¹ [Nicolas Flamel, 1330–1418, French scribe and manuscript-seller. After his death, Flamel developed a reputation as an alchemist believed to have created and discovered the philosopher's stone and to have thereby achieved immortality. These legendary accounts first appeared in the 17th century.]

² [Ramon Lull, Third Order of Saint Francis, c. 1232 – c. 1315/16, philosopher, theologian, poet, missionary, and Christian apologist from the Kingdom of Majorca.]

Consult "Blavatsky on Occult Alphabets and Numerals," "Blavatsky on Spinoza and Western Philosophers," in our Blavatsky Speaks Series, "Orpheus' legend and works," in our Hellenic and Hellenistic Papers Series, and "Wilder on the Brethren of the Rosy Cross," in our Theosophy and Theosophists Series. — ED. PHIL.]

most powerful and desirable. Perform the exercises of St. Ignatius¹ again and again, without allowing yourself to be discouraged, and you will attain the faith of a Jesuit. The result is infallible, and should you then have the simplicity to ascribe it to a miracle, you deceive yourself now in thinking that you are a Voltairean.²

Magic is an exercise of all hours and all moments. An idle man will never become a magician.

An idle man will never become a magician. Magic is an exercise of all hours and all moments. The operator of great works must be absolute master of himself:

- He must know how to conquer the allurements of pleasure, appetite, and sleep;
- He must be insensible to success and to indignity.
- His life must be that of a will directed by one thought, and served by entire nature, which he will have made subject to mind in his own organs, and by sympathy in all the universal forces which are their correspondents.

All faculties and all senses should share in the work; nothing in the priest of Hermes has the right to remain idle; intelligence [196] must be formulated by signs and summed by characters or pantacles;³ will must be determined by words, and must fulfil words by deeds; the magical idea must be rendered into light for the eyes, harmony for the ears, perfumes for the sense of smell, savours for the palate, objects for the touch; the operator, in a word, must realise in his whole life what he wishes to realise in the world without him; he must become a magnet to attract the desired thing; and when he shall be sufficiently magnetic, he must be convinced that the thing will come of itself, and without thinking of it.

True magicians are normally found in rural areas, often uninstructed folks and simple shepherds.

Those who live in harmony with nature are wiser than doctors, whose spiritual perception is trammelled by the sophistries of their schools.

It is important for the magus to be acquainted with the secrets of science, but he may know them by intuition, and without formal learning. Solitaries, living in the habitual contemplation of nature, frequently divine her harmonies, and are more instructed in their simple good sense than doctors, whose natural discernment is falsified by the sophistries of the schools. True practical magicians are almost invariably found in the country, and are frequently uninstructed persons and simple shepherds. Furthermore, certain physical organisations are better adapted than others for the revelations of the occult world; there are sensitive and sympathetic natures,

¹ [Ignatius of Loyola, S.J. born Íñigo López de Oñaz y Loyola, 1491–1556, venerated as Saint Ignatius of Loyola, was a Spanish Catholic priest and theologian who, with Peter Faber and Francis Xavier, founded the religious order of the Society of Jesus (The Jesuits), and became the first Superior General of the Society of Jesus in Paris, in 1541.]

² [Consult “Papal dispensation for murder and mayhem,” in our Black versus White Magic Series and “Blavatsky on Jesuitry in Masonry,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ [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.]

with whom intuition in the astral light is, so to speak, inborn; certain afflictions and certain complaints can modify the nervous system, and, independently of the concurrence of the will, may convert it into a divinatory apparatus of less or more perfection; but these phenomena are exceptional, and generally magical power should, and can, be acquired by perseverance and labour. There are also some substances which produce ecstasy, and dispose towards the magnetic sleep; there are some which place at the service of imagination all the most lively and highly coloured reflections of the elementary light; but the use of such substances is dangerous, for they commonly occasion stupefaction and intoxication. They are used, notwithstanding, but in carefully calculated quantities, and under wholly exceptional circumstances. [197] He who decides to devote himself seriously to magical works, after fortifying his mind against all danger of hallucination and fright, must purify himself without and within for forty days. The number forty is sacred, and its very figure is magical. In Arabic numerals it consists of the circle, which is the type of the infinite, and of the 4, which sums the triad by unity. In Roman numerals, arranged after the following manner, it represents the sign of the fundamental doctrine of Hermes, and the character of the Seal of Solomon:



The purification of the magus consists in abstinence from coarse enjoyments, in a temperate and vegetable diet, in refraining from intoxicating drink, and in regulating the hours of sleep.

The purification of the magus consists in abstinence from coarse enjoyments, in a temperate and vegetable diet, in refraining from intoxicating drink, and in regulating the hours of sleep. This preparation has been indicated and represented in all forms of worship by a period of penitence and trials preceding the symbolical feasts of life-renewal.

Even a speck of dirt is evidence of negligence, and negligence is deadly in magic.

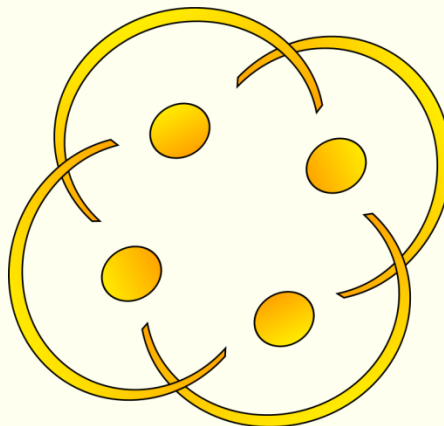
As already said, the most scrupulous external cleanliness must be observed; the poorest person can find spring water. All clothes, furniture, and vessels made use of must also be carefully washed, whether by ourselves or others. All dirt is evidence of negligence, and negligence is deadly in magic. The atmosphere must be purified at rising and retiring with a perfume composed of the juice of laurels, salt, camphor, white resin, and sulphur, repeating at the same time the four sacred names, while turning successively towards the four cardinal points. We must divulge to no one the works that we accomplish, for, as already said in the *Doctrine*, mystery is the exact and essential condition of all the operations of science. The inquisitive must be misled by the pretence of [198] other occupations and other researches, such as chemical

experiments for industrial purposes, hygienic prescriptions, the investigation of some natural secrets, and so on; but the forbidden name of magic must never be pronounced.

While poverty has no natural tendency to bring forth selfishness, wealth requires it.¹ Hardship and poverty are so favourable to spiritual progress that the greatest masters have preferred it, even when the wealth of the world was at their disposal.

In poverty is benevolence assayed, and in the moment of anger is a man's truthfulness displayed. By truth alone is man's mind purified, and by the right discipline it does become inspired.²

The magus must be isolated at the beginning and difficult to approach, so that he may concentrate his power and select his points of contact, but in proportion as he is austere and inaccessible at first, so will he be popular and sought after when he shall have magnetised his chain and chosen his place in a current of ideas and of light. A laborious and poor existence is so favourable to practical initiation that the greatest masters have preferred it, even when the wealth of the world was at their disposal. Then it is that Satan — that is, the spirit of ignorance — who scorns, suspects, and detests science because at heart he fears it, comes to tempt the future master of the world by saying to him: "If thou art the Son of God, command these stones to become bread." Then it is that mercenary men seek to humiliate the prince of knowledge by perplexing, depreciating, or sordidly exploiting his labour; the slice of bread that he deigns to need is broken into ten fragments, so that he may ten times stretch forth his hand. But the magus does not even smile at the absurdity, and calmly pursues his work.



¹ [Consult "Poverty breeds generosity, wealth greed and selfishness," in our Down to Earth Series. — ED. PHIL.]

² [*Gems from the East*, 11-12th November]

We should always remember that we are dethroned sovereigns who consent to existence in order to reconquer our crowns.

Therefore, we must avoid hideous objects and uncomely persons, must decline eating with those whom we do not esteem, and must be mild and considerate to all.

Mediumship is the opposite of adeptship; while the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies. Therefore, in social relations we must never permit ourselves to be totally absorbed, and must withdraw from circles in which we cannot acquire some initiative.¹

So far as may be possible, we must avoid the sight of hideous objects and uncomely persons, must decline eating with those whom we do not esteem, and must live in the most uniform and studied manner. We must hold ourselves in the highest respect, and must consider that we are dethroned sovereigns who consent to existence in order to reconquer our crowns. We must be mild and considerate to all, but in social relations must never permit ourselves to be absorbed, and must withdraw from circles in which we cannot acquire some initiative. Finally, we may and should fulfil the duties and practise the rites of the cultus to which we belong. Now, of all forms of worship the most magical is that which most realises the miraculous, which bases the most inconceivable mysteries upon the highest reasons, which [199] has lights equivalent to its shadows, which popularises miracles, and incarnates God in all mankind by faith. This religion has existed always in the world, and under many names has been ever the one and ruling religion. It has now among the nations of the earth three apparently hostile forms, which are, however, destined to unite before long for the constitution of one universal Church. I refer to the Greek orthodoxy, Roman Catholicism, and a final transfiguration of the religion of Buddha.

We have now made it plain, as we believe, that our magic is opposed to the Goëtic and necromantic kinds; it is at once an absolute science and religion, which should not indeed destroy and absorb all opinions and all forms of worship, but should regenerate and direct them by reconstituting the circle of initiates, and thus providing the blind masses with wise and clear-seeing leaders.

We are living at a period when nothing remains to destroy and everything to remake. "Remake what? The past?" No one can remake the past. "What, then, shall we reconstruct? Temples and thrones?" To what purpose, since the former ones have been cast down? "You might as well say: my house has collapsed from age, of what use is it to build another?" But will the house that you contemplate erecting be like that

¹ [Isis Unveiled, II p. 588. Cf. "The natural medium is, therefore, the serpent, ever active and ever seducing, of idle wills, which we must continually withstand by their subjugation. Amorous, gluttonous, passionate, or idle magicians are impossible monstrosities. The magus thinks and wills; he loves nothing with desire; he rejects nothing in rage. The word *passion* signifies a passive state, and the magus is invariably active, invariably victorious." *Transcendental Magic*, (THE MEDIUM AND THE MEDIATOR) p. 230.

BLACK VERSUS WHITE MAGIC SERIES
THE POWER OF THE MAGICIAN IS LESSENERD BY HIS WORLDLY INTERESTS

which has fallen? No, for the one was old and the other will be new. "Notwithstanding, it will be always a house." What more can you wish?



The disciple knows, dares, and remains silent.

*Jesod bonum*¹

Reason has been given to all men, but not all do know how to make use of it. Liberty is offered to all, but not all can be free. Force is for all, but not all know how to rest upon 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. I, Doctrine. Chapter IX, INITIATION, pp. 86-89.

The initiate is he who possesses the lamp of Trismegistus, the mantle of Apollonius, and the staff of the patriarchs. The lamp of Trismegistus is reason illuminated by science; the mantle of Apollonius is full and complete self-possession, which isolates the sage from blind tendencies; and the staff of the patriarchs is the help of the secret and everlasting forces of nature. The lamp of Trismegistus enlightens [87] present, past, and future, lays bare the conscience of men, and manifests the inmost recesses of the female heart. The lamp burns with a triple flame, the mantle is thrice-folded, and the staff is divided into three parts.

The number nine² is that of divine reflections; it expresses the divine idea in all its abstract power, but it also signifies extravagance in belief, and hence superstition and idolatry. For this reason Hermes has made it the number of initiation, because the initiate reigns over superstition and by superstition, and alone can advance through the darkness, leaning on his staff, enveloped in his mantle, and lighted by his lamp. Reason has been given to all men, but all do not know how to make use of it; it is a science to be acquired. Liberty is offered to all, but not all can be free; it is a right that must be earned. Force is for all, but all do not know how to rest upon it; it is a power that must be seized. We attain nothing without more than one effort. The destiny of man is that he should enrich himself with what he gains, and that he should afterwards have, like God, the glory and pleasure of dispensing it.

¹ [Foundation <and cause of supreme> goodness.]

² [Number nine is the triple ternary. It is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to 3+6+0. It is a bad number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by a divine spirit, 9 symbolized our earth informed by a bad or evil spirit. — Cf. *Secret Doctrine*, II pp. 581-82. More! Number nine is a digit dreaded by the ancients, for its natural depravity is awful. It represents the earth under the influence of an evil principle. Consult “The occult causes of epidemic diseases, in our Down to Earth Series. — ED. PHIL.]

Human acts are not alone written in the astral light; their traces are left upon the face, they modify mien and carriage, they change the tone of the voice. Thus every man bears about him the history of his life, which is legible for the initiate.

Magic was called formerly the sacerdotal art and the royal art, because initiation gave empire over souls to the sage, and the adroitness for ruling wills. Divination is also one of the privileges of the initiate; now, divination is simply the knowledge of effects contained in causes and science applied to the facts of the universal dogma of analogy. Human acts are not alone written in the astral light; their traces are left upon the face, they modify mien and carriage, they change the tone of the voice. Thus every man bears about him the history of his life, which is legible for the initiate. Now, the future is ever the consequence of the past, and unexpected circumstances do not appreciably alter results reasonably calculated. The destiny of each man can be therefore foretold him. An entire existence can be judged by a single movement; one piece of awkwardness may be the presage of a long chain of misfortunes. Cæsar was assassinated because he was ashamed of being bald; [88] Napoleon ended his days at St. Helena because he admired the poems of Ossian; Louis Philippe abdicated the throne as he did because he carried an umbrella. These are paradoxes for the vulgar, who cannot grasp the occult relations of things, but they are causes for the adept, who understands all and is surprised at nothing.

The disciple, by following his inner light, will never be found judging, and far less condemning those weaker than himself.

The lamp of truth guides his learning, the mantle which enwraps him is his discretion, the staff is the emblem of his strength and daring.

Initiation is a preservative against the false lights of mysticism; it equips human reason with its relative value and proportional infallibility, connecting it with supreme reason by the chain of analogies. Hence the initiate knows no doubtful hopes, no absurd fears, because he has no irrational beliefs; he is acquainted with the extent of his power, and he can dare without danger. For him, therefore, to dare is to be able. Here, then, is a new interpretation of his attributes; his lamp represents learning, the mantle which enwraps him his discretion, and his staff is the emblem of his strength and daring. He knows, he dares, and is silent. He knows the secrets of the future, he dares in the present, and he is silent on the past. He knows the failings of the human heart; he dares make use of them to achieve his work; and he is silent as to his purposes. He knows the principle of all symbolisms and of all religions; he dares to practise or to abstain from them without hypocrisy and without impiety; and he is silent upon the one dogma of supreme initiation. He knows the existence and nature of the great magical agent; he dares perform the acts and give utterance to the words which make it subject to human will, and he is silent upon the mysteries of the great arcanum.

Let us then learn diligently; and when we know, let us have the will to act in unison with the Cosmic Will.

So may you find him often melancholy, never dejected or despairing; often poor, never abject or miserable; persecuted often, never disheartened or conquered. He remembers the bereavement and murder of Orpheus, the exile and lonely death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the cross of the Saviour. He knows the desolation in which Agrippa died, whose memory is even now slandered; he knows what labours overcame the great Paracelsus, and all that Raymond Lully was condemned to [89] undergo that he might finish by a violent death. He remembers Swedenborg simulating madness and even losing reason in order to excuse his science; St. Martin and his hidden life; Cagliostro,¹ who perished forsaken in the cells of the Inquisition; Cazotte, who ascended the scaffold. Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence. Let us follow his example; let us learn diligently; when we know, let us have courage, and let us be silent.



¹ [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.]

He who has silenced lusts and fears is a king among the wandering mass.

Fragments of relative truths can be communicated orally by the Sage to the disciple, but not the complete, everlasting Truth.¹ Therefore Sages speak sparingly not to disclose but to lead the pure in heart to discover.

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 IX, CEREMONIAL OF THE INITIATES, pp. 251-55.

The science is preserved by silence and perpetuated by initiation. The law of silence is not, therefore, absolute and inviolable, except relatively to the uninitiated multitude. The science can only be transmitted by speech. The sages must therefore speak occasionally. Yes, they must speak, not to disclose, but to lead others to discover. *Noli ire, fac venire*,² was the device of Rabelais who, being master of all the sciences of his time, could not be unacquainted with magic. We have, consequently, to reveal here the mysteries of initiation. The destiny of man, as we have said, is to make or create himself; he is, and he will be, the son of his works, both for time and eternity.

The inner government of the world belongs by right to the flower of mankind, and when prevented from ruling the world, political and social cataclysms ensue. Men who are masters of themselves become easily masters of others.

All men are called on to compete, but the number of the elect — that is, of those who succeed is invariably small. In other words, the men who are desirous to attain are numbered by multitudes, but the *chosen* are few. Now, the government of the world belongs by right to the flower of mankind, and when any combination or usurpation prevents their possessing it, a political or social cataclysm ensues. Men who are masters of themselves become easily masters of others; but it is possible for them to hinder one another if they disregard the laws of discipline and of the universal hierarchy.

¹ [Cf. “whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions.” — *Secret Doctrine*, II p. 516]

² [Don't go, make sure to come]

There is no religion higher than Truth.¹

A community of ideas and desires cannot be attained except by a common religion established upon intelligence and reason. This religion has always existed in the world, and is that only which can be called infallible, unailing, and truly universal. This religion, of which all others have been its veils and shadows, is that which demonstrates being by being, truth by reason, and reason by empirical evidence.

To be subject to a discipline in common, there must be a community of ideas and desires, and such a communion cannot be attained except by a common religion established on the very foundations of intelligence and reason. This religion has always existed in the world, and is that only which can be called one, infallible, indefectible, and veritably catholic — that is, universal. This religion, of which all others have been successively the veils and the shadows:

- Is that which demonstrates being by being, truth by reason, reason by evidence and common sense.
- It [252] is that which proves by realities the reasonable basis of hypotheses, and forbids reasoning upon hypotheses independently of realities.
- It is that which is grounded on the doctrine of universal analogies, but never confounds the things of science with those of faith.

It can never be of faith that two and one make more or less than three; that in physics the contained can exceed the container; that a solid body, as such, can act like a fluidic or gaseous body; that, for example, a human body can pass through a closed door without dissolution or opening. To say that one believes such a thing is to talk like a child or a fool; yet it is no less insensate to define the unknown, and to argue from hypothesis to hypothesis, till we come to deny evidence *a priori* for the affirmation of precipitate suppositions. The wise man affirms what he knows, and believes in what he does not know only in proportion to the reasonable and known necessities of hypothesis.

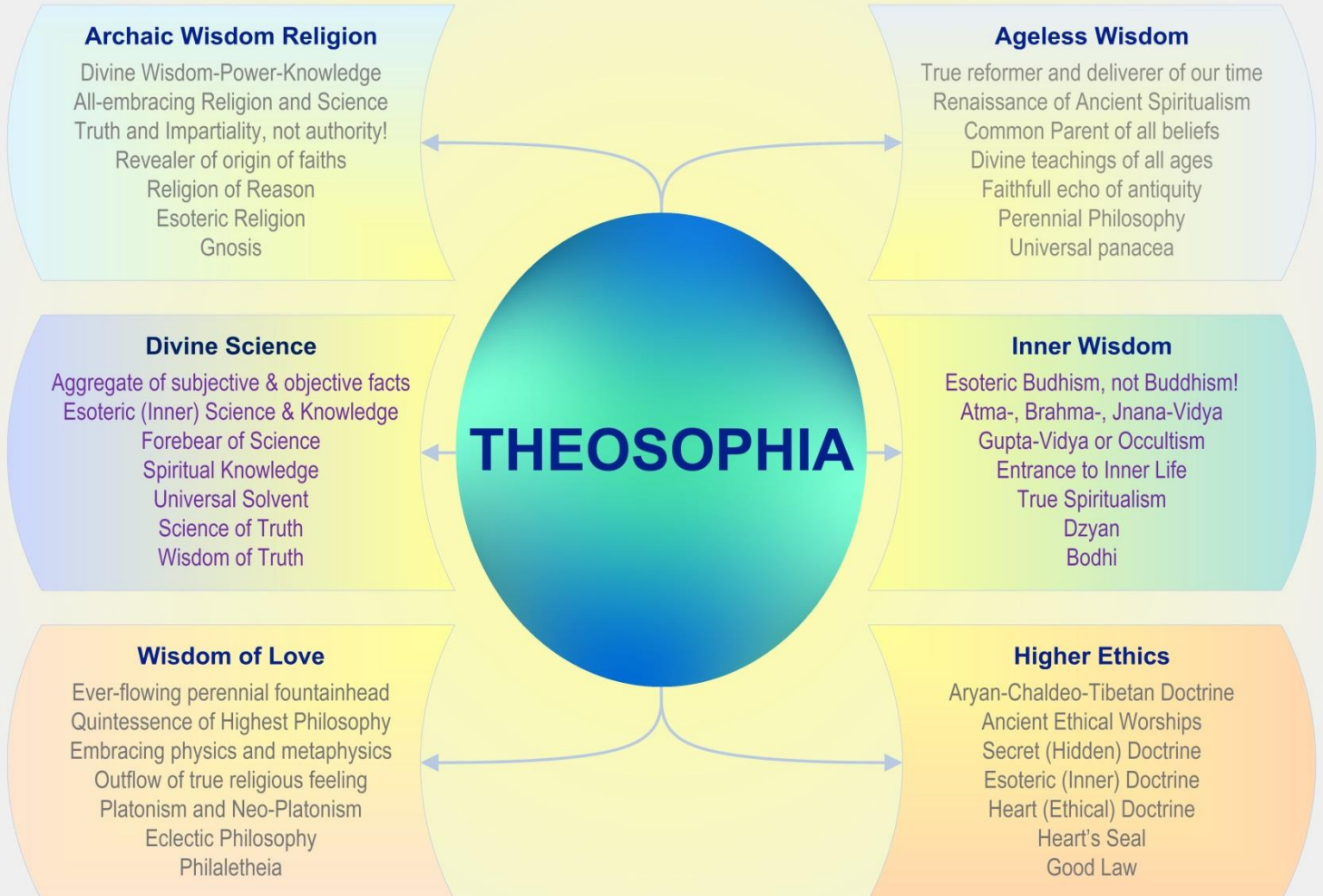


Theosophia — Fountain, Perspectives, Practice.

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— ED. PHIL.

¹ [The motto of a Maharaja of Benares, adopted by the Theosophical Society.]

Irrigated by Compassion and Charity Immortal, there is a constant outpouring of Spiritual Knowledge, Love, and Guidance for the Great Orphan. It emanates from the Highest Noëtic Realms of the Universe, from Regents of Rounds and Races, Higher and Lower Avatars, Gautama Buddha and his Incarnations, Rishis and Mahatmas.



Practical Theosophia is far more important than Esoteric Knowledge.

BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (GUPTA-VIDYĀ) DEPICTS — THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM.

Blavatsky Collected Writings XII, (E.S. INTRODUCTION) p. 503; [quoting from a Master of Wisdom's Letter.]



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Religious forms perished when initiation ceased in the sanctuary, whether by the betrayal of the mysteries, or by their neglect and oblivion. Kabbalistic sacred texts, from Genesis to Apocalypse, have become so little intelligible to Christians, that pastors forbid their being read by the uninstructed.

But this reasonable religion is unadapted for the multitude, for which fables, mysteries, definite hopes, and terrors having a physical basis, are needful. It is for this reason that the priesthood has been established in the world. Now, the priesthood is recruited by initiation. Religious forms perish when initiation ceases in the sanctuary, whether by the betrayal of the mysteries, or by their neglect and oblivion. The Gnostic disclosures, for example, alienated the Christian Church from the high truths of the Kabbalah, which contains all the secrets of transcendental theology. Hence, the blind, having become leaders of the blind, great obscurities, great lapses, and deplorable scandals have followed. Subsequently, the sacred books, of which the keys are all Kabbalistic, from Genesis¹ to the Apocalypse,² have become so little intelligible to Christians, that pastors have reasonably judged it necessary to forbid their being read by the uninstructed among believers. Taken literally, and understood materially, these books would be only an inconceivable tissue of absurdities and scandals, as the school of Voltaire³ has too well demonstrated. It is the same with [253] all the ancient dogmas, their brilliant theogonies and poetic legends. To say that the ancients of Greece believed in the love-adventures of Jupiter, or those of Egypt in the cynocephalus and sparrow-hawk, is to exhibit as much ignorance and bad faith as would be shown by maintaining that Christians adore a triple God, composed of an old man, an executed criminal, and a pigeon. The ignorance of symbols is invariably calumnious.⁴ For this reason we should always guard against the derision of that which we do not know, when its enunciation seems to involve some absurdity or even singularity, as a course no less wanting in good sense than to admit the same without discussion and examination.



¹ [Consult “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series and “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [Consult “Warnings to would-be Occultists,” in our Higher Ethics and Devotion Series. — ED. PHIL.]

³ [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.]

⁴ [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

Energetic ecclesiastical mediocrity has managed to supplant modest superiority, misunderstood because of its feigned modesty.¹

A man who is truly man can only will that which he should reasonably and justly do; so does he silence lusts and fears, that he may hearken solely to reason. Such a man is a natural king and a shepherd for the wandering multitude.

Prior to anything which may please or displease ourselves, there is a truth — that is to say, a reason — and by this reason must our actions be regulated rather than by our desires, if we would create that intelligence within us which is the *raison d'être* of immortality, and that justice which is the law thereof. A man who is truly man can only will that which he should reasonably and justly do; so does he silence lusts and fears, that he may hearken solely to reason. Now, such a man is a natural king and a spontaneous priest for the wandering multitudes. Hence it was that the end of the old initiations was indifferently termed the sacerdotal art and the royal art.² The antique magical associations were seminaries for priests and kings, and admission could only be obtained by truly sacerdotal and royal works; that is, by placing one's self above all the weaknesses of nature. We will not repeat here what is found everywhere concerning the Egyptian initiations perpetuated, but with diminished power, in the secret societies of the Middle Ages. Christian radicalism, founded upon a false understanding of the words: "Ye have one father, one master, and ye are all brethren," dealt a terrible blow at the sacred hierarchy. Since that time, sacerdotal dignities have become a matter of intrigue or of chance; energetic mediocrity has managed to supplant modest superiority, misunderstood because of its [254] modesty; yet, and notwithstanding, initiation being an essential law of religious life, a society which is instinctively magical formed at the decline of the pontifical power, and speedily concentrated in itself alone the entire strength of Christianity because, though it only understood vaguely, it exercised positively the hierarchic power resident in the ordeals of initiation, and the omnipotence of faith in passive obedience.

Life is a warfare in which we must give proofs, if we would advance; power does not surrender of itself, it must be seized.

What, in fact, did the candidate in the old initiations? He entirely abandoned his life and liberty to the masters of the temples of Thebes or Memphis; he advanced resolutely through unnumbered terrors, which might have led him to imagine that there was a premeditated outrage intended against him; he ascended funeral pyres, swam torrents of black and raging water, hung by unknown counterpoises over unfathomed precipices . . . Was not all this a blind obedience in the full force of the term? Is it not the most absolute exercise of liberty to abjure liberty for a time so that we may attain emancipation? Now, this is precisely what must be done, and what has been done invariably, by those who aspire to the *sanctum regnum*³ of magical omnipo-

¹ [Consult "Blavatsky against Ecclesiastical Christianity," in our Blavatsky Speaks Series. — ED. PHIL.]

² [Consult "The holy rites of Eleusis were Archaic Wisdom Religion," in our Buddhas and Initiates Series. — ED. PHIL.]

³ [holy kingdom]

tence. The disciples of Pythagoras condemned themselves to inexorable silence for many years; even the sectaries of Epicurus only comprehended the sovereignty of pleasure by the acquisition of sobriety and calculated temperance. Life is a warfare in which we must give proofs if we would advance; power does not surrender of itself; it must be seized.

Initiation by contest and ordeal is therefore indispensable for the attainment of the practical science of magic. We have already indicated after what manner the four elementary forms may be overcome, and will not repeat it here; we refer those of our readers who would inquire into the ceremonies of ancient initiations to the works of Baron Tschoudy,¹ author of *The Blazing Star*,² *The Masonic Adonhiramite*, and some other most valuable masonic treatises.

The ultimate aim of initiation is friendship and communion with God by a slow and toilsome progress. But it has been fatally misconstrued: Masonry has had its deserters, as Catholicism its apostates. Must we pass through another deluge before succeeding?

Here we would insist upon a reflection, namely, that the intellectual and social chaos in the midst of which we are [255] perishing, has been caused by the neglect of initiation, with its ordeals and its mysteries. Men, whose zeal was greater than their science, carried away by the popular maxims of the Gospel, came to believe in the primitive and absolute equality of men. A famous *halluciné*, the eloquent and unfortunate Rousseau,³ propagated this paradox with all the magic of his style that society alone depraves men much as if he had said that competition and emulation in labour renders workmen idle. The essential law of nature, that of initiation by works and of voluntary and toilsome progress, has been fatally misconstrued; masonry has had its deserters, as Catholicism its apostates. What has been the consequence? The substitution of the steel plane for the intellectual and symbolical plane. To preach equality to what is beneath, without instructing it how to rise upward, is not this binding us

¹ [Théodore-Henri de Tschudi, 1724–1769, was a French lawyer, pamphleteer, and eminent Freemason. Michaud spells the name Tschudi, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as Tschoudy, which form, therefore, we adopt as the most usual, if not the most correct, spelling. Baron de Tschoudy descended from a family originally of the Swiss Canton of Glaris, but which had been established in France since the commencement of the 16th century. He was a Counsellor of State and member of the Parliament of Metz; but the most important events of his life are those which connect him with the Masonic institution, of which he was a zealous and learned investigator. He was one of the most active apostles of the school of Ramsay, and adopted his theory of the Templar origin of Freemasonry.]

Having obtained permission from the King to travel, he went to Italy, in 1752, under the assumed name of the Chevalier de Lussy. There he excited the anger of the Papal Court by the publication at the Hague, in the same year, of a book entitled *Étrenne au pape, ou Les Francs-maçons vengés, réponse à la bulle d'excommunication lancée par le pape Benoît XIV*, La Haye, 1752, that is, A New Year's Gift for the Pope, or the Free Masons Avenged. This was a caustic commentary on the Bull of Benedict XIV excommunicating the Freemasons. It was followed, in the same year, by another work entitled, *Le Vatican vengé, apologie ironique pour servir de pendant à l'Étrenne au Pape, ou Lettre d'un père à son fils, à l'occasion de la bulle de Benoît XIV*, that is, The Vatican Avenged; an ironical apology, intended as a Sequence to the former book. These two works subjected him to such persecution by the Church that he was soon compelled to seek safety in flight. For further biographical notes in English, look up [here](#) and for a bibliography in French, [here](#).]

² [*L'Étoile Flamboyante, ou la Société des Franc-Maçons considéré sous tous les aspects*. Composé en société avec Bardou-Duhamel. À Francfort: Chez A. Boudet, 1766]

³ [Jean-Jacques Rousseau, 1712–1778, Genevan philosopher, writer, and composer. His political philosophy influenced the progress of the Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic, and educational thought.]

to descend ourselves? And hence we have descended to the reign of the carmagnola,¹ the sans-culottes,² and Marat.³ To restore tottering and distracted society, the hierarchy and initiation must be again established. The task is difficult, but the whole intelligent world feels that it is necessary to undertake it. Must we pass through another deluge before succeeding? We earnestly trust not, and this book, perhaps the greatest but not the last of our audacities, is an appeal unto all that is yet alive for the reconstitution of life in the very middle of decomposition and death.



¹ [Also the title of a French song created and made popular during the French Revolution, accompanied by a wild dance of the same name that may have also been brought into France by the Piedmontese. It was first sung in August 1792 and was successively added to during the revolutionary events of 1830, 1848, 1863–64, and 1882–83. The title refers to the short jacket worn by working-class militant sans-culottes, adopted from the Piedmontese peasant costume named for the town of Carmagnola. It sarcastically sings of the triumphs over the Queen of France, Marie Antoinette (Madame Veto), King Louis XVI (Monsieur Veto), and the French monarchists in general.]

² [i.e., “without breeches,” were the common people of the lower classes in late 18th century France, a great many of whom became radical and militant partisans of the French Revolution in response to their poor quality of life under the *Ancien Régime*. Sans-culottes refers to their clothing, and through that to their lower-class status: culottes were the fashionable silk knee-breeches of the 18th century nobility and bourgeoisie, however, the working class sans-culottes wore pantaloons, or long trousers, instead. The term was used for the first time on 28th February 1791 by Jean-Bernard Gauthier de Murnan in a derogatory sense, referring to “sans-culottes army,” and came into vogue during the demonstration of 20th June 1792.]

³ [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.]

The stability of power relies on the alternate use of the two contrary forces.

Life is aspiration and respiration. Creation is the assumption of a shadow to serve as a bound to light, of a void to serve as space for the plenitude, of a passive fructified principle to sustain and realise the power of the active generating principle.

Movement is the outcome of a preponderance of one over the other force (positive and negative) as determined by the laws of affinity and antipathy.

If both forces are absolutely and invariably equal, the world will come to a stand-still. “If the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is death.”¹

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 II, MAGICAL EQUILIBRIUM, pp. 200-6.

Equilibrium is the consequence of two forces. If two forces are absolutely and invariably equal, the equilibrium will be immobility, and therefore the negation of life. Movement is the result of an alternate preponderance. The impulsion given to one of the sides of a balance necessarily determines the motion of the other. Thus contraries act on one another, throughout all nature, by correspondence and analogical connection. All life is composed of an aspiration and a respiration; creation is the assumption of a shadow to serve as a bound to light, of a void to serve as space for the plenitude, of a passive fructified principle to sustain and realise the power of the active generating principle. All nature is bisexual, and the movement which produces the appearances of death and life is a continual generation.

- God loves the void which he made in order to fill it;
- Science loves the ignorance which it enlightens;
- Strength loves the weakness which it supports;
- Good loves the apparent evil which glorifies it;
- Day is desirous of night, and pursues it unceasingly round the world;
- Love is at once a thirst and a plenitude which must diffuse itself.
- He who gives receives, and he who receives gives;
- Movement is a continual interchange.

¹ [Isis Unveiled, p. xxxvi]

To know the law of this change, to be acquainted with the alternative or simultaneous proportion of these forces, is to possess the first principles of the great magical arcanum, which constitutes true human divinity. Scientifically, we can appreciate the various manifestations of the universal movement through electric or magnetic phenomena. Electrical apparatuses above all materially and positively reveal the affinities and antipathies of certain substances. The marriage of copper with zinc, the action of all metals in the galvanic pile, are perpetual and unmistakable revelations.

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Let physicists seek and find out; ever will the Kabbalists explain the discoveries of science!

Women who are invariably actresses, who take pleasure in impressing others so that they may impress themselves, and are themselves the first to be deceived when playing their neurotic melodramas, are the true black magic of magnetism. To be master of woman, we must distract and deceive her skilfully by allowing her to suppose that it is she who is deceiving us.

The human body is subject, like the earth, to a dual law; it attracts and it radiates; it is magnetised by an androgyne magnetism, and reacts on the two powers of the soul, the intellectual and the sensitive, inversely, but in proportion to the alternating preponderances of the two sexes in their physical organism. The art of the magnetiser consists wholly in the knowledge and use of this law. To polarise the action and impart to the agent a bisexual and alternated force is the method still unknown and sought vainly for directing the phenomena of magnetism at will, but tact most experienced¹ and great precision in the interior movements are required to prevent the confusion of the signs of magnetic aspiration with those of respiration; we must also be perfectly acquainted with occult anatomy and the special temperament of the persons on whom we are operating. Bad faith and bad will in subjects constitute the gravest hindrance to the direction of magnetism. Women above all who are essentially and invariably actresses, who take pleasure in impressing others so that they may impress themselves, and are themselves the first to be deceived when playing their neurotic melodramas, are the true black magic of magnetism. So is it for ever impossible that magnetisers who are uninitiated in the supreme secrets, and unassisted by the lights of the Kabbalah, should govern this refractory and fugitive element. To be master of woman, we must distract and deceive her skilfully by allowing her to suppose that it is she who is deceiving us. This advice, which we offer chiefly to magnetising physicians, might also find its place and application in conjugal polity.

Man can produce two breathings at his pleasure, one warm and the other cold; he can also project either the active or passive light at will.

Man can produce two breathings at his pleasure, one warm and the other cold; he can also project either the active or passive light at will; but he must acquire the consciousness of this power by habitually dwelling thereon. The same manual gesture may alternately aspire and respire what we are accustomed to call the fluid, and

¹ [i.e., intuitive understanding and insight]

the magnetiser [202] will himself be warned of the result of his intention by an alternative sensation of warmth and cold in the hand, or in both hands when both are being used, which sensation the subject should experience at the same time, but in a contrary sense — that is, with a wholly opposed alternative.

We should always be on our guard when attacking, so as not to aspire on the left while we respire on the right.

For when influencing others magnetically, we establish between them and ourselves a current of a contrary yet corresponding influence, which may result in us yielding to their control rather the other way around — as it is often the case when the aim of the amorous operation is to conquer the heart of the beloved.

The pentagram, or sign of the microcosmos, represents, among other magical mysteries, the double sympathy of the human extremities with each other and with the circulation of the astral light in the human body.¹ Thus, when a man is represented in the star of the pentagram, as may be seen in the *Three Books Concerning Occult Philosophy*² of Agrippa, it should be observed that the head corresponds in masculine sympathy with the right foot and in feminine sympathy with the left foot; that the right hand corresponds in the same way with the left hand and left foot, and reciprocally of the other hand. This must be borne in mind when making magnetic passes, if we seek to govern the whole organism and bind all members by their proper chains of analogy and natural sympathy. The same knowledge is necessary for the use of the pentagram in the conjuration of spirits, and in the evocation of errant spirits in the astral light, vulgarly called necromancy, as we shall explain in the fifth chapter of this Ritual. But it is well to observe here that every action promotes a reaction, and that in magnetising others, or influencing them magically, we establish between them and ourselves a current of contrary but analogous influence which may subject us to them instead of subjecting them to us, as happens frequently enough in those operations which have the sympathy of love for their object. Hence it is highly essential to be on our defence while we are attacking, so as not to aspire on the left while we respire on the right. The magical androgyne depicted in the frontispiece of the Ritual has SOLVE inscribed upon the right and COGULA on the left arm, which corresponds to the symbolical figure of the architects of the second temple, who bore their sword in one hand and their trowel in the other. While building they had also to defend their work and disperse their enemies; nature herself does [203] likewise, destroying and regenerating at the same time. Now, according to the allegory of Duchentau's *Magical Calendar*, man — that is to say, the initiate — is the ape of nature, who confines him by a chain, but makes him act unceasingly, imitating the proceedings and works of his divine mistress and imperishable model.

¹ [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.]

² [*De occulta philosophia libri tres*. Book 1 was printed in Paris, 1531; Books 2–3 in Cologne, 1533. This *summa* of occult and magical thought, Agrippa's most important work in a number of respects, sought a solution to the scepticism proposed in *De vanitate*.]

Continual caressings beget satiety, disgust, and antipathy, just as constant coldness and severity will, in the long run, alienate and discourage affection.

The alternate use of contrary forces, warmth after cold, mildness after severity, love after anger, is the secret of perpetual motion and the permanence of power; coquettes feel this instinctively, hence they make their admirers pass from hope to fear, from joy to despondency.

The alternate use of contrary forces, warmth after cold, mildness after severity, love after anger, &c., is the secret of perpetual motion and the permanence of power; coquettes feel this instinctively, and hence they make their admirers pass from hope to fear, from joy to despondency. To operate always on the same side and in the same manner is to overweight one plate of the balance, and the complete destruction of equilibrium is the speedy result. Continual caressings beget satiety, disgust, and antipathy, just as constant coldness and severity in the long run alienate and discourage affection. An unvarying and ardent fire in alchemy calcines the first matter and not seldom explodes the hermetic vessel; the heat of lime and mineral manure must be substituted at regular intervals for the heat of flame. And so also in magic; the works of wrath or severity must be tempered by those of beneficence and love, and if the will of the operator be always at the same tension and directed along the same line, great weariness will ensue, together with a species of moral impotence.

A magical operation should always be followed by a rest of equal length, and a distraction analogous but contrary in its object.

Any attempt to violate the laws of nature for the gratification of one's personal ends will result in the death of the soul through madness, and often the death of the body by cerebral congestion.¹

Thus, the magus should not live altogether in his laboratory, among his athanor,² elixirs, and pantacles.³ However devouring be the glance of that Circe who is called occult power, we must know how to confront her on occasion with the sword of Ulysses, and how to withdraw our lips for a time from the chalice which she offers us. A magical operation should always be followed by a rest of equal length and a distraction analogous but contrary in its object. To strive continually against nature in order to rule and conquest her is to risk reason and life. Paracelsus dared to do so, but even in the warfare itself he employed equilibrated forces and opposed the intoxication of wine to that of intelligence. [204] So was Paracelsus a man of inspiration and miracles; yet his life was exhausted by this devouring activity, or rather its vestment was rapidly rent and worn out; but men like Paracelsus can use and abuse fearlessly; they well know that they can no more die than grow old here below.

¹ [Warning to dabblers in magic: The Masters of Wisdom are constitutionally incapable of violating any of the laws of nature. Cf. *Blavatsky Collected Writings*, (MORALITY AND PANTHEISM) V p. 339. — ED. PHIL.]

² [The "astral" fluid of the Alchemists, their Archimedean lever; exoterically, the furnace of the Alchemist. — *Theosophical Glossary*.]

³ [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.]

Nothing brings on joy so effectually as grief; nothing is nearer to grief than joy. Hence the uninstructed operator attains the opposite of what he anticipated, simply because he does not know how to alternate his action; he seeks to bewitch his enemy, and he himself becomes ill and miserable.

Nothing induces us towards joy so effectually as sorrow; nothing is nearer to sorrow than joy. Hence the uninstructed operator is astounded by attaining the very opposite of his proposed results, because he does not know how to cross or alternate his action; he seeks to bewitch his enemy, and himself becomes ill and miserable; he desires to make himself loved, and he consumes himself for women who deride him; he endeavours to make gold, and he exhausts all his resources; his torture is that of Tantalus eternally; ever does the water flow back when he stoops down to drink. The ancients in their symbols and magical operations multiplied the signs of the duad, so that its law of equilibrium might be remembered. In their evocations they invariably constructed two altars, and immolated two victims, one white and one black; the operator, whether male or female, holding a sword in one hand and a wand in the other, had one foot shod and the other bared. At the same time, either one or three persons were required for magical works, because the duad would be immobility or death in the absence of the equilibrating motor; and when a man and a woman participated in the ceremony, the operator was either a virgin, a hermaphrodite, or a child. I shall be asked whether the eccentricity of these rites is arbitrary, and whether its one end is the exercise of the will by the mere multiplication of difficulties in magical work? I answer that in magic there is nothing arbitrary, because everything is ruled and predetermined by the one and universal dogma of Hermes, that of analogy in the three worlds. Each sign corresponds to an idea, and to the special form of an idea; each act expresses a volition corresponding to a thought, and formulates the analogies of that thought and that will. The rites are, therefore, [205] pre-arranged by the science itself. The uninstructed person who is not acquainted with the three powers is subject to their mysterious fascination; the sage understands those powers, and makes them the instrument of his will, but when they are accomplished with exactitude and faith, they are never ineffectual.

All magical instruments must be duplicated and magnetised by the operator; the air is charged with his perfumes, the fire which he has consecrated is subject to his will, the forces of nature seem to hear and answer him.

All magical instruments must be duplicated; there must be two swords, two wands, two cups, two chafing-dishes, two pantacles, and two lamps; two vestments must be worn, one over the other, and they must be of contrary colours, a rule still followed by Catholic priests; and either no metal, or two at the least, must be worn. The crowns of laurel, rue, mugwort, or vervain must, in like manner, be double; one of them is used in evocations, while the other is burnt, the crackling which it makes and the curls of the smoke which it produces being observed like an augury. Nor is the observance vain, for in the magical work all the instruments of art are magnetised by the operator; the air is charged with his perfumes, the fire which he has consecrated is subject to his will, the forces of nature seem to hear and answer him; he reads in all forms the modifications and complements of his thought. He perceives

the water agitated, and, as it were, bubbling of itself, the fire blazing up or extinguishing suddenly, the leaves of the garlands rustling, the magical rod moving spontaneously, and strange, unknown voices passing through the air. It was in such evocations that Julian beheld the beloved phantoms of his dethroned gods, and was appalled at their decrepitude and pallor.

To demonstrate the natural foundation of the marvellous and to produce it at will, is to eradicate for the vulgar mind that conclusive evidence from miracles, which is claimed by each religion as its exclusive property and its final argument.

I am aware that Christianity has for ever suppressed ceremonial magic, and that it severely proscribes the evocations and sacrifices of the old world. It is not, therefore, our intention to give a new ground for their existence by revealing the antique mysteries after the lapse of so many centuries. Even in this very order of phenomena, our experiences have been scholarly researches and nothing more. We have confirmed facts that we might appreciate causes, and it has [206] never been our pretension to restore rites which are for ever destroyed. The orthodoxy of Israel, that religion which is so rational, so divine, and so ill-known, condemns, no less than Christianity, the mysteries of ceremonial magic. From the standpoint of the tribe of Lévi, the exercise of transcendent magic must be considered as an usurpation of the priesthood; and the same reason has caused the proscription of operative magic by every official cultus. To demonstrate the natural foundation of the marvellous, and to produce it at will, is to annihilate for the vulgar mind that conclusive evidence from miracles which is claimed by each religion as its exclusive property and its final argument. Respect for established religions, but room also for science! We have passed, thank God, the days of inquisitions and pyres; unhappy men of learning are no longer murdered on the faith of a few distraught fanatics or hysterical girls. For the rest, let it be clearly understood that our undertaking is concerned with studies of the curious, and not with an impossible propaganda. Those who may blame us for daring to term ourselves magician have nothing to fear from the example, it being wholly improbable that they will ever become sorcerers.



Will is the offspring of Divinity; desire, the motive power of animal life.

Miracles are the inexplicable effects of natural causes.

They are commonly regarded as contradictions of nature or sudden vagaries of the divine mind — not seeing that a single causeless effect would reduce the universe to chaos.

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 XX, THE THAUMATURGE, pp. 339-45.

We have defined miracles as the natural effects of exceptional causes.¹ The immediate action of the human will upon the body, or at least that action exercised without visible means, constitutes a miracle in the physical order. The influence exercised upon wills or intelligences, either suddenly or within a given time, and capable of subjugating thoughts, changing the most determined resolutions, paralysing the most violent passions — this influence constitutes a miracle in the moral order. The common error concerning miracles is to regard them as effects without causes, contradictions of nature, sudden vagaries of the divine mind, not seeing that a single miracle of this class would destroy the universal harmony, and reduce the universe to chaos. There are miracles which are impossible, even for God, namely, those which involve absurdity. Could God be absurd for one instant, neither Himself nor the world would be in existence the moment following. To expect from the divine arbiter an effect having a disproportionate cause, or even no cause at all, is what is called tempting God; it is casting one's self into the void.

Anthropomorphism is the parent of materialism and author of black magic.

God operates by His works in heaven by angels, and on earth by men. But in the “heaven” of human conceptions, it is humanity that creates God, and men think that God has made them in His image because they have made Him in theirs.

God operates by His works — in heaven by angels, and on earth by men. Hence, in the circle of [340] angelic action, the angels can perform all that is possible for God, and in the human circle of action men can dispose equally of divine omnipotence. In the heaven of human conceptions, it is humanity which creates God, and men think that God has made them in His image because they have made Him in theirs. The

¹ [Consult “Miracles are natural phenomena,” in our Down to Earth Series. — ED. PHIL.]

domain of man is all corporeal and visible nature on earth, and if he cannot rule suns and stars, he can at least calculate their motion, compute their distances, and identify his will with their influence; he can modify the atmosphere, act up to a certain point upon the seasons, heal or harm his neighbours, preserve life and inflict death, the conservation of life, including resurrection in certain cases, as already established. The Absolute in reason and volition is the greatest power which can be given any man to attain, and it is by means of this power that he performs what astonishes the multitude under the name of miracles.

The man who has come to fear nothing and desire nothing is master of all. Nothing on earth can withstand the power of rational will.

The most perfect purity of intention is indispensable to the thaumaturge, and in the next place a favourable current and unlimited confidence. The man who has come to fear nothing and desire nothing is master of all. This is the meaning of that beautiful allegory of the Gospel, wherein, the Son of God, thrice victor over the unclean spirit, is ministered unto by angels in the wilderness. Nothing on earth withstands a free and rational will. When the wise man says, "I will," it is God Himself [in man] who wills, and all that He commands takes place.¹ It is the knowledge of the physician, and the confidence placed in him, which constitute the virtue of his prescriptions, and thaumaturgy is the only real and efficacious remedy. Hence occult therapeutics are apart from all vulgar medication. It chiefly makes use of words and insufflations, and communicates by will a various virtue to the simplest substances water, oil, wine, camphor, salt. The water of homœopathists is truly a magnetised and enchanted water, which works by means of faith.² The dynamic substances added in, so to speak, infinitesimal quantities are consecrations and signs of the physician's will.

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In medicine, above all, it is faith that saves. What is smuttily called charlatanism is the means of real success in medicine, assuming that it is sufficiently skilful to inspire great confidence and faith.

What is vulgarly called charlatanism is a great means of real success in medicine, assuming that it is sufficiently skilful to inspire great confidence and to form a circle of faith. In medicine, above all, it is faith which saves. There is scarcely a village which does not possess its male or female compounder of occult medicine, and these people are almost everywhere, and invariably, more successful incomparably than physicians approved by the faculty. The remedies they prescribe are often strange or

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

² [Cf. No impartial thinker, moreover, would be prepared, we think, to deny *a priori* the effect of homeopathic medicines. The trite argument of the negator — "I do not understand it, therefore it cannot be" — is worn out threadbare. (*Blavatsky Collected Writings*, Vol. IV p. 317. Full text under the title "Blavatsky on the Boogeymen of Science," in our Blavatsky Speaks Series.)

Parsifal brings back the holy spear and heals therewith on the homeopathic principle of *similia similibus curantur*, the incurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. (*Blavatsky Collected Writings*, Vol. VI p. 333. Full text under the title "Blavatsky against Spiritualism," in our Blavatsky Speaks Series. — ED. PHIL.]

ridiculous, and hence answer all the better, for they exact and realise more faith on the part of patients and operators.¹

A female thaumaturge, who impoverished the local doctors, was prosecuted. Her remedy was insignificant in itself – the secret of her magic was the direction of the intention imparted to the remedy.

An old merchant of our acquaintance, a man of eccentric character and exalted religious sentiment, after retiring from business, set himself to exercise gratuitously, and out of Christian charity, occult medicine in one of the Departments of France. His sole specifics were oil, insufflations, and prayers. The institution of a law-suit against him for the illegal exercise of medicine established in public knowledge that ten thousand cures had been attributed to him in the space of about five years, and that the number of his believers increased in proportions calculated to alarm all the doctors of the district. We saw also at Mans a poor nun who was regarded as slightly demented, but she healed, nevertheless, all diseases in the surrounding country by means of an elixir and plaster of her own invention. The elixir was taken internally, the plaster was applied outwardly, so that nothing escaped this universal panacea. The plaster never stuck upon the skin save at the place where its application was necessary, and it rolled up and fell off by itself: such at least was asserted by the good sister and declared to be the case by the sufferers. This thaumaturge was also subjected to prosecution, for she impoverished the practice of all the doctors round about her; she was rigidly cloistered, but it was soon found necessary to produce her at least once a week, and on the day for her consultations we have seen Sister Jeanne-Françoise surrounded by the country folk, who had arrived overnight, awaiting their turn, lying at the convent [342] gate; they had slept upon the ground, and tarried only to receive the elixir and plaster of the devoted sister. The remedy being the same in all diseases, it would appear needless for her to be acquainted with the cases of her patients, but she listened to them invariably with great attention, and only dispensed her specific after learning the nature of the complaint. There was the magical secret. The direction of the intention imparted its special virtue to the remedy, which was insignificant in itself. The elixir was spiced brandy mixed with the juice of bitter herbs; the plaster was a compound analogous to theriac² as regards colour and smell; it was possibly electuary Burgogne pitch,³ but whatever the substance, it worked wonders, and the wrath of the rural folk would have been visited on those who questioned the miracles of their nun. Near Paris, also, we knew of an old gardener thaumaturge who accomplished marvellous cures by putting in his phials the juice of all the herbs of St. John. He had, however, a sceptical brother, who derided the sorcerer, and the poor gardener, overwhelmed by the sarcasms of this infidel, began to doubt himself, whereupon all the miracles ceased, the sufferers lost confidence, and the thaumaturge, slandered and despairing, died mad. The Abbé

¹ [Consult “The Pitfalls of Occult Arts and Metaphysical Healing,” in our Black versus White Magic Series. — ED. PHIL.]

² [A cure-all concoction originally formulated by the Greeks in the 1st century.]

³ [A yellowish-brown resinous substance prepared from the exudation of the Norway spruce by melting in hot water, and straining through cloth. It was formerly used in medicinal plasters.]

Thiers, curé of Vibraie, in his curious *Treatise concerning Superstitions*,¹ records that a woman, afflicted with an apparently aggravated ophthalmia, having been suddenly and mysteriously cured, confessed to a priest that she had betaken herself to magic. She had long importuned a clerk, whom she regarded as a magician, to give her a talisman that she might wear, and he had at length delivered her a scroll of parchment, advising her at the same time to wash three times daily in fresh water. The priest made her give up the parchment, on which were these words: *Eruat diabolus oculos tuos et repleat stercoreibus loca vacantia*.² He translated them to the good woman, who was stupefied; but, all the same, she was cured.

Warm breathing attracts, cold repels, for heat is positive electricity; cold, negative electricity.³

Warm insufflation restores the circulation of the blood, cures rheumatic and gouty pains, restores the balance of the humours, and dispels lassitude. Cold insufflation soothes pains occasioned by congestions and fluidic accumulations.

Electrical and nervous animals fear the cold breathing. By fixedly regarding a lion or tiger, and blowing in their face, they would be so stupefied as to be forced to retreat before us.

Insufflation is one of the most important practices of occult medicine, because it is a perfect sign of the [343] transmission of life. To inspire, as a fact, means to breathe upon some person or thing, and we know already, by the one doctrine of Hermes, that the virtue of things has created words, and that there is an exact proportion between ideas and speech, which is the first form and verbal realisation of ideas. The breath attracts or repels, accordingly, as it is warm or cold. The warm breathing corresponds to positive electricity, and the cold breathing to negative electricity. Electrical and nervous animals fear the cold breathing, and the experiment may be made upon a cat, whose familiarities are importunate. By fixedly regarding a lion or tiger and blowing in their face, they would be so stupefied as to be forced to retreat before us. Warm and prolonged insufflation restores the circulation of the blood, cures rheumatic and gouty pains, re-establishes the balance of the humours, and dispels lassitude. When the operator is sympathetic and good, it acts as a universal sedative. Cold insufflation soothes pains occasioned by congestions and fluidic accumulations. The two breathings must, therefore, be used alternately, observing the polarity of the human organism, and acting in a contrary manner upon the poles, which must be treated successfully to an opposite magnetism. Thus, to cure an inflamed eye, the one which is not affected must be subjected to a warm and gentle insufflation, cold insufflation being practised upon the suffering member at the same distance and in the same proportion. Magnetic passes have a similar effect to insufflations, and are a real breathing by transpiration and radiation of the interior air, which is phospho-

¹ [Jean-Baptiste Thiers (1636–1703), *Traité des superstitions qui regardent les sacrements: selon l'écriture sainte, les décrets des conciles*. À Avignon: Chez Louis Chambeau, 1777]

² [Let the devil deliver up your eyes and fill empty places with filth.]

³ [Heat, being the atomic vibrations of matter, generates heat. When motion slows down, cold is generated. — ED. PHIL.]

rescent with vital light; slow passes constitute a warm breathing which fortifies and raises the spirits; swift passes are a cold breathing of dispersive nature, neutralising tendencies to congestion. The warm insufflation should be performed transversely, or from below upward; the cold insufflation is more effective when directed downward from above.

The tips of the fingers scatter or attract the astral light, as we will. Magnetic passes without contact are a lighter form of insufflation: contact adds sympathetic and equilibrating impression.

We breathe not only by means of mouth and nostrils; the universal porousness of our body is a true respiratory [344] apparatus, inadequate undoubtedly, but most useful to life and health. The extremities of the fingers, where all the nerves terminate, diffuse or attract the astral light accordingly as we will. Magnetic passes without contact are a simple and slight insufflation; contact adds sympathetic and equilibrating impression; it is good and even necessary, to prevent hallucinations at the early stages of somnambulism, for it is a communion of physical reality which admonishes the brain and recalls wandering imagination; it must not, however, be too prolonged when the object is merely to magnetise. Absolute and prolonged contact is useful when the design is incubation or massage rather than magnetism properly so called. We have given some examples of incubation from the most revered book of the Christians; they all refer to the cure of apparently incurable lethargies, as we are induced to term resurrections. Massage is still largely resorted to in the east, where it is practised with great success at the public baths. It is entirely a system of frictions, tractions, and pressures, practised slowly along the whole length of members and muscles, the result being renewed equilibrium in the forces, a feeling of complete repose and well-being, with a sensible restoration of activity and vigour.¹

Occult medicine is essentially sympathetic.

Good will and reciprocal affection must exist between doctor and patient. Syrups and juleps have little inherent virtue.

Rabelais compelled his patients to laugh, and all the remedies he subsequently gave them succeeded better, as a result; he established a magnetic sympathy between himself and them, by means of which he communicated to them his own confidence and good humour; he flattered them in his prefaces, called them his precious, most illustrious patients, and dedicated his books to them.

The whole power of the occult physician is in the conscience of his will, while his whole art consists in exciting the faith of his patient. "If you have faith," said the Master, "all things are possible to him who believes."² The subject must be dominated by expression, tone, gesture; confidence must be inspired by a fatherly manner, and cheerfulness stimulated by seasonable and sprightly conversations. Rabelais who was a greater magician than he seemed, made pantagruelism his special panacea. He compelled his patients to laugh, and all the remedies he subsequently gave

¹ [Alluding to Tui-na or acupuncture, a branch of traditional Chinese medicine.]

² [Mark ix, 23]

them succeeded better in consequence; he established a magnetic sympathy between himself and them, by means of which he communicated to them his own confidence and good humour; he flattered them in his prefaces, [345] termed them his precious, most illustrious patients, and dedicated his books to them. So are we convinced that Gargantua and Pantagruel cured more black humours, more tendencies to madness, more atrabilious whims, at that epoch of religious animosities and civil wars, than the whole Faculty of medicine could boast. Occult medicine is essentially sympathetic. Reciprocal affection, or at least real good will, must exist between doctor and patient. Syrups and juleps have very little inherent virtue; they are what they become through the mutual opinion of operator and subject; hence homeopathic medicine dispenses with them and no serious inconvenience follows.

Selfishness is the cause of all sin and suffering.¹

The cause of every bodily disorder can be traced back to a moral disorder. But the power to heal is never possessed by those addicted to vicious indulgences. Only the pure in heart can heal the ills of the body by exercising divine gifts. Such only can give peace to the disturbed spirit of their brothers and sisters, for their power to heal come from no poisonous source.²

Oil and wine, combined with salt or camphor, are sufficient for the healing of all afflictions, and for all external frictions or soothing applications, oil and wine are the chief medicaments of the Gospel tradition. They formed the balm of the Good Samaritan, and in the *Apocalypse*, when describing the last plagues, the prophet prays the avenging powers to spare these substances — that is, to leave a hope and a remedy for so many wounds. What we term Extreme Unction³ was the pure and simple practice of the Master's traditional medicine, both for the early Christians and in the mind of the apostle Saint James, who has included the precept in his epistle to the faithful of the whole world. "Is any man sick among you?" he writes, "let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord."⁴ This divine therapeutic science was lost gradually, and Extreme Unction came to be regarded as a religious formality necessary as a preparation for death. At the same time, the thaumaturgic virtue of consecrated oil could not be altogether effaced from remembrance by the traditional doctrine, and it is perpetuated in the passage of the catechism which refers to Extreme Unction. Faith and charity were the most signal healing powers among the early Christians. The source of most

¹ [Look up study under this title in our Black versus White Magic Series. Also, "The Origin of Good and Evil," in the same Series. — ED. PHIL.]

² [Cf. *Isis Unveiled*, I p. 218]

³ [Sacrament administered to a Catholic "who, having reached the age of reason, begins to be in danger due to sickness or old age," except in the case of those who "persevere obstinately in manifest grave sin."]

⁴ [*James* v, 14]

diseases is in moral disorders;¹ we must begin by healing the soul, and then the cure of the body will follow quickly.²



¹ [Consult “Morality is man’s pristine effort to harmonise with Universal Law,” in our Buddhas and Initiates Series. — ED. PHIL.]

² [Consult “The Pitfalls of Occult Arts and Metaphysical Healing,” in our Black versus White Magic Series. — ED. PHIL.]

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”
- “On malevolent bewitchments and venomous magic”
- “Ormuzd and Ahriman are ever opposing powers, yet inseparable and interdependent”
- “Papal dispensation for murder and mayhem”
- “Phallicism and Phallic Worship”
- “Presentiments of what lies in the bosom of future”
- “Psychological and conjuring tricks”
- “Reflections of an ardent apostle”
- “Religious conversion means absolute perversion”
- “Selfishness is the cause of all sin and suffering”
- “Selfishness is the hallmark of fakirs, hermits, and yogins”
- “Sin by cruel acquiescence in an unworthy fashion”
- “Soul-destroying sophistry is fake wisdom”
- “Spirit and Matter are dual aspects of One Cause”
- “Spiritual progress is not aided by watching the Astral Light”
- “Teraphim are the elemental spirits of ancient divination”
- “The Arabian Nights are echoes from of Lemuria and Atlantis”
- “The Astral Light reflects images of every thought and action”
- “The Ensouled Violin”
- “The Idyll of the White Lotus”
- “The Origin of Good and Evil”
- “The Original Sin is a Jewish Invention”
- “The Pernicious Sophistry of Hypocrisy”
- “The Pitfalls of Occult Arts and Metaphysical Healing”
- “The 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”
 - “Blavatsky pays tribute to Éliphas Lévi.”
— *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.*
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