

*Madame Blavatsky on the
Holy Union of High Occultists*



Abstract and train of thoughts

On the marriage of Christos, our personal “god,” with Sophia or Divine Wisdom

Carnal proclivities impede man’s yearning for merging self in Self.

Unnatural sexual unions between the living man and the beautiful beings of the Elemental world, arise from the abnormal surexcitation of the nervous system and animal passions, through the unclear imagination of the “sensitive.”

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First published in *Lucifer*, Vol. III (14), October 1888, pp. 131-32. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 155-56.

[The following important Editorial Note is appended by H.P. Blavatsky to an article dealing with the future androgynous human being, and the traditional tales, both of classical antiquity and later times, concerning non-physical beings uniting with physical ones.]

Begging our esteemed correspondent's pardon, we believe it dangerous to leave what he says without an explanation. There is an enormous difference between the *Sophia* of the Theosophist Gichtel, an Initiate and Rosicrucian (1638–1710),¹ and the modern Lillies, John Kings, and “Sympneumatas.” The “Brides” of the Mediæval adepts are an allegory, while those of the modern mediums are astral realities of *black magic*. The “Sophia” of Gichtel was the “Eternal Bride” (*Wisdom and Occult Science per-*

¹ [Johann Georg Gichtel was a German mystic, religious leader, and critic of Lutheranism. His followers ultimately separated from this faith. He was born at Regensburg, where his father was a member of senate. Having acquired at school an acquaintance with Greek, Hebrew, Syriac, and even Arabic, he proceeded to Strasbourg to study theology; but finding the theological prelections of J.S. Schmidt and P.J. Spener distasteful, he entered the faculty of law. He was admitted an advocate, first at Speyer, and then at Regensburg; but having become acquainted with the baron Justinianus von Wetz (1621–1668), a Hungarian nobleman, who cherished schemes for the reunion of Christendom and the conversion of the world, and having himself become acquainted with another world in dreams and visions, he abandoned all interest in his profession, and became an energetic promoter of the *Christerberbauliche Jesusgesellschaft* (Christian Edification Society of Jesus).

The movement in its beginnings provoked at least no active hostility; but when Gichtel began to attack the teaching of the Lutheran clergy and church, especially upon the fundamental doctrine of justification by faith, he exposed himself to a prosecution which resulted in sentence of banishment and confiscation (1665). After many months of wandering and occasionally romantic* adventure, he reached the Netherlands in January 1667, and settled at Zwolle, where he co-operated with Friedrich Breckling (1629–1711), who shared his views and aspirations.

Having become involved in the troubles of this friend, Gichtel, after a period of imprisonment, was banished for a term of years from Zwolle, but finally in 1668 found a home in Amsterdam, where he made the acquaintance of Antoinette Bourignon, and in a state of poverty (which, however, never became destitution) lived out his life of visions and day-dreams, of prophecy and prayer. He gathered a community of the “Brethren of the Angelic Life.”

Gichtel became an ardent disciple of Jakob Böhme, whose works he published in 1682 (Amsterdam, 2 vols); but before the time of his death, he had attracted to himself a small band of followers known as “Gichtelians” or “Brethren of the Angels,” who propagated certain views at which he had arrived independently of Böhme. Seeking ever to hear the authoritative voice of God within them, and endeavouring to attain to a life altogether free from carnal desires, like that of “the angels in heaven, who neither marry nor are given in marriage,” they claimed to exercise a priesthood “after the order of Melchizedek,” appeasing the wrath of God, and ransoming the souls of the lost by sufferings endured vicariously after the example of Christ. However, while, Böhme “desired to remain a faithful son of the Church,” the Gichtelians became separatists.

Gichtel's correspondence was published without his knowledge by Gottfried Arnold, a disciple, in 1701 (2 vols.), and again in 1708 (3 vols.). It has been frequently reprinted under the title *Theosophia practica*. The seventh volume of the Berlin edition (1768) contains a notice of Gichtel's life. — Cf. *Wikipedia*.

*[Gichtel was a true romantic, one who is stirred by the spirit of unrest and drive for spiritual progress that appears at the close of every epoch. (Cf. Grove's *Dictionary of Music and Musicians*, 1928; art. Romanticism) For deeper insights to Inner Wisdom being referred to as Sophia, Beautiful Helen, naked maiden (i.e., Truth). etc., consult list of suggested reading on the last page of this article. — ED. PHIL.]

sonified); the “Lillies” and others are astral spooks, semi-substantial “influences,” semi-creations of the surexcited brains of unfortunate *hysteriacs* and “sensitives.” No purer man ever lived in this world than Gichtel. Let anyone read de Saint-Martin’s *Correspondence*,¹ and he will see the difference. From Marcus, the Gnostic, down to the last mystic student of the Kabbalah and Occultism, that which they called their “Bride” was “Occult Truth,” personified as a naked maiden, otherwise called Sophia or Wisdom. That [156] “spouse” revealed to Gichtel all the mysteries of the outward and inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude. Says St. Martin:

From that time [when he had married his “Bride”], he gave himself up as a sacrifice, to be accursed for his brethren [men] even without knowing them.

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Has this case any analogy with the cases of the Lillies and Rosies of the Summer Land? Sophia descends as a “bride” to the Adepts, from the higher regions of spirit, the astral Ninons de l’Enclos, from Kāmaloka, to hysterical epileptics. The less one has to do with the latter class — the better. Let “sensitives” talk as poetically as they like, the naked truth is that such unnatural *sexual* unions, between the living man and the beautiful beings of the Elemental world, arise from the abnormal surexcitation of the nervous system and animal passions, through the unclean imagination of the “sensitive.” In the Kabbalistic world, these “celestial” brides and bridegrooms have always been called by the harsh names of *Succubi* and *Incubi*; and the difference between those creatures and the “Sympneumatas” shown in Laurence Oliphant’s *Scientific Religion*² is only a supposed one, and exists for no one except the author. There are some such unions between mediums and their “controls” — we have known several such personally — and some involuntarily submitted to, under obsession. The tie is a psycho-physiological one, and can be broken by an exercise of will-power, either by the victim or a friendly mesmeriser. Colonel Olcott cured two such cases — one in America, the other in Ceylon. Amiable hysteriacs and certain religious ecstasies may give free run to their diseased fancy, and construct Sophias, Lillies, and other “Sympneumatas” out of the opalescent aura of their brains; but all the same they are but unconscious sorcerers: they enjoy lustful animal feelings by *working black magic upon* themselves. If they admit that [157] these unnatural unions, or rather hysterical hallucinations of such are *disease*, then they are on a level with insane nymphomaniacs; if they deny it, then, accepting responsibility, they place themselves on a far lower level.

¹ pages 168 to 198

² [Scientific religion; or, Higher possibilities of life and practice through the operation of natural forces. With an appendix by a clergyman of the Church of England, by Laurence Oliphant and Haskett Smith. 2nd ed. Edinburgh: W. Blackwood & Sons, 1888]

MAN'S YEARNING FOR MERGING SELF IN SELF
SUGGESTED READING



“Blavatsky on Marriage, Divorce, and Celibacy,” in our Blavatsky Speaks Series.

“G.R.S. Mead’s Essay on Simon Magus,” in our Buddhas and Initiates Series.

“Narada Bhakti Sutra,” in our Higher Ethics and Devotion Series.

“Proposition 3 - Marriage made in Heaven,” in the same Series.

