

*The most powerful talisman is the
triple triangle of Pythagoras,
the Five-pointed Star*

Gems and crystals are the “tears of gods”



Contents and abstract of central ideas

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The virtue and efficacy of the talisman resides in the faith of its possessor, because faith is a quality endowed with a most potent creative power. 5

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They are conscious statuettes, filled with spirit, and doing many mighty works: foreseeing futurity and predicting events by the drawing of lots, by prophetic inspiration, by dreams, and many other ways. They can also inflict diseases and heal them, thus dispensing sorrow and joy according to man’s deserts. They are the tutelary Gods of the Jews, and the planetary Angels of the Church. 7

By far the most powerful talisman is the triple triangle of Pythagoras, or the Five-pointed Star. It is a sign of the supremacy of spirit over brutal matter.

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Part 1.

Talisman is a worthless bit of material magnetised by the human will, and thus imbued with a potency for good or ill.

From *Isis Unveiled*, Vol. I, pp. 462-63.

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!¹

A lock of hair or some article that has been in contact with the person, of whom it is desired to know something, will be an open book to the soul-eye of the occultist.

Apply a piece of iron to a magnet, and it becomes imbued with its subtle principle and capable of imparting it to other iron in its turn. It neither weighs more, nor appears different from what it was before. And yet, one of the most subtle potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by



the influence of that greatest of all magnets, the human will,² with a potency for good or ill just as recognizable and as real in its effects as the subtle property, which the iron acquired by contact with the physical magnet. Let the bloodhound sniff an article of clothing that has been worn by the fugitive, and he will track him through swamp and forest to his hiding-place. Give one of Professor Buchanan's³ "psychometers" a manuscript, no matter how old, and he will describe to you the character of the writer, and perhaps even his personal appearance. Hand a clairvoyant a lock of hair or some article that has been in contact with the person of whom it is desired to know

¹ See Éliphas Levi, *La Science des esprits*, Preface.

² [Consult "The occult influence of man's active will" and "The Voice of the Will is the Atomic Point, the Logos of the Silent All," in our Constitution of Man Series — ED. PHIL.]

³ [Joseph Rodes Buchanan, 1814–1899, American physician and professor of physiology at the Eclectic Medical Institute in Cincinnati, Ohio. Buchanan proposed the terms Psychometry and Sarcognomy for psychic abilities he claimed humans had. His promotion of paranormal powers in humans caught the public imagination of the period. Medical doctors may consult with profit J.R. Buchanan's magnum opus, *Therapeutic Sarcognomy. The application of Sarcognomy, the science of the soul, brain and body, to the therapeutic philosophy and treatment of bodily and mental diseases by means of electricity, nervaura, medicine and hæmospasia, with a review of authors on animal magnetism and massage and presentation of new instruments for electro-therapeutics*. Boston: J.G. Cupples Co., 1891; 683pp. — ED. PHIL.]

something, and she will come into [463] sympathy with him so intimate that she may trace him through his whole life.

Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their own beds. When [King] David was old and feeble, his vital forces were recruited by having a young person brought in close contact with him so that he could absorb her strength.¹ The late Empress of Russia, the sister of the present [1877] German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young peasant girl. Whoever has read the description given by Dr. Kerner of the Seeress of Prévorst, Mme. Friederike Hauffe [1801–1829], must well remember her words.² She repeatedly stated that she supported life merely on the atmosphere of the people surrounding her and their *magnetic emanations*, which were quickened in an extraordinary way by her presence. The Seeress was very plainly a magnetic *vampire*, who absorbed by drawing to herself the life of those who were strong enough to spare her their vitality in the shape of *volatilized* blood. Dr. Kerner remarks that these persons were all more or less affected by this forcible loss.

With these familiar illustrations of the possibility of a subtile fluid communicated from one individual to another, or to substances which he touches, it becomes less difficult to understand that, by a determined concentration of the will, an otherwise inert object may become imbued with protective or destructive power according to the purpose directing.

A magnetic emanation, unconsciously produced, is sure to be overpowered by any stronger one with which it may come into opposition. But when an intelligent and powerful will directs the blind force, and concentrates it upon a given spot, the weaker emanation will often master the stronger. A human *will* has the same effect on the *Ākāśa*.

The virtue and efficacy of the talisman resides in the faith of its possessor, because faith is a quality endowed with a most potent creative power.

From the *Theosophical Glossary*, “Talisman.”

Talisman, from the Arabic *tilism* or *tilsam*, a “magic image,”³ [is] an object, whether in stone, metal, or sacred wood; often a piece of parchment filled with characters and images traced under certain planetary influences in magical formulæ, given by one versed in occult sciences to one unversed, either with the object of preserving him from evil, or for the accomplishment of certain desires. The greatest virtue and efficacy of the talisman, however, resides in the faith⁴ of its possessor: not because of the

¹ [Cf. *Kings* i, 1]

² [J.A.C. Kerner, *Die Seherin von Prevorst*, etc., 1829]

³ [From Greek *τελεω* (also *τελειω*), to accomplish, fulfil, perfect. — ED. PHIL.]

⁴ [Bereft of understanding, blind faith is make-believe. Only the efflorescence of personal experience can bring forward self-confidence by the mysterious power of unshaken faith. — ED. PHIL.]

credulity of the latter, or that it possesses no virtue, but because faith is a quality *endowed with a most potent creative power*; and therefore — unconsciously to the believer — intensifies a hundredfold the power originally imparted to the talisman by its maker.

Gems and crystals are the “tears of gods.”

They possess the virtues of the planets, under which they were formed.

First published in *Lucifer*, Vol. VII (39), November 1890, pp. 226, 236. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XII, p. 382.

[In an article on the “Mystic Lore of Gems and Crystals”, the writer says that some of them were called the “tears of the Gods,” and states that:

. . . among the ancients, rings or talismans formed of each stone and metal, with certain ceremonies, at the times when their respective ruling stars were strongest, were venerated as possessing all the virtues of the planets under which they were formed.

[To this H.P. Blavatsky says:] The above is of course the superstition of the occult tradition. Comparative study in this field of research has yet to be attempted, when it will be proved that there is a true scientific basis in the widespread belief in the virtues of the “tears of the Gods.”



The Seraphim (or Teraphim) are animated talismans, even more powerful and protective than the merely magnetised amulets.

They are conscious statuettes, filled with spirit, and doing many mighty works: foreseeing futurity and predicting events by the drawing of lots, by prophetic inspiration, by dreams, and many other ways. They can also inflict diseases and heal them, thus dispensing sorrow and joy according to man's deserts. They are the tutelary Gods of the Jews, and the planetary Angels of the Church.

From ANIMATED STATUES. Article first published in *The Theosophist*, Vol. VIII (86), November 1886, pp. 65-73. Republished in *Blavatsky Collected Writings*, Vol. VII, pp. 216-18. The full text can be found under the title "Animated statues, trophies of the Black Art," in our Black versus White Magic Series.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepius*)?¹

Philo of Byblos shows that the Jews consulted *daimōns* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid.² In *Moreh Nebhuchim*³ it is said that nothing resembled more those *portative*¹ and *preserving*

¹ [Reference is here made to one of the extant Hermetic fragments. It is a Dialogue between Asclepius and Hermes Trismegistus, the Greek original of which is now lost. We have only a Latin translation of it, which used to be attributed by some to Apuleius. It is known as *Hermetis Trismegisti Asclepius, seu de Natura Deorum Dialogus*. Latin text and English translation of it can be found in the monumental work, *Hermetica. The Ancient Greek and Latin Writings, which contain religious and philosophical teachings ascribed to Hermes Trismegistus*. Edited and translated by Walter Scott. 3-vols. Oxford: Clarendon Press, 1924-26.

Hermes speaks therein of

" . . . statuas animatas sensu et spiritu plenas, tantaque facientes et talia, statuas futurorum præscias, eaque sorte, vate, somniis, multisque aliis rebus prædicentes, inbecillitates hominibus facientes easque curantes, tristitiam lætitiãque pro meritis (dispensantes)."

i.e., statues, animated and conscious, filled with spirit, and doing many mighty works; statues foreseeing futurity and predicting events by the drawing of lots, by prophetic inspiration, by dreams, and many other ways; statues which inflict diseases and heal them, dispensing sorrow and joy according to men's deserts.

— *Boris de Zirkoff.*]

² *Antiquities*. [This statement appears in de Mirville, *Des Esprits*, etc., Vol. III, p. 251, where it is credited to *Antiquities*. It is most likely that this is meant to be a reference to a work known as *Philonis Judæi Antiquitatum Biblicarum liber*, which was published at Basle in 1527, edited by Johannes Sichart. Formerly this Latin version of a vanished Greek (and most probably a Hebrew) original was ascribed to Philo Judæus, known also as Philo of Alexandria, but later research has ascertained that this is hardly possible, both on account of its style and literary character. Sichart used for his editorial work two MSS.: one belonging to the Monastery of Lorsch, and another belonging to Fulda; the latter has since disappeared. There are MSS. of this work in the Vatican Library (Vaticanus Latinus 488, 15th century) and the Vienna Library (Vindob. Lat. 446). It would appear that for several centuries the existence of this work, as edited by Sichart, was unknown or rather forgotten, until brought to light in the last years of the 19th century. Yet the Latin text of this work on *Biblical Antiquities* had been circulated many times together with the translations of genuine works by Philo Alexandrinus, thus probably giving rise to the belief that it was from the pen of Philo.

This work is a version of Biblical history from Adam to the death of Saul, and falls under the general category of *Apocrypha*. In one of its passages, it speaks of seven golden idols adorned with precious stones and found by the tribe of Asher; they belonged to the Amorites and were called by them the Holy Nymphs; when invoked, the nymphs showed them their tasks from hour to hour. For further details consult Leopold Cohn's essay, "An Apocryphal Work ascribed to Philo of Alexandria," in the *Jewish Quarterly Review*, Vol. X, January 1898, pp. 277-332.

On the other hand, Philo of Byblos (or Biblos), known also as Herennius Byblius, was an entirely different personage, and the fact of his being mentioned in this connection by de Mirville is most likely a *lapsus calami* [slip of the pen]. — *Boris de Zirkoff.*]

³ Lib. III

gods of the pagans (*dii portatiles vel Averrunci*)² than those tutelary gods of the Jews. They were veritable phylacteries³ or *animated* talismans, the *simulacra spirantia* of Apuleius,⁴ whose *answers*, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *Teraphim* looked, in quite an extraordinary way, like the pagan *Serapis* of Egypt; and Cedrenus seems to corroborate that statement of Kircher⁵ by showing that the t and the s (like the Sanskrit s and Zend h) were convertible letters, the *Seraphim* (or *Serapis*) and the *Teraphim*, being absolute synonyms.⁶

By far the most powerful talisman is the triple triangle of Pythagoras, or the Five-pointed Star. It is a sign of the supremacy of spirit over brutal matter.

It is commonly known as pentacle (misspelled as pantacle), also as pentad (4 + 1), pentagon (5 angles), pentagram (5 letters), and pentalpha (5 alphas).

From the *Theosophical Glossary*, “Pantacle.”

Pantacle [is] the same as Pentalpha; the triple triangle of Pythagoras, or the five-pointed star. It was given the name because it reproduces the letter \bar{A} (alpha) on the five sides of it, or in five different positions — its number, moreover, being composed of the first odd (3) and the first even (2) numbers. It is very occult. In Occultism and the *Kabbalah* it stands for *man* or the Microcosm, the “Heavenly Man”, and as such it was a powerful talisman for keeping at bay evil spirits or the Elementals.⁷ In Christian theology it refers to the five wounds of Christ; its interpreters failing, however, to add that these “five wounds” were themselves symbolical of the Microcosm, or the “Little Universe”, or again, Humanity, this symbol pointing out the fall of pure Spirit (Christos) into matter (*Iassous*, “life”, or man). In esoteric philosophy the *Pentalpha*, or five-pointed star, is the symbol of the EGO or the Higher Manas. Masons use it, referring to it as the five-pointed star, and connecting it with their own fanciful interpretation.

¹ [portable]

² [From Greek *αλεχικακοι*, (gods repelling ill or mischief), or *αποπομπαιοι*, (carrying away evil). Cf. Azazel, the scapegoat). — ED. PHIL.]

³ [From Greek *προφυλακτηριον* (prophylactērion), a guard — ED. PHIL.]

⁴ [*i.e.*, statues animated by the breath of gods. *Metamorphoses*, Book XI, 17]

⁵ In his *Œdipus Ægyptiacus*, Vol. III, pp. 474-75.

⁶ [Page 475, in the chapter entitled “De Penatibus, Laribus, et Serapibus Ægyptiorum,” has the following passage which expresses definitely the thought to which Madame Blavatsky refers:

Atque hæc sunt simulachra quæ Hebræi Theraphim vocant, quæ Rachelem patri suo Laban furatam facer textus Genes. cap. 31 testatur; de quibus integro tractatu Tomo primo, Syntagmata IV, fol. 254. egimus & ex Ægypto per feruos Abrahamæ in Palæstinam portata, propagataque, ibidem docuimus. Theraphim dicebant, quia cum S. pronunciare non possent, mutato S in T, more chaldæis folito, & mutato ultimo S in im, Theraphim ea simulachra dicebant, quæ Ægyptij Serapes dicebant.

— *Boris de Zirkoff.*]

⁷ [Consult “Insights to the invisible world of Elemental Forces,” published under the title “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

Part 2.

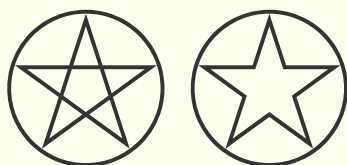
Explanatory notes on pentads, encircled and uncircled.

Excerpted from “Keys to the Mystery Language,” pp. 21-22, in our Theosophy and Theosophists Series.

Pentads encircled.

Five-pointed star, being three isosceles triangles interlaced. Pythagorean pentalpha or pantacle,¹ its number being composed of the first odd (3) and the first even (2) numbers after Unity (1 or Point).

Symbol of Microcosm,² the “Heavenly Man” or Logos manifested and of the Mānasaputras or Sons of Wisdom.³ In esoteric philosophy, Higher Ego or Buddhi-Manas. Powerful talisman for keeping at bay evil spirits or the Elementals.⁴ The red pentacle of the Constitution of Man, with its the lower limbs pointing upward, the Christian Kabbalist’s “Horns of Satan,” does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions.⁵ If upwards, it means the male element and *divine fire*; downwards, the female and the *waters* of matter; upright, but with a bar across the top, *air* and astral light; downwards, with a bar — the earth or gross matter, etc. When a Greek Christian priest in blessing holds his two fingers and thumb together, he simply makes the magic sign — by the power of the *triangle* or “trinity.”⁶



¹ Cf. “Pantacle and Pentacle” in our Confusing Words Series.

² Cf. *Blavatsky Collected Writings*, XII p. 567

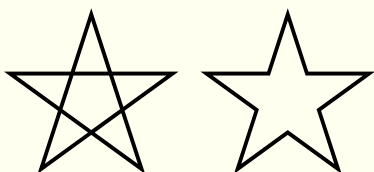
³ Cf. *ibid.*, XIII p. 16

⁴ Cf. *Isis Unveiled*, II pp. 451-3; *Secret Doctrine*, I pp. 91, 114, 320; *Blavatsky Collected Writings*, IX p. 64; *Theosophical Glossary*: Pantacle

⁵ Cf. *Blavatsky Collected Writings*, XII p. 623

⁶ Cf. *Theosophical Glossary*: Solomon’s Seal

Pentads uncircled.



Five-pointed star,¹ symbol of Microcosm faithfully mirroring in itself the Macrocosm or humanity at large. Proficient Hermeticists and Kabbalists regard the five points of the pentagram as representing (a) the five cardinal limbs of the human body, or (b) the five gross elements [earth, water, fire, air (or “wind”) and æther], or (c) the five organs of action, or (d) the five senses.²

Cf. “Five refulgent rays of light proceed from each of the *seven* Aïōns, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head.”³



The Pentagram of Faust⁴

¹ Cf. *Secret Doctrine*, II p. 464; [also cf. *ibid.*, I p. 219, on the Fifth Group of Dhyāni-Chohans who are connected with Makara or “crocodile” in Capricornus, the 10th sign of the Zodiac which, in reality, is the “Dragon of Wisdom” or Manas, the “Human Soul” or “Fifth” principle — designated by the Mahavakya “Thou Art *That*.”]

² Cf. *Blavatsky Collected Writings*, III p. 322. Cf. *Theosophical Glossary*: Lunar Gods.

³ Cf. *ibid.*, pp. 322-23; [quoting *Codex Nazaræus* and *Kabbalah*.]

⁴ From Éliphas Lévi’s *Transcendental Magic*. (tr. Waite) London, George Redway, 1896; (Figure V, p. 60). Cf. “Ah, how do all my senses leap at this sight! I feel the young and sacred pleasure of life bubbling in my nerves and veins. Was it a God who traced this sign which stills the vertigo of my soul, fills my poor heart with joy, and, in a mysterious rapture, unveils the forces of nature around me. Am I myself a God! All is so clear to me; . . . Thy sense is obtuse, thy heart is dead! Arise! Bathe, adept of science, thy breast, still enveloped by an earthly veil, in the splendours of the dawning day!” *ibid.*, p. 65; [quoting *Faust*, part I, scene 1].

Part 3.

The Sun needs an eye to manifest its light.

Hints as to how the manipulator of a talisman can remain invisible to all.

To the ant, the violet ray is the brightest of all the spectral rays. Their sense of colour is the opposite of the same sense in man, who cannot see the true and tenderest violet — the colour of the Secret Heart.

Those who, limited by the sensuous world, protest against that which they claim to be supernatural, have no right to object to the subjective reality of the supersensuous world.

From OCCULT OR EXACT SCIENCE? Part II. Article first published in *The Theosophist*, Vol. VII (80), May 1886, pp. 481-94. Republished in *Blavatsky Collected Writings*, Vol. VII, pp. 72-75.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cimmerian darkness would fill the Kosmos¹ and we should be denying the very existence of the sun. Science makes a distinction between the two energies — that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butleroff,² a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found, by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on

¹ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.]

² [Alexander Mikhailovich Butleroff, 1828–1886, was a Russian chemist, one of the principal creators of the theory of chemical structure (1857–1861), the first to incorporate double bonds into structural formulas, the discoverer of hexamine (1859), the discoverer of formaldehyde (1859), and the discoverer of the formose reaction (1861). He first proposed the idea of possible tetrahedral arrangement of valence bonds in carbon compounds in 1862. — *Wikipedia*.]

those eggs (the larvæ), the ants leave them untouched as though they were in [73] complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red — the orange and yellow. To such rays, on the contrary, as light and dark blue and violet — they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet onto the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as everyone knows, the so-called heat rays (for red) and the chemical (for violet). We see, however, neither the one nor the other, but term both of them *dark rays*: while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field onto the one lighted by the *red* rays: therefore, for them, *the chemical ray is violet*. Hence says the professor:

Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well.

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an “object” (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the “solar spectrum” on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the [74] chemical “dark” rays; and *secondly* — reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such “talisman” at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the supersensuous, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, “only not those that are perceptible to us.”

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the

case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar — *abnormal* as they are termed — either naturally, or through training.¹ Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise — *who know the way to secure the tympanum from damage, and that of provoking certain correlations in æther* — may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ — *abnormal* only in the limitations of exact science — might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. Says Professor Butleroff,² citing Lubbock:

There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds [75] may be gratifying to the hearing of ants, and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them — as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on.

The Auric Egg is a picture of Man within the Universe.

The orange macrocosmic Star of Life (Prana), contains within itself the red pentagon, which represents the microcosmos — the man of the flesh, with his desires, passions, and proclivities.

While the universal five-pointed Orange Star has its point soaring upwards (the sign of White Magic), the Red Star of animal man³ is upside-down, forming the “Horns of Satan” (the sign of Black Magic), pointing to the dangers of sorcery and the ensuing death of the sinful soul through madness.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 622-23. Full text under the title “Woe for the living Dead,” in our Constitution of Man Series.

. . . before going into still more abstruse teachings, I must redeem my promise already given to you in my last letter. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. [622]

• • • • •

I have, first of all, to draw your attention to Plate I. The numbering, as you have already been told, is exoteric, and you have to leave it out of your calculations and consideration. But examine well the Auric Egg, containing the picture of the Microcosm within the Macrocosm, Man within the Universe, and try to retain that which I have now to reveal in all its details.

¹ The case of Kashmiri natives and especially girls who work on shawls is given in *Isis* [Vol. I, p. 211]. They perceive 300 hues more than Europeans do.

² Scientific Letters, X

³ [Cf. “The five-pointed star or pentagon represents the five limbs of man. . . . What is the meaning and the reason of this figure? Because, *Manas* is the *fifth* principle, and because the pentagon is the symbol of MAN — not only of the five-limbed, but rather of the *thinking, conscious* MAN.” *Secret Doctrine*, II p. 576 & *fn.*]

You find here Paramātman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow — the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Ātman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocosmic pentacle of LIFE, Prāna, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring

upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabbalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.





Man, the Jewel of the Universe

Suggested reading for students.



From our **Black versus White Magic Series.**

- A CASE OF MESMERIC ATTACK
- A STRANGE STORY BY BULWER-LYTTON
- AKHUND ABDUL GHAFUR OF SWAT
- ANCIENT MAGIC IN MODERN SCIENCE
- ANIMATED STATUES, TROPHIES OF THE BLACK ART
- AURAS OF MEDIUMS AND ADEPTS
- BETWEEN BLACK AND WHITE MAGIC THERE IS BUT A COBWEB THREAD
- BLACK MAGIC IS IN FULL SWAY AMIDST MANKIND
- BLACK VERSUS WHITE MAGIC, THE TWO OPPOSING POWERS
- BLAVATSKY ON THE ANIMUS AND SPIRE OF EX-FELLOWS OF THE T.S.
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- EVIL IS AN ILLUSION CAUSED BY THE CIRCLE OF NECESSITY
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- 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
- PHALICISM AND PHALIC WORSHIP
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- PSYCHOLOGICAL AND CONJURING TRICKS
- QUACKS AND CHARLATANS ARE THE SCOFFERS OF THEOSOPHY
- 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
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- SPIRIT AND MATTER ARE DUAL ASPECTS OF ONE CAUSE
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- 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
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- 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

