

*Theological malice is the root
cause of Satanic Magic.*



Abstract and train of thoughts

Article 1. Attitude and conduct appropriate for the student of Occultism

The Theosophist believes in neither Divine nor Satanic miracles. 4

There is neither Saint nor Sorcerer, neither Prophet nor Soothsayer for him. There are only Adepts, or proficient in the production of feats of a phenomenal character, to be judged by their words and deeds. 4

It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate two harmonious parts, psychic and physical phenomena, into two distinct manifestations of Divine and Satanic Magic, or “godly” and “ungodly” works. 5

Article 2. What does the world at large know of Peter and Simon?

The very name Apocrypha forbids critics to trust them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the Apocryphal Gospels contain far more historically true events and facts than does the New Testament, the Acts included. The former are crude tradition; the latter (the official Gospels), an elaborately made up legend. 6

Simon Magus was a Kabbalist and a Mystic who, like so many other reformers, endeavoured to found a new Religion based on the teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. 7

Simon rejected the individuality of his personal spirit, and recognized the Divine Ray which dwells in his Higher Ego as a reflection of the Universal Spirit. 8

The Roman Catholics are driven to the wall by the irrefutable arguments of their opponents, the learned Philologists and Symbologists, who pick to shreds Church dogmas and their “authorities.” 8

By Simon Magus we must understand the Apostle Paul, whose Epistles were secretly, as well as openly, calumniated and opposed by Peter.

The Church extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul. 10

Article 3. Hippolytus, author of Philosophumena and biographer of Simon, is regarded by the Greek Church as a Saint, and by the Papists as “an unknown heretic”

The virus of insatiable power and ambition, culminating finally in the dogma of infallibility and tyrannical authority of the Churches, are the curse of humanity and the great extinguishers of Light and Truth. 12

The aim of the Tannaim, ancient Israeli Initiates, who were Kabbalists of the same secret school as John of the Apocalypse, was to conceal the real meaning of the names in the Mosaic Books. Be that as it may, no Christian could rival Simon’s thaumaturgic deeds. 12

Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse.

Prayer and contemplation, when added to asceticism, are the best means of discipline in order to become a Theurgist, where there is no regular initiation. 13

Suggested reading for students.

On Black versus White Magic. 17



Article 1.

Attitude and conduct appropriate for the student of Occultism

The Theosophist believes in neither Divine nor Satanic miracles.

Blavatsky Collected Writings, (THE DUTY OF THE TRUE OCCULTIST TOWARD RELIGIONS) XIV, pp. 107-9.

Having disposed of pre-Christian Initiates and their Mysteries — though more has to be said about the latter — a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

There is neither Saint nor Sorcerer, neither Prophet nor Soothsayer for him. There are only Adepts, or proficientes in the production of feats of a phenomenal character, to be judged by their words and deeds.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages, any defiance to, or disrespect for, the Christian religion — least of all, a desire to wound anyone's feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain *prima facie* evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficientes in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved — on the evidence whether they were beneficent or maleficent in their character as affecting those for or against whom the powers of the Adept were used. With the division so arbitrarily made between proficientes in "miraculous" doings of this or that Religion by their respective followers and advocates, the Occultist cannot and *must not* be concerned. The Christian whose Religion commands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers — is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist justified, if he would serve truth and only truth, in rejecting such a one-sided view.

The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become [108] an Adept of the Good Law. He must not be bound by the prejudged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus — proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognize in Him the incarnation on earth of the One Supreme Deity, and the “Very God of Gods” in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the “asserted miracles,” only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term “miracle” — in the theological sense of an event “contrary to the established laws of nature” he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the *prima facie* evidence of the *Gospels* — whether proven or not — class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine¹ as allegorical, and as pernicious to true faith in their dead-letter sense.

This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Moslems who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that “religious tolerance is impious and absurd,”² and who will never refer to the prophet of Islam by any other term but that of a “false prophet.” It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.³

It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate two harmonious parts, psychic and physical phenomena, into two distinct manifestations of Divine and Satanic Magic, or “godly” and “ungodly” works.

These four Adepts are chosen to appear in these pages with [109] good reason. They are the first in post-Christian Adeptship — as recorded in profane and sacred writings — to strike the keynote of “miracles,” that is, of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into “godly” and “ungodly” works.

¹ *Matthew* viii, 30-34

² *Dogmatic Theology*, iii, 345, by William Greenough Thayer Shedd.

³ [Consult “Blavatsky on Apollonius of Tyana,” “G.R.S. Mead’s Essay on Simon Magus,” “Paul an Initiate and founder of Christianity,” and “Peter not an Initiate and the enemy of Paul,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

Article 2.

What does the world at large know of Peter and Simon?

The very name Apocrypha forbids critics to trust them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the Apocryphal Gospels contain far more historically true events and facts than does the New Testament, the Acts included. The former are crude tradition; the latter (the official Gospels), an elaborately made up legend.

From Blavatsky Collected Writings, (POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES) XIV pp. 109-114.

What does the world at large know of Peter and Simon, for example? Profane history has no record of these two, while that which the so-called sacred literature tells us of them is scattered about, contained in a few sentences in the *Acts*. As to the *Apocrypha*, their very name forbids critics to trust them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the apocryphal *Gospels* contain far more historically true events and facts than does the New Testament, the *Acts* included. The former are crude tradition, the latter [the official *Gospels*] are an elaborately made up legend. The sacredness of the New Testament is a question of private belief and of blind faith, and while one is bound to respect the private opinion of one's neighbour, no one is forced to share it.

Who was Simon Magus, and what is known of him? One learns in the *Acts* simply that on account of his remarkable magical Arts he was called "the Great Power of God." Philip is said to have baptised this Samaritan; and subsequently he is accused of having offered money to Peter and John to teach him the power of working true "miracles," false ones, it is asserted, being of the Devil.¹ This is all, if we omit the words of abuse freely used against him for working "miracles" of the latter kind. Origen mentions him as having visited Rome during the reign of Nero,² and Mosheim places him among the open [110] enemies of Christianity;³ but Occult tradition accuses him of nothing worse than refusing to recognize "Simeon" as a Vice-regent of God, whether that "Simeon" was Peter or anyone else being still left an open question with the critic.

¹ *Acts* viii, 9,10

² Origen of Alexandria, *Contra Celsum* [See lib. v, p. 272, ed. Spencer]

³ *Institutes of Ecclesiastical History, Ancient and Modern*, I, 140, by Johann Lorenz Mosheim (1726); Vol. I, pt. II, pp. 86-87ff., in the English translation of J. Murdock & H. Soame: London 1863, 3-vols.]

Simon Magus was a Kabbalist and a Mystic who, like so many other reformers, endeavoured to found a new Religion based on the teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries.

That which Irenaeus¹ and Epiphanius² say of Simon Magus — namely, that he represented himself as the incarnated trinity; that in Samaria he was the Father, in Judæa the Son, and had given himself out to the Gentiles as the Holy Spirit — is simply backbiting. Times and events change; human nature remains the same and unaltered under every sky and in every age. The charge is the result and product of the traditional and now classical *odium theologicum*.³ No Occultists — all of whom have experienced personally, more or less, the effects of theological rancour — will ever believe such things merely on the word of an Irenaeus, if, indeed, he ever wrote the words himself. Further on it is narrated of Simon that he took about with him a woman whom he introduced as Helen of Troy, who had passed through a hundred reincarnations, and who, still earlier, in the beginning of aiōns, was Sophia, Divine Wisdom, an emanation of his own (Simon's) Eternal Mind, when he (Simon) was the "father"; and finally, that by her he had "begotten the Archangels and Angels, by whom this world was created," *etc.*

Now we all know to what a degree of transformation and luxuriant growth any bare statement can be subjected and forced, after passing through only half a dozen hands. Moreover, all these claims may be explained and even shown to be true at bottom. Simon Magus was a Kabbalist and a Mystic, who, like so many other reformers, endeavoured to found a new Religion based on the fundamental teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. Why then should not Simon, a Mystic, deeply imbued with the fact of serial incarnations (we may leave out the number "one hundred," as a very probable exaggeration of his disciples), speak of any one whom he knew psychically as [111] an incarnation of some heroine of that name, and in the way he did — if he ever did so? Do we not find in our own century some ladies and gentlemen, not charlatans but intellectual persons highly honoured in society, whose inner conviction assures them that they were — one Queen Cleopatra, another one Alexander the Great, a third Joan of Arc, and who or what not? This is a matter of inner conviction, and is based on more or less familiarity with Occultism and belief in the modern theory of reincarnation. The latter differs from the one genuine doctrine of old, as will be shown, but there is no rule without its exception.

¹ *Contra Hæreses*, I, xxiii, 1-4

² *Panarion*, lib. I, tome II, *Adversus Hæreses*, xxi, § 1

³ [Latin for "theological hatred," *i.e.*, intense antipathy and rancour often aroused by theological disputes.]

Simon rejected the individuality of his personal spirit, and recognized the Divine Ray which dwells in his Higher Ego¹ as a reflection of the Universal Spirit.

As to the Magus being “one with God the Father, God the Son, and God the Holy Ghost,” this again is quite reasonable, if we admit that a Mystic and Seer has a right to use allegorical language; and in this case, moreover, it is quite justified by the doctrine of Universal Unity taught in Esoteric Philosophy. Every Occultist will say the same, on (to him) scientific and logical grounds, in full accordance with the doctrine he professes. Not a Vedāntin but says the same thing daily: he is, of course Brahman, and he is Parabrahman, once that he rejects the individuality of his personal spirit, and recognizes the Divine Ray which dwells in his Higher Self as only a reflection of the Universal Spirit. This is the echo in all times and ages of the primitive doctrine of Emanations. The first Emanation from the Unknown is the “Father,”² the second the “Son,” and all and everything proceeds from the One, or that Divine Spirit which is unknowable. Hence, the assertion that by her (Sophia, or Minerva, the Divine Wisdom) he (Simon), when yet in the bosom of the Father, himself the Father (or the first collective Emanation), begot the Archangels — the “Son” — who were the creators of this world.

The Roman Catholics are driven to the wall by the irrefutable arguments of their opponents, the learned Philologists and Symbologists, who pick to shreds Church dogmas and their “authorities.”

The Roman Catholics themselves, driven to the wall by the irrefutable arguments of their opponents — the learned Philologists and Symbologists who pick to shreds Church dogmas and their authorities, and point out the plurality of the Elōhīm in the Bible — admit today that the first “creation” of God, the Tsaba, or Archangels, must have participated in the creation of the universe. Might not we suppose:

Although “God alone created the heaven and the earth” . . . that [112] however unconnected they (the Angels) may have been with the primordial *ex nihilo* creation, they may have received a mission to achieve, to continue, and to sustain it?³

exclaims de Mirville, in answer to Renan, Lacour, Maury and the *tutti quanti* of the French Institute. With certain alterations it is precisely this which is claimed by the Secret Doctrine. In truth there is not a single doctrine preached by the many Reformers of the first and the subsequent centuries of our era, that did not base its initial teachings on this universal cosmogony. Consult Mosheim⁴ and see what he has to say of the many “heresies” he describes. Cerinthus, the Jew, →

¹ [Look up “Higher Manas and Lower Manas” and “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

² [i.e., the “Father who is in Secret” of Matthew, not the “Father in Heaven” of the Churches. For an in-depth analysis of the subject matter consult “Proposition 1 - The Rope of the Angels,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ *Des Esprits*, Vol. II, p. 337

⁴ *op. cit.*, [p. 110 *fn.* above; p. 91 in the 1863 English translation.]

. . . taught that the Creator of this world . . . the Sovereign God of the Jewish people, was a Being . . . who derived his birth from the Supreme God;

[and] that this Being, moreover,

. . . fell by degrees from his native virtue and primitive dignity.

Basilides, Carpocrates, and Valentinus, the Egyptian Gnostics of the second century, held the same ideas with a few variations. Basilides preached seven Aiōns (Hosts or Archangels), who issued from the substance of the Supreme. Two of them, Power and Wisdom, begot the heavenly hierarchy of the first class and dignity; this emanated a second; the latter a third, and so on; each subsequent evolution being of a nature less exalted than the precedent, and each creating for itself a Heaven as a dwelling, the nature of each of these respective Heavens decreasing in splendour and purity as it approached nearer to the earth. Thus the number of these Dwellings amounted to 365; and over all presided the Supreme Unknown called Abraxas, a name which in the Greek method of numeration yields the number 365, which in its mystic and numerical meaning contains the number 355, or the man value.¹ This was a Gnostic Mystery [113] based upon that of primitive Evolution, which ended with “man.”²

Saturninus of Antioch promulgated the same doctrine slightly modified. He taught two eternal principles, Good and Evil, which are simply Spirit and Matter. The seven Angels who preside over the seven Planets are the Builders of our Universe — a purely Eastern doctrine, as Saturninus was an Asiatic Gnostic. These Angels are the natural Guardians of the seven Regions of our Planetary System, one of the most powerful among these seven creating Angels of the *third* order being “Saturn,” the presiding genius of the Planet, and the God of the Hebrew people: namely, Jehovah, who was venerated among the Jews, and to whom they dedicated the seventh day or Sabbath, Saturday — “Saturn’s day” among the Scandinavians and also among the Hindus.

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two — one of a “mixed nature” — the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil Principle, this intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

¹ Ten is the perfect number of the Supreme God among the “manifested” deities, for number | is the symbol of the Universal Unit, or male principle in Nature, and number ○ the feminine symbol, Chaos, the Deep, the two forming thus the symbol of Androgyne nature as well as the full value of the solar year, which was also the value of Jehovah and Enoch. Ten, with Pythagoras, was the symbol of the Universe; also of Enos, the Son of Seth, or the “Son of Man” who stands as the symbol of the solar year of 365 days, and whose years are therefore given as 365 also. In the Egyptian Symbology Abraxas was the Sun, the “Lord of the Heavens.”

The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a [horizontal] diameter only during Manvantaras.

² [Cf. “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

By Simon Magus we must understand the Apostle Paul, whose Epistles were secretly, as well as openly, calumniated and opposed by Peter.

The Church extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabbalists. The Church, to which a belief in his actual existence and great powers is a necessity — in order the better to set off the “miracle” performed by Peter and his triumph over Simon — extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul. The anonymous author [114] of *Supernatural Religion*¹ assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose *Epistles* were secretly as well as openly calumniated and opposed by Peter, and charged with containing “dysnoëtic learning.” Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

[There now follows an excerpt from *Isis Unveiled*, II pp. 89-60:]

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, *insincere*, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the Initiates, are so many sure earmarks to that supposition. Our suspicion has been strengthened by an able article in one of the New Work periodicals, entitled “Paul and Plato,” in which the author² puts forward one remarkable and, for us, very precious observation. In his *Epistles to the Corinthians* he shows Paul abounding with

. . . expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the [Greek] philosophers. He [Paul] designates himself as *idiōtēs* — a person unskilful in the Word, but not in the *gnōsis* or philosophical learning. He writes:

“We [Paul] speak wisdom among the perfect or initiated, not the wisdom of this world, nor of the Archōns of this world, but [we speak

¹ [Vol. II, pp. 34ff., 1874 ed., published anonymously by Walter Richard Cassels]

² Prof. Alexander Wilder, editor of Thomas Taylor’s *The Eleusinian and Bacchic Mysteries*. Consult “The holy rites of Eleusis were archaic Wisdom Religion dressed in Greek garb,” in our Buddhas and Imitates Series. — ED. PHIL.]

of] divine wisdom in a mystery, secret¹ — which *none of the Archōns of this world knew.*”²

What else can the apostle meant by those unequivocal words, but that he himself, as belonging to the *mystai* (initiated), spoke of things shown and explained only in the Mysteries? The “divine wisdom in a mystery which none of the *Archōns of this world knew,*” has evidently some direct reference to the *Basileus* of the Eleusinian Initiation who *did know*. The *Basileus* belonged to the staff of the great Hierophant, and was an *Archōn* of Athens; and as such was one of the chief *mystai*, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance.³ The magistrates supervising the Eleusinia were called Archōns.⁴

We will deal, however, first with Simon the Magician.



The Church of Cosmas and Damian, Via Sacra, Rome

¹ [hidden wisdom]

² *1 Corinthians* ii, 6, 7, 8

³ Cf. Thomas Taylor, *The Eleusinian and Bacchic Mysteries*, p. 14; [4th ed., New York, 1891]

⁴ *Isis Unveiled*, Vol. II, pp. 89-90

Article 3.

Hippolytus, author of *Philosophumena* and biographer of Simon, is regarded by the Greek Church as a Saint, and by the Papists as “an unknown heretic”

The virus of insatiable power and ambition, culminating finally in the dogma of infallibility and tyrannical authority of the Churches, are the curse of humanity and the great extinguishers of Light and Truth.

The aim of the Tannaïm, ancient Israeli Initiates, who were Kabbalists of the same secret school as John of the Apocalypse, was to conceal the real meaning of the names in the Mosaic Books. Be that as it may, no Christian could rival Simon’s thaumaturgic deeds.

From Blavatsky Collected Writings, (SIMON AND HIS BIOGRAPHER HIPPOLYTUS) XIV, 115-20.

As shown in our earlier volumes, Simon was a pupil of the Tannaïm of Samaria, and the reputation he left behind him, together with the title of “the Great Power of God,” testify in favour of the ability and learning of his Masters. But the Tannaïm were Kabbalists of the same secret school as John of the *Apocalypse*, whose careful aim it was to conceal as much as possible the real meaning of the names in the Mosaic Books. Still the calumnies so jealously disseminated against Simon Magus by the unknown authors and compilers of the *Acts* and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aerial flight, breaking both his legs and then committing suicide, is ridiculous. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might perhaps find that it was Peter who broke both his legs. But as against this hypothesis we know that this Apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no Apostle ever performed such “supernatural wonders,” but of course pious people will say this only the more proves that it was the Devil who worked through Simon. He was accused of blasphemy against the Holy Ghost, only because he introduced as the “Holy Spiritus” the Mens (Intelligence) or “the Mother of all.” But we find the same expression used in the *Book of Enoch*,¹ in

¹ [Cf. But what is, in reality, the *Book of Enoch* itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (e.g., verse 8, in chapter x, about all who have come before Jesus, being “thieves and robbers.”) Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the inner temples. — *Secret Doctrine*, II p. 229]

which, in contradistinction to the “Son of Man,” he speaks of the “Son of the Woman.” In the *Codex* of the Nazarenes, and in the *Zohar*, as well as in the *Books of Hermes*, the same expression is used; and even in the apocryphal *Evangelium of the Hebrews* we read that Jesus admitted the female sex of the Holy Ghost by using the expression “My Mother, the Holy Pneuma.”¹

After long ages of denial, however, the actual existence of Simon Magus has been finally demonstrated, whether he was Saul, Paul or Simon. A manuscript speaking of him under the last name has been discovered in Greece and has put a stop to any further speculation. [116] In his *Histoire des trois premiers siècles de l'église*,² M. de Pressensé gives his opinion on this additional relic of early Christianity. Owing to the numerous myths with which the history of Simon abounds, he says, many Theologians (among Protestants, he ought to have added) have concluded that it was no better than a clever tissue of legends. But he adds:

It contains *positive facts*, it seems, now warranted by the unanimous testimony of the Fathers of the Church and confirmed by the narrative of Hippolytus recently discovered.³

Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse.

This MS. is very far from being complimentary to the alleged founder of Western Gnosticism. While recognizing great powers in Simon, it brands him as a priest of Satan — which is quite enough to show that it was written by a Christian. It also shows that, like another servant “of the Evil One” — as Manes is called by the Church — Simon was a *baptized* Christian; but that both, being too well versed in the mysteries of true *primitive* Christianity, were persecuted for it. The secret of such persecution was then, as it is now, quite transparent to those who study the question impartially. Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the *Apocalypse*. Hence charges of heresy followed by “anathema maranatha.”⁴

Prayer and contemplation, when added to asceticism, are the best means of discipline in order to become a Theurgist, where there is no regular initiation.

The persecutions by the Church were never directed against Magic, when it was orthodox; for the new Theurgy, established and regulated by the Fathers, now known to Christendom as “grace” and “miracles,” was, and is still, when it does happen, only Magic — whether conscious or unconscious. Such phenomena as have passed to

¹ [Origen of Alexandria, *Commentary on Job*, p. 59; ed. Huet]

² p. 395

³ Quoted by de Mirville, *Des Esprits*, Vol. VI, p. 42.

⁴ [A typical theological curse: Let him be accursed, the Lord will come <at his “second coming,” to take vengeance.>]

posterity under the name of “divine miracles” were produced through powers acquired by great purity of life and ecstasy. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist, where there is no regular initiation. For intense prayer for the accomplishment of some object is only intense *will* and desire, resulting in unconscious Magic. In our own day George Müller, of Bristol, has proved it.¹ But [117] “divine miracles” are produced by the same causes that generate effects of Sorcery. The whole difference rests on the good or evil effects aimed at, and on the actor who produces them. The thunders of the Church were directed only against those who dissented from the formulæ and attributed to themselves the production of certain marvellous effects, instead of fathering them on a personal God; and thus while those Adepts in Magic Arts who acted under her direct instructions and auspices were proclaimed to posterity and history as saints and friends of God, all others were hooted out of the Church and sentenced to eternal calumny and curses from their day to this. Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth.²

It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her very birth. Sects and dissensions began with the first century. While Paul rebukes Peter to his face, John slanders under the veil of vision the Nicolaitans, and makes Jesus declare that he hates them.³

Therefore we pay little attention to the accusations against Simon in the MS. found in Greece. It is entitled *Philosophumena*. Its author, regarded as Saint Hippolytus by the Greek Church, is referred to as an “unknown heretic” [118] by the Papists, only because he speaks in it “very slanderously” of Pope Callistus, also a Saint. Nevertheless, Greeks and Latins agree in declaring the *Philosophumena* to be an extraordinary and very erudite work. Its antiquity and genuineness have been vouched for by the best authorities of Tübingen.⁴

¹ [Johann Georg Ferdinand Müller, 1805–1898, Christian evangelist and director of the Ashley Down orphanage in Bristol, England.]

² Mr. St. George Lane-Fox has admirably expressed the idea in his eloquent appeal to the many rival schools and societies in India. He said:

“I feel sure that the prime motive, however dimly perceived, by which you, as the promoters of these movements, were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of a usurped authority in some external form supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute.” (*To the Members of the Ārya Samāj, The Theosophical Society, Brahma and Hindu Samāj and other Religious and Progressive Societies in India.*)

[*The Philosophical Inquirer*, printed in Madras, India, refers to Mr. Lane-Fox’s addresses there. See April 6th, 1884 issue, p. 1, in an article entitled: “Are Theosophists Atheists?” — *Dara Eklund.*]

³ *Revelation* ii, 6

⁴ [Consult text of H.P. Blavatsky’s “E.S. Instruction No. II,” in Volume XII of her *Collected Writings*, (pp. 551-61; 571-73), as well as the Compiler’s footnotes appended thereto, in connection with the *Philosophumena* and the teachings of Simon Magus. — *Dara Eklund.*]

Whoever the author may have been, he expresses himself about Simon in this wise:

Simon, a man well versed in magic arts, deceived many persons partly by the art of Thrasympedes,¹ and partly *with the help of demons*.² . . . He determined to pass himself off as a god . . . Aided by his wicked arts, he turned to profit not only the teachings of Moses, but those of the poets . . . His disciples use to this day his charms. Thanks to incantations, to philtres, to their attractive caresses³ and what they call “sleeps,” they send demons to influence all those whom they would fascinate. With this object they employ what they call “familiar demons.”⁴

Further on the MS. reads:

The Magus (Simon) made those who wished to enquire of the demon, write what their question was on a leaf of parchment; this, folded in four, was thrown into a burning brazier, in order that the smoke should reveal the contents of the writing to the Spirit (demon) (*Philos. Magici*, IV, iv). Incense was thrown by handfuls on the blazing coals, the Magus adding, on pieces of papyrus, the Hebrew names of the Spirits he was addressing, and the flame devoured all. Very soon the *divine* Spirit seemed to overwhelm the Magician, who uttered unintelligible invocations, and plunged in such a state he answered every question — phantasmal apparitions being often raised over the flaming brazier (*ibid.*, iii); at other times fire descended from heaven upon objects previously pointed out by the [119] Magician (*ibid.*); or again the deity evoked, crossing the room, would trace fiery orbs in its flight. (*ibid.*, ix)⁵

So far the above statements agree with those of Anastasius the Sinaïte:

People saw Simon causing statues to walk; precipitating himself into the flames without being burnt; metamorphosing his body into that of various animals [lycanthropy]; raising at banquets phantoms and spectres; *causing the furniture in the rooms to move about*, by invisible *spirits*. He gave out that he was escorted by a number of shades to whom he gave the name of “souls of the dead.” Finally, he used to fly in the air . . . (Anastasius the Sinaïte, *Patrologie Grecque*, Vol. lxxxix, col. 523, quæst. xx)⁶

Suetonius says in his *Nero*,

In those days an Icarus fell at his first ascent near Nero’s box and covered it with his blood. [ch. ii]⁷

¹ This “art” is not common jugglery, as some define it now; it is a kind of psychological jugglery, if jugglery at all, where fascination and glamor are used as means of producing illusions. It is hypnotism on a large scale.

² The author asserts in this his Christian persuasion.

³ Magnetic passes, evidently, followed by a trance and sleep.

⁴ “Elementals” used by the highest Adept to do mechanical, not intellectual work, as a physicist uses gases and other compounds. [Hippolytus of Rome, *Philosophumena* (Φιλοσοφούμενα ἢ κατὰ πασῶν αἰρέσεων ἔλεγχος) lib. VI, §§ 7, 19, 20]

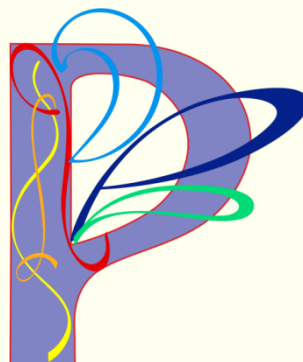
⁵ Quoted from de Mirville, *op. cit.*, Vol. VI, pp. 43-44.

⁶ *ibid.*, VI, p. 45

⁷ *ibid.*, p. 46

This sentence, referring evidently to some unfortunate acrobat who missed his footing and tumbled, is brought forward as a proof that it was Simon who fell.¹ But the latter's name is surely too famous, if one must credit the Church Fathers, for the historian to have mentioned him simply as "an Icarus." The writer is quite aware that there exists in Rome a locality named Simonium, near the Church of SS. Cosmas and Damianus (Via Sacra), and the ruins of the ancient temple of Romulus, where the broken pieces of a stone, on which it is alleged the two knees of the Apostle Peter were impressed in thanksgiving after his supposed victory over Simon, are shown to this day. But what does this exhibition amount to? For the broken fragments of one stone, the Buddhists of Ceylon show a whole rock on Adam's Peak with another imprint upon it. A crag stands upon its platform, a terrace of which supports a huge boulder, and on the boulder rests for nearly three thousand years the sacred footprint of a foot five feet long. Why not [120] credit the legend of the latter, if we have to accept that of St. Peter? "Prince of Apostles," or "Prince of Reformers," or even the "First-born of Satan," as Simon is called, all are entitled to legends and fictions. One may be allowed to discriminate, however.

That Simon could fly, *i.e.*, raise himself in the air for a few minutes, is no impossibility. Modern mediums have performed the same feat supported by a force that Spiritualists persist in calling "spirits." But if Simon did so, it was with the help of a self-acquired blind power that heeds little the prayers and commands of rival Adepts, let alone Saints. The fact is that logic is against the supposed fall of Simon at the prayer of Peter. For had he been defeated publicly by the Apostle, his disciples would have abandoned him after such an evident sign of inferiority, and would have become orthodox Christians. But we find even the author of *Philosophumena*, just such a Christian, showing otherwise. Simon had lost so little credit with his pupils and the masses, that he went on daily preaching in the Roman Campania after his supposed fall from the clouds "far above the Capitolium," in which fall he broke his legs only! Such a lucky fall is in itself sufficiently miraculous, one would say.



¹ Amédée Fleury, *Saint Paul et Sénèque; recherches sur les rapports du philosophe avec l'apôtre et sur l'infiltration du Christianisme naissant à travers le paganisme*, tome II, p. 100 [Paris: Ladrance, 1853]. The whole of this passage is summarized from de Mirville's *Des Esprits*, etc.

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 power of the magician is inversely related to his worldly interests”

- “The process of precipitating handwritten letters explained”
- “The Silent Brother”
- “The spiritual blindness of anthropomorphism”
- “The Theosophical Society’s position on hypnotism”
- “Theological anthropomorphism is the parent of materialism”
- “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 Apollonius of Tyana”
- “G.R.S. Mead’s Essay on Simon Magus”
- “Paul an Initiate and founder of Christianity”
- “Peter not an Initiate and the enemy of Paul”

— in our *Buddhas and Initiates Series*.

