

*Miracles are natural
phenomena from occult causes*



Abstract

- Miracles are natural phenomena resulting from occult causes. Admission of miracles implies ignorance of their causes.
- As soon as they can be produced at will, phenomena previously thought impossible become possible. For in Occultism, nothing is impossible.
- Psychic phenomena, always objective, are the outcome of psychological glamour.
- Occult phenomena, though often subjective, are based on “realities, generally hidden from the profane.”
- Magic is a Science and an Art. Arcane knowledge, when misapplied, is sorcery; beneficently used, true magic or Wisdom.



Miracles are natural phenomena from occult causes.

I have never seen a greater monster or miracle
in the world than myself.

— Michel Eyquem, seigneur de Montaigne¹

**Miracles are natural
phenomena resulting
from occult causes.**

. . . We do not believe a “miracle” ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after.²

Show an occultist an unfamiliar phenomenon, and he will never affirm *a priori* that it is either a trick or a miracle. He will search for the cause in the region of causes.³

**Admission of miracles implies
ignorance of their causes.**

A brother Theosophist suggests one of the tersest and most satisfying definitions of the word miracle, that we have seen. “Would it not be worthwhile,” he asks, “to explain that ‘miraculous’ only means our ignorance of the causes, and that in denying miracles we only intend to deny phenomena *incapable of any rational explanation whatever*; not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?”⁴

There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active. . . .⁵

¹ Montaigne: Book iii, ch. xi, *Of Cripples*

² *Blavatsky Collected Writings*, (NATURE’S HUMAN MAGNETS) III pp. 92-93

³ *ibid.* (MADAME BLAVATSKY ON FAKIRS) I pp. 242-43

⁴ *ibid.* (MISCELLANEOUS NOTES) II pp. 474-75; [Cf. “Similarly to good luck, miracles are but the effects of past causes. And bad luck, the so-called God’s acts, are karmic effects of previous misdeeds rather than the caprices of a fictitious deity, a convenient scape-God for our shortcomings.” Anon.]

⁵ *Isis Unveiled*, II p. 587

As soon as they can be produced at will, phenomena previously thought impossible become possible.

We make no claims for any one *religion*. The *supernatural* does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us — a miracle being as impossible as a phenomenon, due to combinations of yet unknown to science, *becomes possible as soon as it can be produced at will*. We even say that every “manifestation with physical effects” (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is PSYCHOLOGICAL JUGGLERY. (*Nota bene*. Do not confuse this jugglery with that of Robert Houdin, please.)¹

For in Occultism, nothing is impossible.

Quite true: “the fundamental belief of the Theosophists is that *nothing is impossible*”; but only so far as it does not clash with reason nor claim *anything miraculous*, in the theological sense of the word.²

Psychic phenomena, always objective, are the outcome of psychological glamour.

No true theosophist . . . believes in *miracles*, though every true theosophist ought to believe in the existence of abnormal powers in man; “abnormal” because, so far, either misunderstood or denied. All such objective physical phenomena, however, are simply psychological “glamour,” *i.e.*, if not witchery at least “a charm on the eyes and senses.” This, people may call brutally “trick,” but since they are *psychic*, they cannot be *physical*: hence, no conjuring or “sleight of hand.” As well call “tricksters” the grave medical celebrities, who hypnotize their subjects to see things which have no reality! “Theosophical phenomena” differ from these in this: that while hypnotic hallucinations are suggested by the operator’s idle fancy, occult manifestations are produced by the will of the Occultist, that one or a hundred men should see *realities*, generally hidden from the profane, *e.g.*, certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. Thus a cup *may never have been broken in reality*, and yet people are made to see it shattered in atoms and then made whole. Is this a *juggler’s* trick? Occult phenomena are then simply a hundred-fold intensified hypnotism . . .³

Occult phenomena, though often subjective, are based on “realities, generally hidden from the profane.”

¹ *Blavatsky Collected Writings*, (MISCONCEPTIONS – C) VIII p. 72

² *ibid.* (A WORD WITH “ZERO”) IV p. 364; [responding to an editorial remark in the *Poona Observer*.]

³ *ibid.* (FOOTNOTES TO “A GLANCE AT THEOSOPHY FROM OUTSIDE”) X pp. 131-32

**Magic is a Science and an Art.
When “misapplied, is sorcery;
beneficently used, true
magic or Wisdom.”**

Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature’s forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.¹



¹ *Isis Unveiled*, II p. 588; [summing up the 4th and 5th of ten Principles of Magic.]

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