

*Truth descends like dew from  
heaven into the pure heart.*



## ***Abstract and train of thoughts***<sup>1</sup>

### **The rational part of man, being divine, knows. The irrational part, so-called reason, speculates.**

Swedenborg was natural-born seer, not an initiated adept. But his interpretation of the first chapter of Genesis is the same as that of the Hermetic philosophers. 3

Eugenius Philalethes had never attained “the highest pyrotechny,” but he defined the “philosopher’s stone” spiritually, as Triune Unity. Man is also a “stone,” physically, the effect of Divine Cause which is the Universal Solvent. 3

The great sages of antiquity, those of the mediæval ages, and the mystical writers of our more recent times, were all Hermetists. 4

Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbour. 5

#### **Paragons of erudition blindfolded by lordly ignorance.**

Instead of saying that God “made” man after His own image, we ought in truth to say that man anthropomorphises God, i.e., he imagines “God” after his own image. 5

#### **The subject of the Hermetic art is man, and the object of the art is the perfection of man.**

Sympathy is the offspring of light, and antipathy is a shadow from the abyss of darkness, says the Paracelsian physician. 7

### **Elementals are the spirits of the four elements of the terrestrial world.**

Forms come and pass but the ideas that created them and the material which gave them objective existence remain. 8

Privation is not considered in Aristotelean philosophy as a principle in the composition of bodies, but as an external property in their production; for production is a change by which the matter passes from the shape it has not, to that which it assumes. 8

### **Eliphas Levi on the consequences of Hermetic philosophy.**



---

<sup>1</sup> Title page illustration by Isischneider.

## The rational part of man, being divine, knows. The irrational part, so-called reason, speculates.

From *Isis Unveiled*, I pp. 305-10.

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows* — hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of Wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. [306] Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediary agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*,<sup>1</sup> feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

**Swedenborg was natural-born seer, not an initiated adept. But his interpretation of the first chapter of Genesis<sup>2</sup> is the same as that of the Hermetic philosophers.**

**Eugenius Philalethes had never attained “the highest pyrotechny,” but he defined the “philosopher's stone” spiritually, as Triune Unity. Man is also a “stone,” physically, the effect of Divine Cause which is the Universal Solvent.**

Swedenborg, following the mystical doctrines of the Hermetic philosophers, devoted a number of volumes to the elucidation of the “internal sense” of *Genesis*. Swedenborg was undoubtedly a “natural-born magician,” a seer; he was *not* an *adept*. Thus, however closely he may have followed the apparent method of interpretation used by the alchemists and mystic writers, he partially failed; the more so, that the model chosen by him in this method was one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Phi-

<sup>1</sup> [Look up the nature, states, and functions of the Auric Egg, under the title “Constitution of Man – Esoteric,” in our Constitution of Man Series. — ED. PHIL.]

<sup>2</sup> [Consult “Insights to the first chapter of Genesis,” in our Secret Doctrine's Third Proposition Series, and “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series. — ED. PHIL.]

laethes had never attained “the highest pyrotechny,” to use the diction of the mystic philosophers. But, although both have missed the whole truth in its details, Swedenborg has virtually given the same interpretation of the first chapter of *Genesis* as the Hermetic philosophers. The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly show that the first chapters of *Genesis* relate to the *regeneration*, or a new birth of man, not to the creation of our universe and its crown work — MAN. The fact that the terms of the alchemists, such as *salt*, *sulphur*, and *mercury* are transformed by Swedenborg into *ens*, *cause*, and *effect*,<sup>1</sup> does not affect the underlying idea of solving the problems of the Mosaic books by the only possible method — that used by the Hermetists — that of correspondences.

**The great sages of antiquity, those of the mediæval ages, and the mystical writers of our more recent times, were all Hermetists.**

His doctrine of correspondence, or Hermetic symbolism, is that of Pythagoras and of the kabbalists — “as above, so below.” It is also that of the Buddhist philosophers, who, in their still more abstract metaphysics, inverting the usual mode of definition given by our *erudite* scholars, call the invisible types the only reality, and everything else the effects of the causes, or visible prototypes — *illusions*. However contradictory their various elucidations of the *Pentateuch* may appear *on their surface*, every one of them tends to show that the sacred literature of every country, the Bible as much as the *Vedas* or the Buddhist *Scriptures*, can only be understood and thoroughly sifted by the light of Hermetic philosophy. [307] The great sages of antiquity, those of the mediæval ages, and the mystical writers of our more modern times also, were all *Hermetists*. Whether the light of truth had illuminated them through their faculty of intuition, or as a consequence of study and regular initiation, virtually, they had accepted the method and followed the path traced to them by such men as Moses, Gautama-Buddha, and Jesus. The truth, symbolized by some alchemists as *dew from heaven*, had descended into their hearts, and they had all gathered it upon the *tops of mountains*, after having spread CLEAN *linen cloths* to receive it; and thus, in one sense, they had secured, each for himself, and in his own way, the *universal solvent*. How much they were allowed to share it with the public is another question.

That veil, which is alleged to have covered the face of Moses, when, after descending from Sinai, he taught his people the Word of God, cannot be withdrawn at the will of the teacher only. It depends on the listeners, whether they will also remove the veil which is “upon their hearts.” Paul says it plainly; and his words addressed to the Corinthians<sup>2</sup> can be applied to every man or woman, and of any age in the history of the world. If “their minds are blinded” by the shining skin of divine truth, whether the Hermetic veil be withdrawn or not from the face of the teacher, it cannot be taken away from their heart unless “it *shall turn to the Lord*.”

But the latter appellation must not be applied to either of the three anthropomorphized personages of the Trinity, but to the “Lord,” as understood by Swedenborg and the Hermetic philosophers — the Lord, who is Life and MAN.

<sup>1</sup> See *Arcana cœlestia*.

<sup>2</sup> [2 *Corinthians* iii, 14, 16]

**Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbour.**

The everlasting conflict between the world-religions — Christianity, Judaism, Brahmanism, Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbour. The god of every exoteric religion, including Christianity, not withstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else.

## Paragons of erudition blindfolded by lordly ignorance.

- Moses, *closely-veiled*, speaks to the stiff-necked multitudes of Jehovah, the cruel, anthropomorphic deity, as of the highest God, burying deep in the bottom of his heart that truth which cannot be “either spoken of or revealed.”
- Kapila cuts with the sharp sword of his sarcasms the Brahman-Yogīns, who in their mystical visions pretend to see the HIGHEST *one*.
- Gautama-Buddha conceals, under an impenetrable cloak of metaphysical subtleties, the verity, and is regarded by posterity as *an atheist*.
- Pythagoras, with his allegorical mysticism and metempsychosis, is held for a clever impostor, and is succeeded in the same estimation by other philosophers, like Apollonius and Plotinus, who are generally spoken of as visionaries, if not charlatans. [308]
- Plato, whose writings were never read by the majority of our *great* scholars but superficially, is accused by many of his translators of absurdities and puerilities, and even of being ignorant of his own language; most likely for saying, in reference to the Supreme, that “a matter of that kind cannot be expressed by words, like other things to be learned”;<sup>1</sup> and making Protagoras lay too much stress on the use of “veils.”

**Instead of saying that God “made” man after His own image, we ought in truth to say that man anthropomorphises God, i.e., he imagines “God” after his own image.**

We could fill a whole volume with names of misunderstood sages, whose writings — only because our materialistic critics feel unable to lift the “veil,” which shrouds them — pass off in a current way for mystical absurdities. The most important feature of this seemingly incomprehensible mystery lies perhaps in the inveterate habit of the majority of readers to judge a work by its words and insufficiently-expressed ideas, leaving the spirit of it out of the question. Philosophers of quite different schools may be often found to use a multitude of different expressions, some dark and metaphorical — all figurative, and yet treating of the same subject. Like the thousand divergent rays of a globe of fire, every ray leads, nevertheless, to the central point, so every mystic philosopher, whether he be a devotedly pious enthusiast like

---

<sup>1</sup> *Seventh Epistle*, 341-C

Henry More; an irascible alchemist, using a Billingsgate phraseology — like his adversary, Eugenius Philalethes; or an *atheist* (?) like Spinoza, all had one and the same object in view — MAN. It is Spinoza, however, who furnishes perhaps the truest key to a portion of this unwritten secret. While Moses forbids “graven images” of Him whose name is not to be taken in vain, Spinoza goes farther. He clearly infers that God must not be so much as *described*. Human language is totally unfit to give an idea of this “Being” who is altogether unique. Whether it is Spinoza or the Christian theology that is more right in their premises and conclusion, we leave the reader to judge for himself. Every attempt to the contrary leads a nation to anthropomorphize the deity in whom it believes, and the result is that given by Swedenborg. Instead of stating that God made man after his own image, we ought in truth to say that “man *imagines* God after his image,”<sup>1</sup> forgetting that he has set up his own reflection for worship.

## The subject of the Hermetic art is man, and the object of the art is the perfection of man.

Where, then, lies the true, real secret so much talked about by the Hermetists? That there was and there is a secret, no candid student of esoteric literature will ever doubt. Men of genius — as many of the Hermetic philosophers undeniably were — would not have made fools of themselves by trying to fool others for several thousand consecutive years. That this great secret, commonly termed “the philosopher’s stone,” had a spiritual as well as a physical meaning attached to it, was suspected in all ages. The author of *Remarks on Alchemy and the Alchemists* very truly [309] observes that the subject of the Hermetic art is MAN, and the object of the art is the perfection of man.<sup>2</sup> But we cannot agree with him that only those whom he terms “money-loving sots,” ever attempted to carry a purely *moral* design (of the alchemists) into the field of physical science. The fact alone that man, in their eyes, is a trinity, which they divide into *Sol*, water of *mercury*, and *sulphur*, which is the *secret fire*, or, to speak plain, into *body*, *soul*, and *spirit*, shows that there is a physical side to the question. Man is the philosopher’s *stone* spiritually — “*a triune or trinity in unity*,” as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man.

---

<sup>1</sup> Emanuel Swedenborg (1688–1772). *The True Christian Religion*, containing the universal theology of the New Church, foretold by the Lord in *Daniel* vii, 13-14, and in the *Revelation* xxi, 1-2. London: Swedenborg Society, 1867

<sup>2</sup> Ethan Allen Hitchcock (1798–1870). *Remarks upon Alchemy and the Alchemists: indicating a method of discovering the true nature of hermetic philosophy : and showing that the search after the philosopher’s stone had not for its object the discovery of an agent for the transmutation of metals : being also an attempt to rescue from undeserved opprobrium the reputation of a class of extraordinary thinkers in past ages*. Boston: Crosby, Nichols & Co., 1857

Says an alchemist:

The work is carried to perfection according to the virtue of a body, soul, and spirit; for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another GARMENT, which garment is the SOUL.<sup>1</sup>

**Sympathy is the offspring of light, and antipathy is a shadow from the abyss of darkness, says the Paracelsian physician.**

The “philosophers by fire” asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and “antipathy hath its beginning from darkness.” Moreover, they taught, with other kabbalists, that “contrarities in nature doth proceed from one eternal essence, or from the root of all things.” Thus, the first cause is the parent-source of good as well as of evil. The creator — who is *not* the Highest God — is the father of matter, which is *bad*, as well as of spirit, which, emanating from the highest, invisible cause, passes through him like through a vehicle, and pervades the whole universe. Remarks Robertus de Fluctibus (Robert Fludd):

It is most certain that as there are an infinity of creatures of divers natures, in the universal machine; so also every one of them was variously first created, and then generated and maintained after generation . . . And this was the pretious<sup>2</sup> Name of God, which *Moses* was so desirous of him to hear and know, when he received from him this answer: יהוה, *Hoc est nomen meum in æternum*,<sup>3</sup> *JEHOVA is my everlasting name*, which name is so pure and simple, that it cannot be articulated, or compounded, or truly expressed by man’s voice . . . all the other ten names . . . are wholly comprehended within it, for it contains the property as well of *Nolunty*<sup>4</sup> as *Volunty*,<sup>5</sup> of privation as position, of death as life, of cursing as blessing, of evil, in regard to creatures, as good (though nothing ideally is bad, in him), of hatred and discord, of love and concord, and consequently of Sympathy and Antipathy.<sup>6</sup>

<sup>1</sup> Eirenæus Philalethes, *Ripley reviv’d*, or, an exposition upon Sir George Ripley’s hermetico-poetical works containing the plainest and most excellent discoveries of the most hidden secrets of the ancient philosophers, that were ever yet published. London: Printed by Tho. Ratcliff and Nat. Thompson, for William Cooper, 1678; pp. 7-8.

<sup>2</sup> [Obsolete form of precious.]

<sup>3</sup> [*i.e.*, This is my name forever. — *Exodus* iii, 15; KJV]

<sup>4</sup> [Obsolete term for the positive aspect of God, encompassing light, love, creation, *etc.*, coined by Robert Fludd from Latin *voluntas*, *i.e.*, will or unwillingness. Cf. Chinese yāng 陽 or “white side.”]

<sup>5</sup> [Antonym of *Nolunty*, also coined by Robert Fludd from Latin *noluntas*, *i.e.*, unwillingness or negative disposition. Cf. Chinese yīn 陰 or “black side.”]

<sup>6</sup> *Philosophia Mosaica*, Bk. II, § 2, ch. 2, pp. 171-73; English *tr.*, London 1659.

## Elementals are the spirits of the four elements of the terrestrial world.

From *Isis Unveiled*, I pp. 310-12.

Lowest in the scale of being are those invisible creatures called by the kabbalists the “elementary.”

There are three distinct classes of elementals:

① The highest, in intelligence and cunning, are the so-called terrestrial spirits, of which we will speak more categorically in other parts of this work. Suffice to say, for the present, that they are the *larvæ*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated.

② The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence — from the highest to the lowest — before the abstract ideal of this form — or, as Aristotle would call it, the *privation* of this form<sup>1</sup> — is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker’s mind. So with future men.

**Forms come and pass but the ideas that created them and the material which gave them objective existence remain.**

**Privation is not considered in Aristotelean philosophy as a principle in the composition of bodies, but as an external property in their production; for production is a change by which the matter passes from the shape it has not, to that which it assumes.**

According to Aristotle’s doctrine, there are three principles of natural bodies: privation, matter, and form.<sup>2</sup> These principles may be applied in this particular case. The privation of the child which is to be we will locate in the invisible mind of the great Architect of the Universe — privation not being considered in the Aristotelean philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child’s form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form — the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal æther, it becomes a material form, however

<sup>1</sup> [*Metaphysics* V, xxii; VII, vii, etc.]

<sup>2</sup> [*Metaphysics* VII, iii; XII, iv]



sublimated. If modern science teaches that *human* thought “affects the matter of another universe simultaneously with this,” how can he who believes in an Intelligent First Cause, deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal æther — the world-soul? And, if so, then it must follow that once there the divine thought manifests itself objectively, energy faithfully reproducing the outlines of that whose “privation” was first born in the divine mind. Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the [311] matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are “elementals” — properly speaking, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu*<sup>1</sup> that divine breath called spirit which completes the perfect man. This class cannot communicate *objectively* with men.

③ The third class are the “elementals” proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the “princes of the powers of the air.”

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the æther. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabbalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in æther, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the “human elementary.” More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

---

<sup>1</sup> [During passage from one place to another.]

According to the doctrine of Proclus, the uppermost regions from the zenith of the universe to the moon belonged to the gods or planetary [312] spirits, according to their hierarchies and classes. The highest among them were the twelve *hyper-ouranioi* [ὑπερ-οὐρανιοί], or supercelestial gods, having whole legions of subordinate demons at their command. They are followed next in rank and power by the *egkosmioi* [ἐγκοσμιοί], the intercosmic gods, each of these presiding over a great number of demons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class or the “elementals” we have just described.

Further on he shows, on the principle of the Hermetic axiom — of types, and prototypes — that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with *demons*, maintaining with Aristotle that the universe is full, and that there is no void in nature. The demons of the earth, air, fire, and water are of an elastic, æthereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the gods and men. Although lower in intelligence than the *sixth* order of the higher demons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly *hylē* into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial gods take form and being in the plant, they become *its soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant, besides the bones, the flesh, the nerves, the brains, and the blood, in the former, and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion; and the chemical energy which is transformed into vital force in the green leaf, there must be a substantial form, which Aristotle called in the horse, the *horse's soul*; Proclus, the *demon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.



## Eliphas Levi on the consequences of Hermetic philosophy.

Man is the son of his works; he is what he wills to be; he is the image of the god he makes; he is the realisation of his ideal. Should his ideal want basis, the whole edifice of his immortality collapses. Philosophy is not the ideal, but it serves as a foundation of the ideal. The known is for us the measure of the unknown; by the visible, we appreciate the invisible; sensations are to thoughts even as thoughts to aspiration. Science is a celestial trigonometry: *one* of the sides of the absolute triangle is nature, which is submitted to our investigations; the *second* is our soul, which embraces and reflects nature; the *third* is the absolute, in which our soul enlarges. No more atheism possible henceforward, for we no longer pretend to define god. God is for us the most perfect and best of intelligent being, and the ascending hierarchy of beings sufficiently demonstrates his existence. Do not let us ask for more, but, to be ever understanding him better, let us grow perfect by ascending towards him. No more ideology; being is being, and cannot perfectionist save according the real laws of being. Observe, and do not prejudice; exercise our faculties, do not falsify them; enlarge the domain of life in life; behold truth is truth! Everything is possible to him who wills only what is true! Rest in nature, study, know, then dare; dare to will, dare to act, and be silent! No more hatred of anyone. Everyone reaps what he sows. The consequence of works is fatal, and to judge and chastise the wicked is for the supreme reason. He who enters into a blind alley must retrace his steps or be broken. Warn him gently, if he can still hear you, but human liberty must take its course. We are not the judges of one another. Live is battle-field. Do not pause in the fighting on account of those who fall, but avoid trampling them. Then comes the victory, and wounded on both sides, become brothers by suffering and before humanity, will meet in the ambulances of the conquerors.<sup>1</sup>



---

<sup>1</sup> W.E. Waite (Tr.). *Transcendental Magic: Its Doctrine and Ritual by Éliphas Lévi* (alias of Alphonse L. Constant). London: George Redway, 1896; pp. 383-84. Cf. § "Listen to the Clarion Call" in *Compassion: The Spirit of Truth* (2009), pp. 313-15.



### **On philosophy, philosophers, and philosophicules.**

- “Blavatsky on the Vishishtadvaita Philosophy,” in our Blavatsky Speaks Series.
- “Exact Science versus Archaic Philosophy,” in our Black versus White Magic Series.
- “Godless Buddhism is philosophical agnosticism,” in our Living the Life Series.
- “Philosophers and philosophicules,” in our Living the Life Series.
- “Platonic Philosophy is the most elaborate compendium of Indian Philosophy,” in our Hellenic and Hellenistic Papers Series.
- “Without the revival of Aryan philosophy, the West will fall to even grosser materialism,” in our Blavatsky Speaks Series.

### **On elementals and elementaries.**

- “A congenital preponderance of fire elementals makes a man impervious to fire,” in our Constitution of Man Series.
- “Insights to the invisible world of Elemental Forces,” in our Blavatsky Speaks Series, under the holding title “Blavatsky on Elementals and Elementaries.”
- “Kosmos is eternal noetic motion unmanifested, the Great Breath of the One Element,” in our Secret Doctrine’s Second Proposition Series.
- “Teraphim are the elemental spirits of ancient divination,” in our Black versus White Magic Series.

