

The laws of speech are the laws of matter and students can apply the laws governing physical plane substance to their use of words, for it concerns the manipulation of matter on other levels. Speech is the great medium whereby we make apparent the nature of the little system we are constructing—that system of which each human unit is the central sun, for under the Law of Attraction he draws to himself that which he needs.

## 2. *The Nature of Magic.*<sup>92</sup>

We have considered somewhat at length the building of thought forms, and have seen that the process pursued by man is analogous to that pursued by the threefold Logos in the creation of the solar system. We are to deal now with that great department in occultism which is usually termed magic. The man who masters the esoteric significance of what is here said will take his place in the ranks of those entitled to call themselves the "Brothers of White Magic." The subject is too immense to be more than briefly touched upon, for it covers

<sup>92</sup>*Magic.*—S. D., I, 284.

1. Magic is a divine science which leads to a participation in the attributes of divinity itself.—*Isis Unveiled*, I, 25.27.
2. All magical operations consist in freeing oneself from the coils of the Ancient Serpent.—*Isis Unveiled*, I, 138.
3. The object of the art of magic is the perfection of man.—*Isis Unveiled*, I, 309.
4. Magic explores the essence and power of everything.—*Isis Unveiled*, I, 282; S. D., II, 538.
5. Magic and magnetism are synonymous terms.—*Isis Unveiled*, I, 279.
6. Magic is the sum-total of natural knowledge.—*Isis Unveiled* II, 99, 189.
7. Magic does not imply a transgression of the laws of nature.—*Isis Unveiled*. I, Preface.

### *The Basis of Magic.*

1. Magic is based on the inner powers in man's soul.—*Isis Unveiled*, I, 459.
2. The trinity of nature is the lock of magic, the trinity of man the key that fits it.—*Isis Unveiled*, II, 635.
3. Magic is occult psychology.—*Isis Unveiled*, I, 612-616.
4. The astral light is the chief agent of magic.—*Isis Unveiled*, I, 128, 616; S. D., I, 275; II, 537.

the entire range of endeavor in the field of material construction.

We must deal first with the mental attitude of man as he faces the work of creation, and his ability to bring through, via the mental body, the purpose of the Ego, thereby impressing the building agents on the mental plane, with a certain rate of rhythm, and a certain vibratory activity. This is the prime factor which results (on the physical plane) in direct egoic activity. We must also bear in mind, that in the consideration of this matter we are not dealing with the every day work of average man, but are speaking of the organized creative work, under law and rule, of the advanced man. We thereby set a standard and emphasize the ideal towards which occult students should strive.

We must also consider the work of the wise magical student upon the astral plane, whereon, through purified desire and sanctified emotion, he provides those equilibrated conditions and those stable vibrations, which will permit of the transmission without hindrance to the physical plane via the physical brain of the man, of the vibratory activity emanating from the Ego, and of the circulatory action of the higher force. Hence (if a remark of a practical nature may be interpolated for the average student) the cultivation of emotional tranquillity is one of the first steps towards the achievement of the needed equipment of the white magician. This tranquillity is not to be achieved by an effort of the will which succeeds in strangling all astral vibratory activity, but by the cultivation of response to the Ego, and a negation of all response to the inherent vibration of the astral sheath itself.

We will take up the work of force transmission on the physical plane via the etheric centers and the physical brain, studying somewhat the effect of sound as it is emitted unconsciously in everyday speech, and con-

sciously in the ordered regulated words of the true worker in magic.<sup>93</sup>

In this connection, therefore, owing to the vital practical value of this section, and to the dangers attendant upon a comprehension of these matters by those who are as yet unready for the work of conscious manipulation of force, it is proposed to impart the necessary teaching under the formula of "Rules of Magic," with certain elucidating comments. In this way, the magical work is fully safeguarded, and at the same time sufficient is imparted to those who have the inner ear attentive, and the eye of wisdom in process of opening.

a. *Black Magicians and White.* Much is said among occult students these days anent white and black magic,<sup>94</sup> and much that is said is without force, or truth. It has

<sup>93</sup>Magic.—The very word Magic bears within itself proof of its high origin. The Latin Magus, the Greek Magos, a magician, gives us all those other words that are so indicative of authority, wisdom, superiority. Then we have magnitude, magnificent, magniloquent, to express greatness in position, in action and in speech. With the termination slightly changed the same words become majesty, implying dominion, and again, we have magistrate, anything that is magisterial which again has been simplified into Master, and finally by the process of word evolution has become plain Mister. But the Latin is only a transmitter of words. We can equally follow up the historical development of this root until we reach the Zend where we find it doing duty as the name for the whole priestly caste. The magi were renowned all over the world for their wisdom and skill in occultism and no doubt our word magic is mostly indebted to that source for its present existence and meaning. That we need not pause even here for back of the zend "mag," "looms up the sanskrit, maha, signifying great." It is thought by good scholars that maha was originally spelled magha. To be sure, there is in the Sanskrit the word Maga meaning a priest of the Sun, but this was evidently a later borrowing from the Zend which had originally derived its root from its neighbour the sanskrit.—*Lucifer*, Vol. X, p. 157.

<sup>94</sup>Magic.—The art of divine Magic consists in the ability to perceive the essence of things in the light of nature (astral light), and—by using the soul-powers of the Spirit—to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously.—S. D., II, 538.

Magic is the second of the four Vidyas, and is the great maha-Vidya in the Tantric writings. It needs the light of the fourth vidya (atma-vidya) thrown on it in order to be *White* magic.—S. D., I, 192.

*Black Magic* is defined by H. P. B. as follows:

- a. Black magic employs the astral light for purposes of deception and seduction, whereas the white magician employs it for purposes of information, and the aiding of evolution.—S. D., I, 274.
- b. Black magic works with opposing poles. The white magician seeks

been truly said that between the two types of workers, the line of demarcation is so slight as to be difficult of recognition by those who, as yet, merit not the term knower."

The distinction between the two exists in both motive and method, and might be summed up as follows:

The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The magician of the left hand path ever works *alone*, or if he at any time cooperates with others, it is with a hidden selfish purpose. The exponent of white magic interests himself in the work of constructive endeavor in order to cooperate in hierarchical plans, and to further the desires of the planetary Logos. The Brother of Darkness occupies himself with that which lies outside the plans of the Hierarchy and with that which is not included in the purpose of the Lord of the planetary Ray.

The white magician, as has been earlier said, works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is. He works

the point of equilibrium or balance, and of synthesis.—S. D., I, 448.

- c. Black magic has for its symbol the inverted 5-pointed star. White magic uses the same symbol with the point uppermost.
- d. Black magic is maha-vidya without the light of atma-vidya. White magic is maha-vidya illumined by atma-vidya.—S. D., I, 592.
- e. Black magic is ruled over by the moon. White magic is ruled over by the sun.
- f. Black and white magic arose during the great schism which started during the fourth root-race.—S. D., II, 221, 445, 520.
- g. Black magic is based on the degradation of sex and of the creative function. White magic is based on the transmutation of the creative faculty into the higher creative thought, the generative organs being neglected by the inner fire, which passes to the throat, the centre of creative sound.
- h. Black magic deals with the forces of involution. White magic works with the powers of evolution.
- i. Black magic is concerned with the form, with matter. White magic is concerned with the life within the form, with spirit.

through group centers and vital points of energy, and from thence produces, in substance, the desired results. The dark brother works directly with substance itself, and with the lesser builders; He does not cooperate with the forces which emanate from egoic levels. The lesser cohorts of the "Army of the Voice" are his servants, and not the directing Intelligences in the three worlds, and he therefore works primarily on the astral and physical planes, only in rare cases working with the mental forces, and only in a few special cases, hidden in cosmic karma, is a black magician found working on the higher mental levels. Yet the cases which are there to be discovered are the main contributing causes of all manifesting black magic.

The Brother of Light works ever through the inherent force of the second aspect as long as he is functioning in connection with the three lower planes. After the third Initiation, he works increasingly with spiritual energy, or with the force of the first aspect. He impresses the lower substances, and manipulates the lesser building lives with the vibration of love, and the attractive coherency of the Son, and through wisdom the forms are built. He learns to work from the heart, and therefore to manipulate that energy which streams from the "Heart of the Sun" until (when he becomes a Buddha) he can dispense somewhat the force emanating from the "Spiritual Sun." Therefore, the heart center in the Brother of the right hand path is the transmitting agency for the building force, and the triangle he uses in this work is

- a.* The center in the head which corresponds to the heart.
- b.* The heart center itself.
- c.* The throat center.

The Brothers of the left hand path work with the forces of the third aspect entirely, and this it is which

gives them so much apparent power, for the second aspect is only in process of reaching its vibratory consummation, whereas the third aspect is at the height of its vibratory activity, being the product of the evolutionary processes of the preceding major solar system. He works from the throat center almost entirely, and manipulates primarily the forces of the physical sun. This is the reason why he achieves many of his ends through the method of pranic stimulation or of pranic devitalization, and why also most of his effects are carried out on the physical plane. He works therefore, through

- a.* The center in the head corresponding to the throat center.
- b.* The throat center.
- c.* The center at the base of the spine.

The white magician works always in cooperation with others, and is himself under the direction of certain group Heads. For instance, the Brothers of the White Lodge work under the three great Lords and conform to the plans laid down, subordinating Their individual purposes and ideas to the great general scheme. The black magician usually works in an intensely individualistic way, and can be seen carrying out his schemes alone, or with the aid of subordinates. He brooks usually no known superior, but is nevertheless frequently the victim of agents on higher levels of cosmic evil, who use him as he uses his inferior cooperators, that is, he works (as far as the bigger purpose is involved) blindly and unconsciously.

The white magician, as is well known, works on the side of evolution or in connection with the Path of Return. The black brother occupies himself with the forces of involution, or with the Path of Outgoing. They form the great balancing force in evolution, and though they

are occupied with the material side of manifestation and the Brother of Light is concerned with the aspect of soul or consciousness, they and their work, under the great law of evolution, contribute to the general purpose of the solar Logos, though (and this is of tremendous occult significance to the illuminated student) *not to the individual purpose of the planetary Logos.*

Finally, it might be briefly said in connection with the distinctions between magicians that the magician of the Good Law works with the soul of things. His brothers of darkness work with the material aspect.

The white magician works through the force centers, on the first and fourth subplanes of each plane. The black magician works through the permanent atoms, and with the substance and forms concerned. The white magician utilizes in this connection the higher three centers. The black magician uses the energy of the lower three centers (the organs of generation, the spleen, and the solar plexus) synthesizing their energy by an act of the will and directing it to the center at the base of the spine, so that the fourfold energy is thence transmitted to the throat center.

The white magician uses the kundalini force as it is transmitted via the central spinal channel. The black magician uses the inferior channels, dividing the fourfold energy in two units, which mount via the two channels, leaving the central one dormant. Hence it will be apparent that one works with duality and the other with unity. On the planes of duality, therefore, it is apparent why the black magician has so much power. The plane of unity for humanity is the mental plane. The planes of diversity are the astral and the physical. Hence the black magician is of more apparent power than the white brother on the two lower planes in the three worlds.

The white brother works under the Hierarchy, or under the great King, carrying out His planetary pur-

poses. The dark brother works under certain separated Entities, unknown to him, who are connected with the forces of matter itself. Much more could be given in this connection, but what is here imparted suffices for our purpose.

*b. The Source of Black Magic.* In touching upon this point, we are trespassing into the realms of the mystery and the domain of the inexplicable. Certain statements can, however, be made here which, if pondered upon, may throw a little light upon this dark subject.

First. It should be remembered that the whole subject of planetary evil (and students must distinguish carefully between planetary and cosmic evil) lies hid in the individual life cycles and in the history of the Great Being who is the planetary Logos of the Earth. Therefore, until a man has taken certain initiations and thus achieved a measure of planetary consciousness, it is useless for him to speculate upon that record. H. P. B. has touched, in the *Secret Doctrine*,<sup>95</sup> upon the subject of "the imperfect Gods," and in these words lies the key to planetary evil.

Second. It might briefly be said that, as far as our humanity is concerned, the terms planetary evil and cosmic evil might be interpreted thus:

Planetary evil arises from certain relations existing between our planetary Logos and another planetary Logos. When this condition of polar opposition is adjusted, then planetary evil will cease. The adjustment will be brought about through the mediation (occultly understood) of a third planetary Logos. These three will eventually form an equilateral triangle, and then planetary evil will cease. Free circulation will ensue; planetary obscuration will become possible, and the "imperfect Gods" will have achieved a relative perfection. Thus will the karma of the manvantara, or secondary

<sup>95</sup>S.D., III, 62; Section 6, page 67.

cycle, be adjusted, and so much planetary karmic evil be "worked off." All the above must be interpreted in its esoteric sense and not its exoteric.

Cosmic evil from the standpoint of our planet consists in the relation between that spiritual intelligent Unit or "Rishi of the Superior Constellation" as He is called (who is the informing Life of one of the seven stars of the Great Bear, and our planetary prototype) and one of the forces of the Pleiades.<sup>96</sup> Students need here to remember that the "seven sisters" are occultly called the "seven wives" of the Rishis and that the dual forces (resultant from that relationship) converge and play through that one of the planetary Logoi who is the Logos of any particular planet, and is the "reflection" of any specific Rishi. In this relation, at present lacking perfect adjustment, lies the mystery of cosmic evil as it makes itself felt in any particular planetary scheme. Again, when the heavenly triangle is duly equilibrated, and the force circulates freely through

- a. One of the stars of the Great Bear,
- b. The Pleiad involved,
- c. The planetary scheme concerned,

then again cosmic evil will be negated, and a relative perfection achieved. This will mark the attainment of primary perfection, and the consummation of the greater cycle.

Cyclic evil, or tertiary evil, lies hid in the relation between the globes in any particular scheme, two of them ever being in opposition until equilibrated by force emanating from a third. Students will only apprehend the significance of this teaching as they study the pairs of opposites in their own cycles, and the equilibrizing work of the Ego.

A fourth type of evil growing out of the above finds

<sup>96</sup>S.D., II, 579-581

its main expression in the sorrows and troubles of the fourth or human kingdom, and will find its solution in two ways: by the balancing of the forces of the three kingdoms (the spiritual or fifth kingdom, the human, and the animal), and secondly, by the negation of the attractive power of the three lower kingdoms (the mineral, the vegetable, and the animal, who thus form one unit), by the spiritual kingdom, utilizing the fourth or human kingdom. In all these cases, triangles of force are formed which, when balanced, procure the desired end.

Black magic is spoken of as making its appearance upon our planet during the fourth root race.<sup>97</sup> It should be borne in mind here that this means strictly in connection with the fourth kingdom and its conscious use by wrongly developed men. The forces of evil of the planetary and cosmic kind have been present since manifestation set in, being latent in the karma of the planetary Logos, but human beings began consciously to work with these forces and to use them for specified selfish ends in this round during the fourth root race.

Black magicians work under certain great Entities, six in number, who are spoken of, for instance, in the Christian Bible as having the number 666.<sup>98</sup> They came in (being cosmic, not systemic) on that stream of force emanating from cosmic mental levels which produced the three worlds of human endeavor. Students should remember here the fact that the three lower planes of our solar system are not considered as embodying a cosmic principle for they form the dense physical body of the Logos, and the dense physical body is not considered a principle. There is an occult significance in the expression "unprincipled." These entities are the sumtotal of the substance of the three lower subplanes of the cosmic physical plane (our three lower systemic

<sup>97</sup>S.D., I, 451, 452; II, 221, 234, 519.

<sup>98</sup>Bible. Rev. 13:18.

planes), and it is under them that the black magicians are swept into activity, often unconsciously, but rising to power as they work consciously.<sup>99</sup>

In the early stages of human unfoldment all men are unconscious black magicians, but are not occultly "damned" thereby. As evolution proceeds they come under the force of the second aspect, and the majority respond to it, escaping from the meshes of the black magicians, and coming under the force of a different number. The few who do not do so in this manvantara are the "failures" who have to continue the struggle at a later date. A tiny percentage willfully refuse to "pass on," and they become the true "black magicians." For them the end is ever the same, *first*, severance of the Ego from the Monad, entailing a wait for many aeons until another solar system has its being. In the case of the "failures" the Ego severed itself from the personality or lower self, entailing a setback for a lesser period, but still having opportunity within the system. Second, a cycle of existence, spent in unlimited evil, and dependent upon the vitality of the severed egoic body and its innate persistence. These are the ordinary "lost souls" spoken of in the *Secret Doctrine*.<sup>1</sup> If students will study these conditions, and will extend the same concept to an earlier and more matured solar system, they will get

<sup>99</sup>It might here be asked what, if any relation there may be in this connection with the inner round? The inner round has many meanings, some impossible to give, but two things may here be said: That it concerns itself with the effect of the triangular balancing of forces towards the close of the cycle, when the force or energy involved is circulating unimpeded, even if slowly, through:

1. Two constellations of the solar system,
2. The planetary schemes,
3. Three globes in the scheme.

It should be remembered that all these three are interdependent. The force begins thus to flow when any cycle is two thirds run. It deals with the greater Initiations, and is the correspondence on the higher planes to the occult short cut to wisdom and knowledge which we call the Path of Initiation.

<sup>1</sup>No soul can be lost where:

- a. One good aspiration is present.
- b. One unselfish deed is done

some light upon the problem of the origin of evil in this solar system.

*c. Conditions for White Magic.* In considering the factors requiring adjustment prior to undertaking the work of magic, we are dealing with that which is of eminently practical value. Unless students of magic enter upon this pursuit fortified by pure motive, clean bodies, and high aspiration they are foredoomed to disappointment and even to disaster. All those who seek to work consciously with the forces of manifestation, and who endeavor to control the energies of all that is seen, need the strong protection of purity. This is a point which cannot be too strongly emphasized and urged, and hence the constant injunctions to self control, comprehension of the nature of man, and devotion to the cause of humanity. The pursuit of magical investigation is dangerous in three ways.

If a man's bodies are not sufficiently purified and their atomic vibration is not sufficiently high, he is in danger of over-stimulation when brought in contact with the forces of nature, and this inevitably entails the destruction and disintegration of one or other of his bodies. At times it may entail the destruction of two or more, and when this is the case, it involves a definite setback to egoic unfoldment, for it requires, in such cases, a much longer interval between incarnations, owing to the difficulty of assembling the needed materials in the sheaths.

Further, unless a man is strengthened in his endeavor by right motive he is liable to be led astray by the acquisition of power. Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers

- c. The life is strong in virtue.
- d. The life is righteous.
- e. The life is a naturally pure life.—Isis Unveiled, II, 368.  
Read S.D., III, 528, 529.

are fraught with menace to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature. He takes, therefore, the first step towards the left hand path, and each life may see him progressing towards it with greater readiness, until (almost unconsciously) he will find himself in the ranks of the black masters. Such a state of affairs can only be offset through the cultivation of altruism, sincere love of man, and a steady negation of all lower desire.

The third danger which menaces the unwary student of magic lies in the fact that when he tampers with these forces and energies he is dealing with that which is akin to his own lower nature. He, therefore, follows the line of least resistance; he augments these energies, thereby increasing their response to the lower and to the material aspects of his nature. This he does at the expense of his higher nature, retarding its unfoldment and delaying his progress. Incidentally also, he attracts the attention of those masters of the left hand path who are ever on the lookout for those who can be bent to their purposes, and he becomes (unwittingly at first), an agent on the side of evil.

It will be apparent, therefore, that the student has need of the following qualities before he undertakes the arduous task of becoming a conscious Master of Magic:

*Physical Purity.* This is a thing not easily to be acquired, but entailing many lives of strenuous effort. Through abstinence, right continence, clean living, vegetarian diet, and rigid self-control, the man gradually raises the vibration of his physical atoms, builds a body of ever greater resistance and strength, and succeeds in "manifesting" forth in a sheath of greater refinement.

*Etheric Freedom.* This term does not convey all that

I seek to impart, but it suffices for need of a better. The student of magic who can safely undertake the enterprise, will have constructed an etheric body of such a nature that vitality, or pranic force and energy, can circulate unimpeded; he will have formed an etheric web of such tenuosity that it forms no barrier to consciousness. This is all that can be said on this subject owing to the danger involved, but it suffices for the conveyance of information to those who are beginning to know.

*Astral Stability.* The student of magic aims, above all, to purify his desires and so to transmute his emotions that the lower physical purity and the higher mental responsiveness and transmutative power may equally be available. Every magician has to learn the fact that, in this solar system, during the cycle of humanity, the astral body is the pivotal point of endeavor, having a reflex effect on both the other sheaths, the physical and the mental. He, therefore, aims at transmuting (as has often been said) lower desire into aspiration; at changing the lower cruder colors which distinguish the astral body of average man, for the clearer, purer tones of the spiritual man, and of transforming its normal chaotic vibration, and the "stormy sea of life," for the steady rhythmic response to that which is highest and the center of peace. These things he effects by constant watchfulness, unremitting control, and steady meditation.

*Mental Poise.* These words are used in the occult sense, wherein the mind (as it is commonly understood) becomes the keen steady instrument of the indwelling thinker, and the point from which he can travel onwards to higher realms of comprehension. It is the foundation stone whence the higher expansion can be initiated.

Let not the would-be student of magic proceed in his investigations and his experiments until he has attended to these injunctions, and until the whole bent of his thoughts towards their manifestation and their demon-

stration in his every day life. When he has so worked, ceaselessly and untiringly, and his physical plane life and service bear witness to the inner transmutation, then he can proceed to parallel this life with magical studies and work. Only the solar Angel can do the work of the white magician, and he effects it through the control of the lunar angels and their complete subjugation. They are arrayed against him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants.

This thought brings us to the vital and real distinction between the white brother and the brother of darkness, and in this summation we will conclude the present discussion and proceed with the rules.

The worker in white magic utilizes ever the energy of the Solar Angel to effect his ends. The dark brother works through the inherent force of the lunar lords, which are allied in nature to all that is objective. In an old book of magic, hidden in the caves of learning, guarded by the Masters, are the following conclusive words, which find their place in this *Treatise on Fire* through their very appropriateness:

"The Brothers of the Sun, through the force of solar fire, fanned to a flame in the blazing vault of the second Heaven, put out the lower lunar fires, and render naught that lower 'fire by friction.'

"The Brother of the Moon ignores the sun and solar heat; borrows his fire from all that triply is, and pursues his cycle. The fires of hell await, and lunar fire dies out. Then neither sun nor moon avails him, only the highest heaven awaits the spark electric, seeking vibration synchronous from that which lies beneath. And yet it cometh not."

### 3. *Fifteen Rules for Magic.*

These rules will necessarily be of an esoteric nature, and the student will need to remember that the terminology is in the nature of a blind, which ever carries

of man is naturally a healer. The forces which flow through a man whose atoms, centers, sheaths, and causal body form a coherent unit in full and radiant activity are of such strength and purity as to have a definite effect upon the nature of those they contact. They heal, stimulate and increase the vibration of their fellow men.

All this must be somewhat realized and visioned before a man on the physical plane will be willing to undergo the purifying discipline, and tread the Path whereby he finds his center and works from that standpoint of power. He has to align these various factors, or energy centers, and thus bring on to the physical plane power to be used in the healing of the nations. When the glory of a man's inner God is seen, when his radiance shines forth then will it be said of him as of those who have preceded him along the Path: "Then shall the Sun of Righteousness arise with healing in his wings."<sup>19</sup>

There are, in connection with human evolution certain factors which produce definite and important results, when connected with each other through linking streams of energy and therefore consciously functioning. These factors might be considered as follows, dividing them into two groups, each of them emphasizing the duality of the microcosmic manifestation:

#### *Group I.*

1. The Knowledge Petals.
2. The knowledge petal in each of the two inner circles.
3. The centers on the mental plane.
4. The throat center in etheric matter.
5. The alta major center.
6. The physical brain.

#### *Group II.*

1. The Love Petals.
2. The love petals in each circle.

<sup>19</sup>Bible. Malachi, 4:2.

3. The centers on the astral plane.
4. The heart center in etheric matter.
5. The pituitary body.
6. The sympathetic nervous system.

These various alignments (when functioning with due adjustment) result in the transmission of energy in the first case from the manasic permanent atom, and in the second case from the buddhic permanent atom. It will be apparent, therefore, how important it is that the student duly considers the process of bringing about a uniform alignment, and a conscious appreciation of the vibratory processes of these two groups. As he brings this adjustment about, the effect upon the physical plane will be the manifestation of the powers of the Soul, and of the healing capacity; the man will become a focal point for egoic energy and a server of his race. The black magician brings about similar results by means of the first group, only with the exception that he cannot align the knowledge petals in the two inner groups, as the love-wisdom aspect is atrophied in his case. He does, however, bring through the energy of the manasic permanent atom, for the forces of Mahat (of which Manas is an expression) is closely connected with what is erroneously called "evil." Mahat and cosmic Evil have a close connection.

The great Existences Who are the principle of Mahat in its cosmic sense are connected with the lesser existences who express systemic evil. They are the sum total of the separative instrument, and where separation in any *form* exists, there is to be found ignorance, and therefore evil. Separation negates comprehension, or knowledge of that which is to be found outside the separated consciousness, for separative knowledge entails identification with that which is expressing itself through the medium of a form. Therefore, the Brothers of the Shadow can, and do, reach high levels along one aspect of consciousness, and touch certain specific heights of

spiritual evil, going a great way along the line of Mahat, or knowledge, the principle of Universal Mind. They can reach, in their later stages, expansions of consciousness and of power that will take them far beyond the confines of our solar system, and give them attributes and capacities which prove a menace to the unfolding of the second Aspect.

The first group of alignments, when not balanced by the second group, is the line of the black magician; it will lead him eventually out of the stream of fivefold energy we call *manasic* on to the cosmic path of fohatic energy, the strictly mahatic. When on that Path two directions are possible to him; one will keep him in touch with the natural substance aspect concerned with the cosmic incarnations of *our* solar Logos; the other will sweep him on to that center in the universe which is the emanating source of the mahatic principle; it is the focal point where is generated that type of energy which makes possible the dense physical manifestation of Gods and men.

In making this statement, it is necessary to bear in mind that the dense physical sheath is never considered a principle. It is ever deemed *occultly* evil. The matter might be more simply expressed by stating that the black adept is frankly concerned with what is termed "the residue of that which earlier was." He responds to the vibration of the solar system of an earlier greater cycle in which the knowledge, or the manasic principle, was the goal of achievement. He does not respond to the impulse of this solar system, but this lack of response is hid in the karma of the earlier manifestation. As we know, the Sons of Mind or the incarnating jivas are the returning nirvanis of a previous logoc incarnation. They have achieved mind, and need love. Some few, through a mysterious cycle of events inexplicable to man in this solar system, repudiated opportunity and linked themselves with that great deva existence which is the impulse

of the dense physical, and they cannot loose themselves. Their destination, as well as his, is hidden in the plans of the ONE ABOUT WHOM NAUGHT MAY BE SAID, and in this solar system there is no hope for them. Fortunately, they are little likely to make themselves known to average man; it is the Adepts of the Good Law Who meet them the most often.

The subject is most intricate, but some light may come if we remember that manas on the mental plane is found in two expressions:—the mental unit on the form levels and the manasic permanent atom on the formless planes. These two types of manas may be regarded as embodying the qualities of the two kinds, white and black. The mental unit or the mind aspect of a man, for instance, is after all but the sixth sense, and has to be transcended by the higher mind and the intuition. The black brother carries the evolution of the senses on to a stage inconceivable to man now and this sixth mahatic sense is of vaster extent and service to them than it ever is to the white Adept. Therefore, it will be apparent that for a long cycle of time, the black magician can persist and develop his powers because one-third of the force of the egoic lotus is his and he knows well how to utilize it to the best advantage. He builds also an antaskarana, but of quality and objective different to that of the student of the white magic. It is called "the path of manasic evil," and bridges a gap between the mental unit of the magician concerned, and certain correspondences on mental levels in the vehicles of the devas of that plane. Through this medium, and through *identification with the devas*, he can escape from the three worlds to spheres of evil incomprehensible to us. The point to be remembered here is that the black magician remains ever a prisoner; he cannot escape from substance and from form.

There is no need to enlarge further on this subject. I would like to enumerate the lines of alignment of the

third group which eventually transcends the other two, and effects the final illumination and liberation of the man.

### *Group III.*

1. The Sacrifice Petals.
2. The sacrifice petals in the two outer groups.
3. The three *major* centers in each of the three planes of the three worlds, producing thus absorption of the lower four centers on each plane.
4. The head center, or the thousand-petalled lotus.
5. The pineal gland, producing the vivification and irradiation of the entire lower nature.

These three groups of forces in man, when synthesized, produce eventually that perfect coordination and adaptation to all conditions, forms and circumstances which eventuate in the escape of the liberated vital spark. This is technically accomplished when the "bud" opens, and it becomes possible for the Hierophant at initiation to liberate the energy of the Monad, and to direct that energy (through the agency of the Rod) so that eventually it circulates free and untrammelled through every part of the lower threefold manifestation. As it circulates it destroys by burning, for it arouses the kundalini aspect perfectly by the time the fifth Initiation is taken. The destroyer aspect becomes dominated, and the form is "burnt upon the altar."

These ideas can also be studied in their larger aspect; a clue to the mystery of cosmic evil may be found in the difference existing between the sacred and non-sacred planets, and in the purpose and place, hitherto unrecognized, of the lives of the informing existences of the many planets and planetoids in the solar system. Some are purely mahatic or of the third Aspect, dominated by the devas. Others (of which the sacred planets are examples) are controlled by the second Aspect, and that second aspect will work through unconquerably into manifestation.

A few, like our Earth planet, are battlegrounds, and the two Aspects are in collision, with the indication of the eventual triumph of the "white" magic.

## VI. EFFECTS OF SYNTHETIC MOTION

### 1. *Introductory remarks on alignment.*

The effects of the synthetic activity of the centers, sheaths and causal body produce:

Periodicity of manifestation.

The linking of the Triangles.

The relation between:

*a.* The alta major center.

*b.* The throat center.

*c.* The centers on the mental plane.

If we summarize the thoughts conveyed here, we will find that it deals with some aspects of that very necessary alignment which must take place prior to full ability to serve in final liberation. We have studied from many angles the component parts of man, the microcosm, and the mode whereby he manifests on earth in order to express that which lies hidden, and to make his energy felt in the group and place where he finds himself. The constitution of the causal body has been seen to consist of a triple form of energy, with a fourth and more dynamic type of force latent at the heart, ready to demonstrate when the other three forms are active, thus utilizing them as a vehicle. We have noted also that there are also three forms of energy which we call the sheaths of the personal self, and which have also to be actively functioning before the triple egoic force can make itself felt through their medium. Added to these factors, must be mentioned the seven centers in etheric matter which find their place in the etheric body, and which awaken and become active as the sheaths swing into rhythmic activity. Of these centers the three major are of the main importance where

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## PREFACE.

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THE work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, highseated upon its rock of adamant, is alone eternal and supreme.

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffé, that "the essential is forever the same. Whether we cut away the marble inward that hides the statue in the

block, or pile stone upon stone outward till the temple is completed, our NEW result is only an *old idea*. The latest of all the eternities will find its destined other half-soul in the earliest.”

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!

In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of “the one that is and was and shall be” at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—

responded from the mercy-seat within the veil,\* and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

From such as these we apprehend criticism, censure, and perhaps hostility, although the obstacles in our way neither spring from the validity of proof, the authenticated facts of history, nor the lack of common sense among the public whom we address. The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. When the Pope can go to the extreme of fulminating anathemas against all who maintain the liberty of the Press and of speech, or who insist that in the conflict of laws, civil and ecclesiastical, the civil law should prevail, or that any method of instruction solely secular, may be approved;† and Mr. Tyndall, as the mouth-piece of nineteenth century science, says, “. . . the impregnable position of science may be stated in a few words: we claim, and we shall wrest from theology, the entire domain of cosmological theory”‡—the end is not difficult to foresee.

Centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the giant as he shakes off the Lilliputian cordage and rises to his feet. Even the Protestant communion of England and America, now engaged in the revision of the text of its *Oracles*, will be compelled to show the origin and merits of the text itself. The day of domineering over men with dogmas has reached its gloaming.

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

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\* Lightfoot assures us that this voice, which had been used in times past for a testimony from heaven, “was indeed performed by magic art” (vol. ii., p. 128). This latter term is used as a supercilious expression, just because it was and is still misunderstood. It is the object of this work to correct the erroneous opinions concerning “magic art.”

† Encyclical of 1864.

‡ “Fragments of Science.”

The Christians, who will see that we question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

Pseudo-Scientists will, of course, denounce us furiously.

Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various *authorities*, who hide their real belief in deference to popular prejudices.

The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future.

The contest now going on between the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. We repeat again—we are laboring for the brighter morrow.

And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman gladiator to Cæsar: MORITURUS TE SALUTÂT!

*New York, September, 1877.*

senate and the tribune of the people determined that the books themselves should be burned, which was done in public.\*

*Magic was considered a divine science which led to a participation in the attributes of Divinity itself.* “It unveils the operations of nature,” says Philo Judæus, “and leads to the contemplation of celestial powers.”† In later periods its abuse and degeneration into sorcery made it an object of general abhorrence. We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. The Mobeds, priests of the Parsis—the ancient Ghebers—are named, even at the present day, *Magoi*, in the dialect of the Pehlvi.‡ *Magic appeared in the world with the earlier races of men.* Cassien mentions a treatise, well known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.§

Moses was indebted for his knowledge to the mother of the Egyptian princess, Thermuthis, who saved him from the waters of the Nile. The wife of Pharaoh,|| Batria, was an initiate herself, and the Jews owe to her the possession of their prophet, “learned in all the wisdom of the Egyptians, and mighty in words and deeds.”¶ Justin Martyr, giving as his authority Trogius Pompeius, shows Joseph as having acquired a great knowledge in magical arts with the high priests of Egypt.\*\*

*The ancients knew more concerning certain sciences than our modern savants have yet discovered.* Reluctant as many are to confess as much, it has been acknowledged by more than one scientist. “The degree of scientific knowledge existing in an early period of society was much greater than the moderns are willing to admit,” says Dr. A. Todd Thomson, the editor of *Occult Sciences*, by Salverte; “but,” he adds, “it was confined to the temples, carefully veiled from the eyes of the people and opposed only to the priesthood.” Speaking of the *Kabala*, the learned Franz von Baader remarks that “not only our salvation and wisdom, but our science itself came to us from the Jews.” But why not complete the sentence and tell the reader from whom the Jews got their wisdom?

Origen, who had belonged to the Alexandrian school of Platonists,

\* “Hist. of Magic,” vol. I, p. 9.

† Philo Jud.: “De Specialibus Legibus”

‡ Zend-Aesta, vol. ii., p. 506.

§ Cassian: “Conference,” i., 21.

|| “De Vita et Morte Mosis,” p. 199.

¶ Acts of the Apostles, vii, 22.

\*\* Justin, xxxvi., 2.

declares that Moses, besides the teachings of the covenant, communicated some very important secrets “from the hidden depths of the law” to the seventy elders. These he enjoined them to impart only to persons whom they found worthy.

St. Jerome names the Jews of Tiberias and Lydda as the only teachers of the mystical manner of interpretation. Finally, Ennemoser expresses a strong opinion that “the writings of Dionysius Areopagita have palpably been grounded on the Jewish *Kabala*.” When we take in consideration that the Gnostics, or early Christians, were but the followers of the old Essenes under a new name, this fact is nothing to be wondered at. Professor Molitor gives the *Kabala* its just due. He says:

“The age of inconsequence and shallowness, in theology as well as in sciences, is past, and since that revolutionary rationalism has left nothing behind but its own emptiness, after having destroyed everything positive, it seems now to be the time to direct our attention anew to that mysterious revelation which is the living spring whence our salvation must come . . . the Mysteries of ancient Israel, which contain all secrets of modern Israel, would be particularly calculated to . . . found the fabric of theology upon its deepest theosophical principles, and to gain a *firm basis* to all ideal sciences. It would open a new path . . . to the obscure labyrinth of the myths, mysteries and constitutions of primitive nations. . . . In these traditions alone are contained the system of the schools of the prophets, which the prophet Samuel did not found, *but only restored*, whose end was no other than to lead the scholars to wisdom and the highest knowledge, and when they had been found worthy, to induct them *into deeper mysteries*. Classed with these mysteries was *magic*, which was of a double nature—divine magic, and evil magic, or the black art. Each of these is again divisible into two kinds, the active and seeing; in the first, man endeavors to place himself *en rapport* with the world to learn hidden things; in the latter he endeavors to gain power over spirits; in the former, to perform *good and beneficial* acts; in the latter to do all kinds of diabolical and unnatural deeds.”\*

The clergy of the three most prominent Christian bodies, the Greek, Roman Catholic, and Protestant, discountenance every spiritual phenomenon manifesting itself through the so-called “mediums.” A very brief period, indeed, has elapsed since both the two latter ecclesiastical corporations burned, hanged, and otherwise murdered every helpless victim through whose organism spirits—and sometimes blind and as yet unex-

\* Molitor: “Philosophy of History and Traditions,” Howitt’s Translation, p. 285

plained forces of nature—manifested themselves. At the head of these three churches, pre-eminent stands the Church of Rome. Her hands are scarlet with the innocent blood of countless victims shed in the name of the Moloch-like divinity at the head of her creed. She is ready and eager to begin again. But she is bound hand and foot by that nineteenth century spirit of progress and religious freedom which she reviles and blasphemes daily. The Græco-Russian Church is the most amiable and Christ-like in her primitive, simple, though blind faith. Despite the fact that there has been no practical union between the Greek and Latin Churches, and that the two parted company long centuries ago, the Roman Pontiffs seem to invariably ignore the fact. They have in the most impudent manner possible arrogated to themselves jurisdiction not only over the countries within the Greek communion but also over all Protestants as well. “The Church insists,” says Professor Draper, “that the state has no rights over any thing which it declares to be within its domain, and that Protestantism being a mere rebellion, has no rights at all; that even in Protestant communities the Catholic bishop *is the only lawful* spiritual pastor.”\* Decrees unheeded, encyclical letters unread, invitations to ecumenical councils unnoticed, excommunications laughed at—all these have seemed to make no difference. Their persistence has only been matched by their effrontery. In 1864, culmination of absurdity was attained when Pius IX. excommunicated and fulminated publicly his anathemas against the Russian Emperor, as a “*schismatic* cast out from the bosom of the Holy Mother Church.”† Neither he nor his ancestors, nor Russia since it was Christianized, a thousand years ago, have ever consented to join the Roman Catholics. Why not claim ecclesiastical jurisdiction over the Buddhists of Thibet, or the shadows of the ancient Hyk-Sos?

The mediumistic phenomena have manifested themselves at all times in Russia as well as in other countries. This force ignores religious differences; it laughs at nationalities; and invades unasked any individuality, whether of a crowned head or a poor beggar.

Not even the present Vice-God, Pius IX., himself, could avoid the unwelcome guest. For the last fifty years his Holiness has been known to be subject to very extraordinary fits. Inside the Vatican they are termed *Divine visions*; outside, physicians call them epileptic fits; and popular rumor attributes them to an obsession by the ghosts of Peruggia, Castelfidardo, and Mentana!

\* “Conflict between Religion and Science,” p. 329.

† See “Gazette du Midi,” and “Le Monde,” of 3 May, 1864.

the parallel beams issuing from the lamp are coincident The vapors form clouds of gorgeous tints, and arrange themselves into the shapes of vases, of bottles and cones, in nests of six or more; of shells, of tulips, roses, sunflowers, leaves, and of involved scrolls. "In one case," he tells us, "the cloud-bud grew rapidly into a serpent's head; a mouth was formed, and from the cloud, a cord of cloud resembling a tongue was discharged." Finally, to cap the climax of marvels, "once it positively assumed the form of a fish, with eyes, gills, and feelers. The twoness of the animal form was displayed throughout, and no *disk, coil, or speck existed on one side that did not exist on the other.*"

These phenomena may possibly be explained in part by the mechanical action of a beam of light, which Mr. Crookes has recently demonstrated. For instance, it is a supposable case, that the beams of light may have constituted a horizontal axis, about which the disturbed molecules of the vapors gathered into the forms of globes and spindles. But how account for the fish, the serpent's head, the vases, the flowers of different varieties, the shells? This seems to offer a dilemma to science as baffling as the meteor-cat of Babinet. We do not learn that Tyndall ventured as absurd an explanation of his extraordinary phenomena as that of the Frenchman about his.

Those who have not given attention to the subject may be surprised to find how much was known in former days of that all-pervading, subtle principle which has recently been baptized THE UNIVERSAL ETHER.

Before proceeding, we desire once more to enunciate in two categorical propositions, what was hinted at before. These propositions were demonstrated laws with the ancient theurgists.

I. The so-called miracles, to begin with Moses and end with Cagliostro, when genuine, were as de Gasparin very justly insinuates in his work on the phenomena, "perfectly in accordance with natural law;" hence—no miracles. Electricity and magnetism were unquestionably used in the production of some of the prodigies; but now, the same as then, they are put in requisition by every sensitive, who is made to use *unconsciously* these powers by the peculiar nature of his or her organization, which serves as a conductor for some of these imponderable fluids, as yet so imperfectly known to science. This force is the prolific parent of numberless attributes and properties, many, or rather, most of which, are as yet unknown to modern physics.

II. The phenomena of natural magic to be witnessed in Siam, India, Egypt, and other Oriental countries, bear no relationship whatever to sleight of hand; the one being an absolute physical effect, due to the action of occult natural forces, the other, a mere deceptive result

of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of the *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tail of serpent which forms the legs of the solar cock of the Abraxas; finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls have to conquer to liberate themselves from the bonds of the earth; for if their will does not free "them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire.*"

This last kabalistic figure of speech, notwithstanding its strange phraseology, is precisely the one used by Jesus; and in his mind it could have had no other significance than the one attributed to it by the Gnostics and the Kabalists. Later the Christian theologians interpreted it differently, and with them it became the doctrine of Hell. Literally, though, it simply means what it says—the astral light, or the generator and destroyer of all forms.

"All the magical operations," continues Levi, "consist in freeing one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiate should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. *For I am thy Lord and Master!*' This is the real meaning of the ambiguous response made by Jesus to the tempter. . . . Thus, the Devil is not an Entity. It is an errant force, as the name signifies. An *odic or magnetic current* formed by a chain (a circle) of pernicious wills must create this evil spirit which the Gospel calls *legion*, and which forces into the sea a herd of swine—another evangelical allegory showing how base natures can be driven headlong by the blind forces set in motion by error and sin."\*

In his extensive work on the mystical manifestations of human nature, the German naturalist and philosopher, Maximilian Perty, has devoted a whole chapter to the *Modern forms of Magic*. "The manifestations of magical life," he says in his Preface, "partially repose on quite another order of things than the nature in which we are acquainted with time, space, and causality; these manifestations can be experimented with but little; they cannot be called out at our bidding,

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\* Eliphas Levi: "Dogme et Rituel de la Haute Magie."

The author from whom the above is quoted says that “the seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity and paralyzing succession.”

In the presence of these striking phenomena science stands speechless; she does not even attempt to conjecture as to their cause, and naturally, for she has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose “ignorance” is assumed by Mr. Proctor, fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean “music of the spheres” is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colors; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

“We know,” says Dr. Elam, “that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated*. . . . We see how strong is the tendency of opinion once promulgated to run into an epidemic form—no opinion, no delusion, is too absurd to assume this collective character. We observe, also, how remarkably the same ideas reproduce themselves and *reappear in successive ages*; . . . no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception.

t. The reciprocal magnetic relations of the planetary orbs, which are all magnets, was with them an accepted fact, and aërolites were not only called by them magnetic stones, but used in the Mysteries for purposes to which we now apply the magnet. When, therefore. Professor A. M. Mayer, of the Stevens Institute of Technology, in 1872, told the Yale Scientific Club that the earth is a great magnet, and that “on any sudden agitation of the sun’s surface the magnetism of the earth receives a profound disturbance in its equilibrium, causing fitful tremors in the magnets of our observatories, and producing those grand outbursts of the polar lights, whose lambent flames dance in rhythm to the quivering needle,”\* he only restated, in good English, what was taught in good Doric untold centuries before the first Christian philosopher saw the light.

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence—if human testimony is worth anything at all—is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles. Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. She must either confess that the ancient physicists were superior in knowledge to her modern representatives, or that there exists something in nature beyond physical science, and that *spirit* possesses powers of which our philosophers never dreamed.

“The mistake we make in some science we have specially cultivated,” says Bulwer-Lytton, “is often only to be seen by the light of a separate science as especially cultivated by another.”†

Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism—howbeit insufficient their various experiments—intuitively perceive the alpha and omega of the great mystery. Alone, the study of this agent, which is the divine breath, can unlock the secrets of psychology and physiology, of cosmical and spiritual phenomena.

“Magic,” says Psellus, “formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sub-lunary; of the elements and their parts, of animals, all various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects.

\* Alfred Marshall Mayer, Ph.D.: “The Earth a Great Magnet,” a lecture delivered before the Yale Scientific Club, Feb. 14, 1872.

† “Strange Story.”

observes that the subject of the Hermetic art is man, and the object of the art is the perfection of man.\* But we cannot agree with him that only those whom he terms “money-loving sots,” ever attempted to carry a purely *moral* design (of the alchemists) into the field of physical science. The fact alone that man, in their eyes, is a trinity, which they divide into *Sol*, water of *mercury*, and *sulphur*, which is the *secret fire*, or, to speak plain, into *body*, *soul*, and *spirit*, shows that there is a physical side to the question. Man is the philosopher’s *stone* spiritually—“*a triune or trinity in unity*,” as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything—divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. “The work is carried to perfection according to the virtue of a body, soul, and spirit,” says an alchemist; “for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, for the spirit is an invisible thing, nor doth it ever appear without another GARMENT, which garment is the SOUL.”†

The “philosophers by fire” asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and “antipathy hath its beginning from darkness.” Moreover, they taught, with other kabalists, that “contrarieties in nature doth proceed from one eternal essence, or from the root of all things.” Thus, the first cause is the parent-source of good as well as of evil. The creator—who is *not* the Highest God—is the father of matter, which is *bad*, as well as of spirit, which, emanating from the highest, invisible cause, passes through him like through a vehicle, and pervades the whole universe. “It is most certain,” remarks Robertus di Fluctibus (Robert Fludd), “that, as there are an infinity of *visible* creatures, so there is an endless variety of invisible ones, of divers natures, in the universal machine. Through the mysterious name of God, which Moses was so desirous of him (Jehova) to hear and know, when he received from him this answer, *Jehova is my everlasting name*. As for the other name, it is so pure and simple that it *cannot be articulated, or compounded, or truly expressed by man’s voice* . . . all the other names are wholly comprehended within it, for it contains the property as well of *Nolunty* as *volunty*, of privation as position, of death as life; of cursing as blessing, of evil as good (though nothing ideally is bad in

\* F. A Hitchcock: Swedenborg, a Hermetic Philosopher.”

† “Ripley Revived,” 1678.

showing that Saturn, the Father of the Gods, has been transformed from Eternal Duration into a limited period. Cronus with his scythe cuts down even the longest and, to us, seemingly endless cycles, which, for all that, are limited in Eternity, and with the same scythe destroys the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the God or Gods, or flout one or both, that scythe will not tremble one millionth of a second in its ascending or descending course.

The Titans of Hesiod’s *Theogony* were copied in Greece from the Suras and Asuras of India. These Hesiodic Titans, the Uranides, which were once upon a time numbered as only six, have been recently discovered, in an old fragment relating to the Greek myth, to be *seven*, the seventh being called Phoreg. Thus their identity with the Seven Rectors is fully demonstrated. The origin of the War in Heaven and the Fall has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purânic accounts thereof. For the Târakâmaya was in a later age, and there are accounts of three distinct Wars to be traced in almost every Cosmogony.

The first War happened in the night of time, between the Gods and (A)-suras, and lasted for the period of one Divine Year.\* On this occasion the Deities were defeated by the Daityas, under the leadership of Hrâda. But afterwards, owing to a device of Vishnu, to whom the conquered Gods applied for help, the latter defeated the Asuras. In the *Vishnu Purâna* no interval is found between the two Wars. In the Esoteric Doctrine, however, one War takes place before the building of the Solar System; another, on Earth, at the “creation” of man; and a

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\* One Day of Brahmâ lasts 4,320,000,000 years—multiply this by 360! The A-suras (No-gods, or Demons) are here still Suras, Gods higher in hierarchy than such secondary Gods as are not even mentioned in the *Vedas*. The duration of the War shows its significance, and also shows that the combatants are only the personified Cosmic Powers. It is evidently for sectarian purposes and out of *odium theologicum* that the illusive form Mâyâmoha, assumed by Vishnu, was attributed in later reârrangements of old texts to Buddha and the Daityas, as in the *Vishnu Purâna*, unless it was a fancy of Wilson himself. He also fancied he found an allusion to Buddhism in the *Bhagavadgîtâ*, whereas, as proved by K. T. Telang, he had only confused the Buddhists and the older Charvâka materialists. The version exists nowhere in other *Purânas* if the inference does, as Professor Wilson claims, in the *Vishnu Purâna*; the translation of which, especially of Book III. ch. xviii, where the reverend Orientalist arbitrarily introduces Buddha, and shows him teaching Buddhism to Daityas, led to another “great war” between himself and Col. Vans Kennedy. The latter charged him publicly with wilfully distorting Purânic texts. “I affirm,” wrote the Colonel at Bombay, in 1840, “that the *Purânas* do not contain what Professor Wilson has stated is contained in them; . . . until such passages are produced I may be allowed to repeat my former conclusions that Professor Wilson’s opinion, that the *Purânas* as now extant are compilations made between the eighth and seventeenth centuries [A.D.], rests solely on *gratuitous assumptions and unfounded assertions*, and that his reasoning in support of it is either futile, fallacious, contradictory, or improbable.” (See *Vishnu Purâna*, trans. by Wilson, edit. by Fitzedward Hall, Vol. V, Appendix.)

third War is mentioned as taking place at the close of the Fourth Race, between its Adepts and those of the Fifth Race; that is, between the Initiates of the “Sacred Island” and the Sorcerers of Atlantis. We shall notice the first contest, as recounted by Parâshara, and endeavour to separate the two accounts, which are purposely blended together.

It is there stated that as the Daityas and Asuras were engaged in the duties of their respective Orders (Varnas) and followed the paths prescribed by holy writ, practising also religious penance—a queer employment for *Demons* if they are identical with our *Devils*, as it is claimed—it was impossible for the Gods to destroy them. The prayers addressed by the Gods to Vishnu are curious, as showing the ideas involved in an anthropomorphic Deity. Having, after their defeat, “fled to the northern shore of the Milky Ocean [Atlantic Ocean],”\* the discomfited Gods address many supplications “to the first of Beings, the divine Vishnu,” and among others the following:

Glory to thee, who art one with the Saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements. Glory to thee, *who art one with the Serpent-Race, double-tongued, impetuous, cruel, insatiate of enjoyment* and abounding with wealth. . . . Glory to thee, . . . O Lord, *who hast neither colour nor extension*, nor bulk (*ghana*), *nor any predicable qualities*, and whose essence (*rûpa*), purest of the pure, is appreciable only by holy Paramarshis [the greatest of Sages or Rishis]. We bow to thee, in the nature of Brahma, uncreated, undecaying (*avyaya*); *who art in our bodies, and in all other bodies, and in all living creatures*; and beside whom nothing exists. We glorify that Vâsudeva, the lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, Paramapadâtmatvat [beyond the condition of Spirit], and, in substance (*rûpa*), the whole of this (Universe).†

The above is quoted as an illustration of the vast field offered by the *Purânas* to adverse and erroneous criticism, by every European bigot who forms an estimate of an alien religion on mere external evidence. Any man accustomed to subject what he reads to thoughtful analysis, will see at a glance the incongruity of addressing the accepted “Unknownable,” the formless, and attributeless Absolute, such as the Vedântins define Brahman, as being “one with the Serpent-Race, double-tongued, cruel and insatiable,” thus associating the abstract with the concrete, and bestowing adjectives on that which is free from any limitations, and conditionless. Even Professor Wilson, who, after living surrounded by Brâhmans and Pandits in India for so many

\* This statement belongs to the *third* War, since the terrestrial continents, seas and riven are mentioned in connection with it.

† *Vishnu Purâna*, III. xvii (Wilson, Vol. III. 204-5).

the temples, and is as well acquainted with occultism as his richer brethren.

The Chaldeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man’s soul, and by the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most wonderful “miracles.” Magic, with them, was synonymous with religion and science. It is but later that the religious myths of the Magdean dualism, disfigured by Christian theology and euhemerized by certain fathers of the Church, assumed the disgusting shape in which we find them expounded by such Catholic writers as des Mousseaux. The objective reality of the mediæval incubus and succubus, that abominable superstition of the middle ages which cost so many human lives, advocated by this author in a whole volume, is the monstrous production of religious fanaticism and epilepsy. It can have no *objective* form; and to attribute its effects to the Devil is blasphemy: implying that God, after creating Satan, would allow him to adopt such a course. If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be reëntered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape. But to uphold, with des Mousseaux and de Mirville, that the Devil, whom the Catholics endow with a power which, in antagonism, equals that of the Supreme Deity, transforms himself into wolves, snakes, and dogs, to satisfy his lust and procreate monsters, is an idea within which lie hidden the germs of devil-worship, lunacy, and sacrilege. The Catholic Church, which not only teaches us to believe in this monstrous fallacy, but forces her missionaries to preach such a dogma, need not revolt against the devil-worship of some Parsee and South India sects. Quite the reverse; for when we hear the Yezides repeat the well-known proverb: “Keep friends with the demons; give them your property, your blood, your service, and you need not care about God—*He will not harm you*,” we find him but consistent with his belief and reverential to the Supreme; his logic is sound and rational; he reveres God too deeply to imagine that He who created the universe and its laws is able to hurt him, poor atom; but the *demons* are there; they are *imperfect*, and therefore he has good reasons to dread them.

Therefore, the Devil, in his various transformations, can be but a fallacy. When we imagine that we see, and hear, and feel him, it is but too often the reflection of our own wicked, depraved, and polluted soul that we see, hear, and feel. Like attracts like, they say; thus, according to the

principles, would proclaim himself *a fool* by denying its facts and denouncing its theory?" The truthful answer to this would be, "two-thirds of our modern-day scientists." The impertinence, if truth can ever be impertinent, must be laid at the door of him who uttered it—a scientist of the number of those few who are brave and honest enough to utter wholesome truths, however disagreeable. And there is no mistaking the real meaning of the imputation, for immediately after the irreverent inquiry, the learned lecturer remarks as pointedly: "The chemist takes his electricity from the electrician, the physiologist looks to the geologist for his geology—each would deem it an impertinence in the other if he were to pronounce judgment in the branch of knowledge not his own. Strange it is, but true as strange, that this rational rule is wholly set at naught in the treatment of psychology. *Physical scientists deem themselves competent to pronounce a dogmatic judgment upon psychology and all that appertains to it, without having witnessed any of its phenomena, and in entire ignorance of its principles and practice.*"\*

We sincerely hope that the two eminent biologists, Mr. Mendeleeff, of St. Petersburg, and Mr. Ray Lankester, of London fame, will bear themselves under the above as unflinchingly as their living victims do when palpitating under their dissecting knives.

For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. At the head of all such beliefs stands magic, or, if one would prefer—occult psychology. Who, of those who appreciate its tremendous powers even from its feeble, half-paralyzed effects in our civilized countries, would dare disbelieve in our days the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of gods, could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write, without contact? Diogenes Laërtius tells us of a certain philosopher, Stilpo, who was exiled from Athens by the Areopagus, for having dared to deny publicly that the Minerva of Pheidias was anything else than a block of marble. But our own age, after having mimicked the ancients in everything possible, even to their very names, such as "senates," "prefects," and "consuls," etc.; and after admitting that Napoleon the Great conquered three-fourths of Europe by applying the principles of war taught by the Cæsars and the Alexanders, knows so much better than its preceptors about psychology, that it would vote every believer in "animated tables" into Bedlam.

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\* "The Spiritualist." London, Nov. 10, 1876.

Be this as it may, *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.

Why should the pious Roman Catholic turn away in disgust at the "heathen" practices of the Hindu Tamil, for instance? We have witnessed the miracle of San Genarro, in good old Naples, and we have seen the same in Nârgercoil, in India. Where is the difference? The coagulated blood of the Catholic saint is made to boil and fume in its crystal bottle, to the gratification of the lazzaroni; and from its jewelled shrine the martyr's idol beams radiant smiles and blessings at the Christian congregation. On the other hand, a ball of clay filled with water, is stuffed into the open breast of the god Sûran; and while the padre shakes *his* bottle and produces his "miracle" of blood, the Hindu priest plunges an arrow into the god's breast, and produces *his* "miracle," for the blood gushes forth in streams, and the water is changed into blood. Both Christians and Hindus fall in raptures at the sight of such a miracle. So far, we do not see the slightest difference. But can it be that the Pagan learned the trick from San Genarro?

"Know, O, Asclepius," says Hermes, "that as the HIGHEST ONE is the father of the celestial gods, so is man *the artisan of the gods who reside in the temples*, and who delight in the society of mortals. Faithful to its origin and nature, humanity perseveres in this imitation of the divine powers; and, if the Father Creator has made in His image the *eternal gods*, mankind in its turn makes its gods in its own image." "And, dost thou speak of statues of gods; O, Trismegistus?" "Verily, I do, Asclepius, and however great thy defiance, perceivest thou not that these statues are endowed *with reason*, that they are animated with a soul, and that they can operate the greatest prodigies. How can we reject the

evidence, when we find these gods possessing the gift of predicting the future, which they are compelled to tell, when forced to it by magic spells, as through the lips of the divines and their visions? . . . It is the marvel of marvels that man could have invented and created gods. . . . True, the faith of our ancestors has erred, and in their pride they fell into error as to the precise essence of these gods . . . but they have still found out that art themselves. Powerless to create soul and spirit, they evoke the souls of angels and demons in order to introduce them into the consecrated statues; and so make them preside at their Mysteries, by communicating to idols their own faculty to *do good as well as evil.*"

It is not antiquity alone which is full of evidence that the statues and idols of the gods at times exhibited intelligence and locomotive powers. Full in the nineteenth century, we see the papers recording the capers played by the statue of the Madonna of Lourdes. This gracious lady, the French Notre Dame, runs away several times to the woods adjoining her usual residence, the parish church. The sexton is obliged to hunt after the runaway, and bring her home more than once.\* After this begins a series of "miracles," healing, prophesying, letter-dropping from on high, and what not. These "miracles" are implicitly accepted by millions and millions of Roman Catholics; numbers of these belonging to the most intelligent and educated classes. Why, then, should we disbelieve in testimony of precisely the same character, given as to contemporary phenomena of the same kind, by the most accredited and esteemed historians—by Titus Livy, for instance? "Juno, would you please abandon the walls of Veii, and change this abode for that of Rome?" inquires of the goddess a Roman soldier, after the conquest of that city. Juno consents, and nodding her head in token of acquiescence, her statue answers: "Yes, I will." Furthermore, upon their carrying off the figure, it seems to instantly "*lose its immense weight,*" adds the historian, and the statue seems rather to follow them than otherwise.†

With *naïveté*, and a faith bordering on the sublime, des Mousseaux, bravely rushes into the dangerous parallels, and gives a number of instances of Christian as well as "heathen" *miracles* of that kind. He prints a list of such walking statues of saints and Madonnas, who lose their weight, and move about as so many living men and women; and presents unimpeachable evidence of the same, from classical authors, who described their *miracles*.‡ He has but one thought, one anxious and all-overpowering desire—to prove to his readers that magic does exist,

\* Read any of the papers, of the summer and autumn of 1876.

† Tite-Livy, v. déc, i.,—Val. Max., i, cap. vii.

‡ See "Les Hauts Phénomènes de la Magie;" "La Magie au XIXme Siècle;" "Dieu et les Dieux," etc.

and that Christianity beats it fiat. Not that the miracles of the latter are either more numerous, or more extraordinary, or suggestive than those of the Pagans. Not at all; and he is a fair historian as to facts and evidence. But, it is his arguments and reflections that are priceless: one kind of miracle is produced by God, the other by the Devil; he drags down the Deity and placing Him face to face with Satan, allows the archenemy to beat the Creator by long odds. Not a word of solid, evident proof to show the substantial difference between the two kinds of wonders.

Would we inquire the reason why he traces in one the hand of God and in the other the horn and hoof of the Devil? Listen to the answer: "The Holy Roman Catholic and Apostolical Church declares the miracles wrought by her faithful sons produced by the will of God; and all others the work of the spirits of Hell." Very well, but on what ground? We are shown an endless list of holy writers; of saints who fought during their whole lives with the fiends; and of fathers whose word and authority are accepted as "word of God" by the same Church. "Your idols, your consecrated statues are the abode of *demons,*" exclaims St. Cyprian. "Yes, it is these *spirits* who inspire your divines, who animate the bowels of your victims, who govern the flight of birds, and who, mixing incessantly falsehood with truth, render oracles, and . . . operate prodigies, their object being to bring you invincibly to their worship."\*

Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. It will ever be useless to argue with a fanatic. And here we cannot help admiring once more the profound knowledge of human nature which dictated to Mr. Sergeant Cox the following words, delivered in the same address as before alluded to: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

We know that from the remotest ages there has existed a mysterious, awful science, under the name of *theopœa*. This science taught the art of endowing the various symbols of gods with temporary life and intelli-

\* "De Idol. Vanit.," lib. i., p. 452.

gence. Statues and blocks of inert matter became animated under the potential will of the hierophant. The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential *Akâsa* of the Hindu rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potential only under the influx of WILL and SPIRIT.

Left to itself; this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life*, or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca*, his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class\*—will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called “miracle” is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan “miracle” may be by far holier than a Christian one.

Who that has seen the performance of the fakirs of Southern India, can doubt the existence of *theopæa* in ancient times? An inveterate skeptic, though more than anxious to attribute every phenomenon to jugglery, still finds himself compelled to testify to facts; and facts that are to be witnessed daily if one chooses. “I dare not,” he says, speaking of Chibh-Chondor, a fakir of Jaffna-patnam, “describe all the exercises which he performed. There are things one *dares* not say even

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\* These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them the most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not *immortal*, so the human elementary who have lost their divine guide—spirit—can last no longer than the essence of the elements which compose their astral bodies holds together.

jects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was indicted upon initiates of any degree who divulged the secrets entrusted to them. We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial. We are left in no doubt upon this point; for the *Agrushada Parikshai* says explicitly, “Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death.”

Naturally enough, this same extreme penalty was prescribed in all the multifarious sects and brotherhoods which at different periods have sprung from the ancient stock. We find it with the early Essenes, Gnostics, theurgic Neo-platonists, and mediæval philosophers; and in our day, even the Masons perpetuate the memory of the old obligations in the penalties of throat-cutting, dismemberment, and disemboweling, with which the candidate is threatened. As the Masonic “master’s word” is communicated only at “low breath,” so the selfsame precaution is prescribed in the Chaldean *Book of Numbers* and the Jewish *Mercaba*. When initiated, the neophyte was led by an *ancient* to a secluded spot, and there the latter whispered *in his ear* the great secret.\* The Mason swears, under the most frightful penalties, that he will not communicate the secrets of

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\* Franck: “Die Kabbala.”

He has exaggerated every Gnostic opinion to a monstrous absurdity, and his arguments are not based on coercive reasoning but simply on the blind stubbornness of a partisan fanatic. Discussing Basilides, the "pious, god-like, theosophic philosopher," as Clemens of Alexandria thought him, Tertullian exclaims: "After this, Basilides, the *heretic*, broke loose.\* He asserted that there is a Supreme God, by name Abraxas, by whom Mind was created, whom the Greeks call *Nous*. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*, † and *Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels." ‡

It would be equally useless to refer to the direct apostles of Christ, and show them as holding in their controversies that Jesus never made any difference between his "Father" and the "Lord-God" of Moses. For the *Clementine Homilies*, in which occur the greatest argumentations upon the subject, as shown in the disputations alleged to have taken place between Peter and Simon the Magician, are now also proved to have been falsely attributed to Clement the Roman. This work, if written by an Ebionite—as the author of *Supernatural Religion* declares in common with some other commentators§—must have been written either far later than the Pauline period, generally assigned to it, or the dispute

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Rome. If we believe St. Jerome, it is but the envy and the unmerited calumnies of the early Roman clergy against Tertullian which forced him to renounce the Catholic Church and become a Montanist. However, were the unlimited admiration of St. Cyprian, who terms Tertullian "The Master," and his estimate of him merited, we would see less error and paganism in the Church of Rome. The expression of Vincent of Lerius, "that every word of Tertullian was a sentence, and every sentence a triumph *over error*," does not seem very happy when we think of the respect paid to Tertullian by the Church of Rome, notwithstanding his partial apostasy and the *errors* in which the latter still abides and has even enforced upon the world as *infallible* dogmas.

\* Were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily the Vatican encourages the abuse of one *heretic* Tertullian, against another *heretic* Basilides, when the abuse happens to further her own object.

† Does not Paul himself speak of "*Principalities* and *Powers* in heavenly places" (Ephesians iii. 10; i 21), and confess that there be *gods* many and *Lords* many (Kurioi)? And angels, powers (Dunameis), and *Principalities*? (See I Corinthians, viii. 5; and Epistle to Romans, viii. 38.)

‡ Tertullian: "Præscript."

§ Baur; Credner; Hilgenfeld; Kirchofer; Lechler; Nicolas; Ritschl; Schwegler; Westcott, and Zeller; see "*Supernatural Religion*," vol. ii., p. 2.

*i.e.*, with Divine Wisdom, for without the latter the former is impossible.\* Repeating Jamblichus, Champollion shows him to be:

The deity called Εἰχτών [or the Fire of the Celestial Gods—the Great Thot-Hermes], † to whom Hermes Trismegistus attributes the invention of magic. ‡

The "invention of magic"! A strange term to use, as though the unveiling of the eternal and actual mysteries of Nature could be *invented*! As well attribute, millenniums hence, the *invention* instead of the discovery of radiant matter to Mr. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the last footnote but one, Thot-Hermes is a generic name, as is Enoch—Enoïchion, the "inner, spiritual eye"—Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many Adepts. Their connection with the serpent in symbolic allegories is due to their enlightenment by the Solar and Planetary Gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepius is the son of the Sun-God Apollo, and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivasvat—the Sun or Sûrya, etc. And while, astronomically, the Nâgas along with the Rishis, the Gandharvas, Apsarases, Grâmanîs (or Yakshas, minor Gods), Yâtudhânas and Devas, are the Sun's attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are Gods and Men—when incarnated in the *Nether* World. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist Nâgas. These are neither serpents zoologically, nor yet the Nâgas ethnologically, but "wise men."

The *Bible*, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the bruta masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching

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\* The Solar Chnouphis, or Agathodæmon, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the Seven Sons of Sophia (Wisdom), the Seven Sons of Aditi, Universal Wisdom, her eighth being Mârttânda, the Sun, which Seven are the Seven Planetary Regents or Genii. Therefore Chnouphis was the Spiritual Sun of Enlightenment, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach, or Bel-Belitanus, became later with the Chaldæans.

† Hermes, or rather Thot, was a generic name. Abul Feda shows in his *Historia Anti-Islamitica*, five Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus Nebo, the son of Merodach and Zarpanitu, whom Herodotus calls Zeus-Belos, gave his name to all the great Prophets, Seers and Initiates. They were all "Serpents of Wisdom," as connected with the Sun astronomically, and with Wisdom spiritually.

‡ *Pantheon*, text 15.

and the black men, relates to a struggle between the "Sons of Gods" and the "Sons of Giants," or the inhabitants and magicians of Atlantis.

The final conclusion of the author, who personally visited all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

The three summits of this continent, the Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti (Fiji), Samoa, Tonga, Foutouna (? Foutouha), Ouvea (? Oueeha), the Marquesas, Tahiti, Poumoutou (? Pomatou), the Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions.

On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other*, before the arrival of the Europeans. *And yet each of these people maintained that their island had at one time formed part of an immense stretch of land which extended towards the West on the side of Asia*. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, "Where is the cradle of your race?" for sole response, *extended their hand toward the setting sun*.\*

Geographically, this description clashes slightly with the facts in the Secret Records; but it shows the existence of such traditions, and this is all one cares for. For, as there is no smoke without fire, so a tradition must be based on some approximate truth.

In its proper place we will show Modern Science fully corroborating the above and other traditions of the Secret Doctrine with regard to the two lost Continents. The Easter Island relics, for instance, are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken, to recognize at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—of a distinctly sensual type, such as the Atlanteans (the Daityas and "Atalantians") are said to have had in the Esoteric Hindû books. Compare these with the faces of some other colossal

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\* *Ibid.*, p. 308.

astral soul "became a God," for it was finally absorbed into "the Soul of the world." It became transformed into one of the creative deities, "the god of Phtah,"\* the Demiurgos, a generic name for the creators of the world, rendered in the *Bible* as the Elohim. In the *Ritual* the good or purified *soul*, "in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and the infernal mysteries—the *gnosis*, *i.e.*, complete reünion with the spirit, it will triumph over its enemies; if not the soul could not escape its *second death*. It is 'the lake that burneth with fire and brimstone' (elements), into which those that are cast undergo a 'second death'"† (*Apocalypse*). This death is the gradual dissolution of the astral form into its primal elements, alluded to several times already in the course of this work. But this awful fate can be avoided by the knowledge of the "Mysterious Name"—the "Word,"‡ say the kabalists.

And what then was the penalty attached to the neglect of it? When a man leads a naturally pure, virtuous life, there is none whatever; except a delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual "Lord," one of the mighty Host. But if otherwise, the "soul," as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half—the Lord—and in proportion to the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak* or Vampire, of the Servian tale, the brain feeds and lives and

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\* In the eighty-first chapter of the "Ritual" the soul is called *the germ of lights* and in the seventy-ninth the Demiurgos, or one of the creators.

† "Ritual," vi, 44; Champollion: "Manifestations to the Light;" Lepsius: "Book of the Dead;" Bunsen: "Egypt's Place in Universal History."

‡ We cannot help quoting a remark by Baron Bunsen in relation to the "Word" being identical with the "Ineffable Name" of the Masons and the kabalists. While explaining the "Ritual," some of the details of which "resemble rather the *enchantments of a magician than solemn rites*, although a hidden and mystical meaning must have been attached to them" (the honest admission of this much, at least, is worth something), the author observes: "The mystery of names, the knowledge of which was a sovereign virtue, and which, at a later period, degenerated into the *rank heresy* (?) of the Gnostics and the magic of enchanter, appears to have existed not only in Egypt but elsewhere. Traces of it are found in the 'Cabala' . . . it prevailed in the Greek and Asiatic mythology" ("Egypt's Place, etc.," p. 147).

We then see the representatives of Science agreeing upon this one point, at least. The initiates of all countries had the same "mystery name." And now it remains with the scholars to prove that every adept, hierophant, magician, or enchanter (Moses and Aaron included) as well as every kabalist, from the institution of the Mysteries down to the present age, has been either a knave or a fool, for believing in the efficacy of this name.

as the very name of the Race and its fate is now annihilated from man's memory. Bear in mind that almost every ancient king and priest was an Initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally, that the Garden of Eden is referred to by other personages than the Jews of the Adamic Race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows:

All the trees of Eden, the choice and best of Lebanon, . . . comforted in the nether parts of the earth. [For] they also went down into hell with him [Pharaoh]\* —unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that chapters xxviii and xxxi of *Ezekiel* do not relate to Babylon, Assyria, nor yet to Egypt, since none of these have been so destroyed, having simply fallen into ruins on the *surface*, not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the “Garden of Eden” of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true Esoteric value: “Thou hast been in Eden; . . . thou wast upon the holy mountain of God”†—for every nation had and many still have *holy* mountains; some Himâlayan Peaks, others Parnassus and Sinai. They were all places of Initiation and the abodes of the Chiefs of the communities of ancient and even modern Adepts. And again:

Behold, the Assyrian [why not Atlantean, Initiate?] was a cedar in Lebanon; . . . his height was exalted above all the trees. . . . The cedars in the garden of God could not hide him: . . . so that all the trees of Eden . . . envied him.‡

Throughout all Asia Minor, the Initiates were called the “Trees of Righteousness,” and the Cedars of Lebanon, as also were some kings of Israel. So were the great Adepts in India, but only the Adepts of the Left Hand. When *Vishnu Purâna* narrates that “the world was over-run with trees,” while the Prachetasas, who “passed 10,000 years of austerity in the vast ocean,” were absorbed in their devotions, the allegory relates to the Atlanteans and the Adepts of the early Fifth

\* xxxi. 16,17. The only Pharaoh whom the *Bible* shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons perhaps. The story was surely made up from the Atlantean legend.

† xxviii. 13, 14.

‡ xxxi. 3-9.

in the *Yeruskalmi*, that “he corrupted the work of that man”—meaning Jesus.\*

Meanwhile, before this smelting is completed by honest science and future generations, let us glance at the present aspect of the legendary three religions.

## THE LEGENDS OF THREE SAVIOURS.

CHRISTNA.	GAUTAMA-BUDDHA.	JESUS OF NAZARETH.
<i>Epoch:</i> Uncertain. European science fears to commit itself. But the Brahmanical calculations fix it at about 6,877 years ago.	<i>Epoch:</i> According to European science and the Ceylonese calculations, 2,540 years ago.	<i>Epoch:</i> Supposed to be 1877 years ago. His birth and royal descent are concealed from Herod the tyrant.

Christna descends of a royal family, but is brought up by shepherds; is called the <i>Shepherd God</i> . His birth and divine descent are kept secret from Kansa.	Gautama is the son of a king. His first disciples are shepherds and mendicants.	Descends of the Royal family of David. Is worshipped by shepherds at his birth, and is called the “Good Shepherd” (See <i>Gospel according to John</i> ).
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An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna (See <i>Strabo</i> and <i>Arrian</i> and <i>Bampton Lectures</i> , pp. 98-100.	According to some, an incarnation of Vishnu; according to others, an incarnation of one of the Buddhas, and even of Ad'Buddha, the Highest Wisdom.	An incarnation of the Holy Ghost, then the second person of the Trinity, now the third. But the Trinity was not invented until 325 years after his birth. Went to Mathura or Matarea, Egypt, and produced his first miracles there (See <i>Gospel of Infancy</i> ).
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Christna is persecuted by Kansa, Tyrant of Madura, but miraculously escapes. In the hope of destroying the child, the king has thousands of male innocents slaughtered.	Buddhist legends are free from this plagiarism, but the Catholic legend that makes of him St. Joseph the child, the king has thousands of male innocents slaughtered.	Jesus is persecuted by Herod, King of Judæa, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massacre of innocents, and 40,000 were slain.
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Christna's mother was Devaki, or Devanagui, an immaculate virgin (but had given birth to eight sons before Christna).	Buddha's mother was Maya, or Mayadeva; married to her husband (yet an immaculate virgin).	Jesus' mother was Mariam, or Miriam; married to her husband, yet an immaculate virgin, but had several children besides Jesus. (See <i>Matthew</i> xiii. 55, 56.)
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\* “In the ‘Talmud’ Jesus is called AUTU H-AIS, אֹתוֹ הָאִישׁ, tha' *man*.” —A. Wilder.

religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i.e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but one Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.

*The trinity of nature is the lock of magic, the trinity of man the key that fits it.* Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. “Who art thou, O fair being?” inquires the disembodied soul, in the *Khordah-Avesta*, at the gates of Paradise. “I am, O Soul, *thy good and pure thoughts*, thy works and thy *good law . . . thy angel . . . and thy god.*” Then man, or the soul, is reunited with ITSELF, for this “Son of God” is one with him; it is his own mediator, the *god* of his human soul and his “Justifier.” “*God not revealing himself immediately to man, the spirit is his interpreter,*” says Plato in the *Banquet*.

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favoring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the

at a time when a few scraps of information were sparingly given out, in answer to letters, written by the author of *Esoteric Buddhism*, in which he put forward a multiplicity of questions. Among these were questions on such problems *as no MASTER, however high and independent he might be, would have the right to answer, and thus divulge to the world the most time-honoured and archaic of the mysteries of the ancient college-temples.* Hence only a few of the doctrines were revealed in their broad outlines, while details were constantly withheld, and all the efforts made to elicit more information about them were systematically eluded from the beginning. This was perfectly natural. Of the four Vidyâs, out of the seven branches of Knowledge mentioned in the *Purânas*—namely, Yajna Vidyâ, the performance of religious rites in order to produce certain results; Mahâ Vidyâ, the great (magic) knowledge, now degenerated into Tâtrika worship; Guhya Vidyâ, the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.; Âtmâ Vidyâ, or the true *spiritual and divine Wisdom*—it is only the last which can throw final and absolute light upon the teachings of the three first named. Without the help of Âtmâ Vidyâ, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs and mind of a sleeping man, capable of mechanical motions, of chaotic dreams and even sleepwalking, of producing visible effects, but stimulated only by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Âtmâ Vidyâ, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Then, again, another great perplexity was created in the minds of students by the incomplete exposition of the doctrine of the evolution of the Monads. To be fully realized, both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect, than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be widely used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work, when speaking of the evolution of the

Builders, that Astral Light which the paradoxical Éliphas Lévi calls in one breath the “Body of the Holy Ghost,” and in the next “Baphomet,” the “Androgyne Goat of Mendes”; AIR, simply Nitrogen, the “Breath of the Supporters of the Heavenly Dome,” as the Mahometan Mystics call it; WATER, that primordial fluid which was required, according to Moses, to make a “Living Soul.” And this may account for the flagrant discrepancies and unscientific statements found in *Genesis*. Separate the first from the second chapter; read the former as a scripture of the Elohist, and the latter as that of the far later Jehovahists; still one finds, if one reads between the lines, the same order in which created things appear; namely, Fire (Light), Air, Water, and Man (or Earth). For the sentence of the first chapter (the Elohist), “In the beginning God created the heaven and the earth,” is a mistranslation; it is not “the heaven and the earth,” but the duplex, or dual, Heaven, the *upper* and the *lower* Heavens, or the separation of Primordial Substance that was light in its upper, and dark in its lower portions (the manifested Universe), in its duality of the *invisible* (to the senses), and the *visible* to our perceptions. “God divided the light from the darkness”; and then made the firmament (Air). “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters,” *i.e.*, “the waters which were under the firmament [our manifested visible Universe] from the waters which were *above* the firmament [the (to us) invisible planes of being].” In the second chapter (the Jehovahistic), plants and herbs are created before water, just as in the first, *light* is produced before the *sun*. “God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*; for the Lord God [Elohim] had not caused it to rain upon the earth, etc.”—an absurdity unless the esoteric explanation is accepted. The plants *were* created before they were in the earth—*for there was no earth then such as it is now*; and the herb of the field was in existence before it grew as it does now, in the Fourth Round.

Discussing and explaining the nature of the invisible Elements and the “Primordial Fire” mentioned above, Éliphas Lévi invariably calls it the “Astral Light”: with him it is the “Grand Agent Magique.” Undeniably it is so, but—only so far as *Black* Magic is concerned, and on the lowest planes of what we call Ether, the noumenon of which is Âkâsha; and even this would be held incorrect by orthodox Occultists. The “Astral Light” is simply the older “Sidereal Light” of Paracelsus; and to say that “everything which exists has been evolved from it, and

it preserves and reproduces all forms,” as he does, is to enunciate truth only in the second proposition. The first is erroneous; for if all that exists was evolved *through* (or *via*) it, this is not the Astral Light, since the latter is not the container of *all* things but, at best, only the reflector of this *all*. Éliphas Lévi very truly shows it “a force in Nature,” by means of which “a single man who can master it . . . might throw the world into confusion and transform its face”; for it is the “Great Arcanum of transcendent Magic.” Quoting the words of the great Western Kabbalist in their translated form,\* we may, perhaps, the better explain them by the occasional addition of a word or two, to show the difference between Western and Eastern explanations of the same subject. The author says of the great Magic Agent:

This ambient and all-penetrating fluid, this ray detached from the [Central or Spiritual] Sun’s splendour . . . fixed by the weight of the atmosphere [?!] and the power of central attraction . . . the Astral Light, this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis, which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn [emblem of infinity, immortality, and Cronus—Time—not the God Saturn or the planet]. It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses encircling the Tau . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force [it is not blind, and Lévi knew it], which souls must conquer, in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them, and will return to the central and eternal fire.

This great Archæus is now publicly discovered by, and *for*, only one man—J. W. Keely, of Philadelphia. For others, however, it *is* discovered, yet must remain almost useless. “So far shalt thou go. . . .”

All the above is as practical as it is correct, save one error, which we have explained. Éliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Âkâsha. What it really is will be expounded in Volume II.

Éliphas Lévi further writes:

The great Magic Agent is the fourth emanation of the life principle [we say—it is the first in the inner, and the second in the outer (our) Universe], of which the Sun is the third form . . . for the day-star [the Sun] is only the reflection and material shadow of the Central Sun of truth, which illuminates the intellectual [invisible] world of Spirit, and which itself is but a gleam borrowed from the Absolute.

So far he is right enough. But when the great authority of the

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\* *The Mysteries of Magic*, by A. E. Waite.

was the work of *Destiny* [*Karma*]. Anger is the passion of fools; it becometh not a wise man. *By whom, it may be asked, is any one killed?* Every man *reaps the consequences of his own acts*. Anger, my son, is the destruction of all that man obtains . . . and prevents the attainment . . . of emancipation. The . . . sages shun wrath: be not thou, my child, subject to its influence. Let no more of those *unoffending* spirits of darkness be consumed; let this thy sacrifice cease. Mercy is the might of the righteous.\*

Thus, every such "sacrifice" or prayer to God for help is no better than *an act of Black Magic*. That which Parâshara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a Pagan, and the Christians have doomed him, as such, to Eternal Hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case Black Magic of the worst kind, concealed like a demon "Mr. Hyde" under a sanctimonious "Dr. Jekyll."

In human nature, evil denotes only the polarity of Matter and Spirit, a "struggle for life" between the two manifested Principles in Space and Time, which Principles are one *per se*, inasmuch as they are rooted in the Absolute. In Cosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which, being mutually inter-dependent, are necessary to each other, "in order that both should live." If one should be arrested, the action of the other would become immediately self-destructive.

Since the personification called Satan has been amply analyzed from its triple aspect, in the *Old Testament*, Christian Theology and the ancient Gentile attitude of thought, those who would learn more of the subject are referred to *Isis Unveiled*† and the Second Part of Volume II of the present work. The subject is here touched upon, and fresh explanations are attempted, for a very good reason. Before we can approach the evolution of Physical and Divine Man, we have first to master the idea of Cyclic Evolution, to acquaint ourselves with the philosophies and beliefs of the four Races which preceded our present Race, and to learn what were the ideas of those Titans and Giants—Giants, verily, mentally, as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of Spirit into Matter, the progressive, downward cyclic descent, or active, self-conscious evolution. The Alexandrian Gnostics have suffi-

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\* *Vishnu Purâna*, I. i.

† Vol. II. ch. x.

second, and that they were due to contraction and the rushing of the blood.

We read in a work on Geology that it is the dream of Science that:

All the recognized chemical elements will one day be found but modifications of a single material element.\*

Occult Philosophy has taught this since the existence of human speech and language, adding, however, on the principle of the immutable law of analogy, "as it is above, so it is below," another of its axioms, that there is neither Spirit nor Matter, in reality, but only numberless aspects of the One ever-hidden Is, or Sat. The homogeneous primordial Element is simple and single, *only on the terrestrial plane* of consciousness and sensation, since Matter, after all, is nothing more than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that single element which is defined on our Earth by current Science, as the ultimate undecomposable constituent of some kind of Matter, would be pronounced in the world of a higher spiritual perception to be something very complex indeed. Our purest water would be found to yield, instead of its two declared simple elements of oxygen and hydrogen, many other constituents, undreamed of by our modern terrestrial Chemistry. As in the realm of Matter, so in the realm of Spirit, the shadow of that which is cognized on the plane of objectivity exists on that of pure subjectivity. The speck of the perfectly homogeneous Substance, the sarcode of the Hæckelian Moneron, is now viewed as the archebiosis of terrestrial existence (Mr. Huxley's protoplasm)‡; and Bathybius Hæckelii has to be traced to its pre-terrestrial archebiosis. This is first perceived by the Astronomers at its third stage of evolution, and in the "secondary creation," so-called. But the students of Esoteric Philosophy understand well the secret meaning of the Stanza:

Brahma . . . has essentially the *aspect of Prakriti*, both evolved and un-evolved . . . Spirit, O Twice-born [Initiate], is the leading *aspect of Brahmâ*. The next is a two-fold aspect [of Prakriti and Purusha] . . . both evolved and unevolved; and Time is the last!‡

Anu is one of the names of Brahmâ, as distinct from Brahman,

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\* *World-Life*, p. 48.

† Unfortunately, as these pages are being written, the "archebiosis of terrestrial existence" has turned, under a somewhat stricter chemical analysis, into a simple precipitate of sulphate of lime—hence, from the scientific standpoint, not even an organic substance! *Sic transit gloria mundi!*

‡ *Vishnu Purâna* Wilson, I. 16, Fitzedward Hall's rendering.

*i.e.*, with Divine Wisdom, for without the latter the former is impossible.\* Repeating Jamblichus, Champollion shows him to be:

The deity called Εἰζτών [or the Fire of the Celestial Gods—the Great Thot-Hermes], † to whom Hermes Trismegistus attributes the invention of magic. ‡

The “invention of magic”! A strange term to use, as though the unveiling of the eternal and actual mysteries of Nature could be *invented!* As well attribute, millenniums hence, the *invention* instead of the discovery of radiant matter to Mr. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the last footnote but one, Thot-Hermes is a generic name, as is Enoch—Enoïchion, the “inner, spiritual eye”—Nebo, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many Adepts. Their connection with the serpent in symbolic allegories is due to their enlightenment by the Solar and Planetary Gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepios is the son of the Sun-God Apollo, and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivasvat—the Sun or Sûrya, etc. And while, astronomically, the Nâgas along with the Rishis, the Gandharvas, Apsarases, Grâmanîs (or Yakshas, minor Gods), Yâtudhânas and Devas, are the Sun’s attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are Gods and Men—when incarnated in the *Nether World*. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist Nâgas. These are neither serpents zoologically, nor yet the Nâgas ethnologically, but “wise men.”

The *Bible*, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the bruta masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching

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\* The Solar Chnouphis, or Agathodæmon, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the Seven Sons of Sophia (Wisdom), the Seven Sons of Aditi, Universal Wisdom, her eighth being Mârttânda, the Sun, which Seven are the Seven Planetary Regents or Genii. Therefore Chnouphis was the Spiritual Sun of Enlightenment, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach, or Bel-Belitanus, became later with the Chaldæans.

† Hermes, or rather Thot, was a generic name. Abul Feda shows in his *Historia Anti-Islamitica*, five Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus Nebo, the son of Merodach and Zarpanitu, whom Herodotus calls Zeus-Belos, gave his name to all the great Prophets, Seers and Initiates. They were all “Serpents of Wisdom,” as connected with the Sun astronomically, and with Wisdom spiritually.

‡ *Pantheon*, text 15.

of precious and other stones, of Chemistry, or rather Alchemy, of Mineralogy, Geology, Physics and Astronomy.

Several times the writer has put to herself the question: Is the story of *Exodus*—in its details at least—as narrated in the *Old Testament*, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans? For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? Remember the anger of “God” at the obduracy of Pharaoh, his command to the “chosen” ones to spoil the Egyptians, before departing, of their “jewels of silver and jewels of gold,”\* and finally the Egyptians and their Pharaoh drowned in the Red Sea. Then read the following fragment of the earlier story from the Commentary:

*And the "Great King of the Dazzling Face" the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.*

*He sent his air-vehicles [Vimânas] to all his brother-chiefs [chiefs of other nations and tribes] with pious men within, saying:*

*"Prepare. Arise, ye men of the Good Law, and cross the land while [yet] dry.*

*"The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [the Sorcerers] live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires [the Gnomes and Fire Elementals] are preparing their magic Agnyastra [fire-weapons worked by Magic]. But the Lords of the Dark Eye ["Evil Eye"] are stronger than they [the Elementals] and they are the slaves of the mighty ones. They are versed in Astra [Vidyâ, the highest magical knowledge]. † Come and use yours [i.e., your magic powers, in order to counteract those of the Sorcerers]. Let every Lord of the Dazzling Face [an Adept of the White Magic] cause the Vimâna of every Lord of the Dark Face to come into his hands [or possession], lest any [of the Sorcerers] should by its means escape from the waters, avoid the Rod of the Four [Karmic Deities], and save his wicked [followers, or people].*

*"May every Yellow Face send sleep from himself to [mesmerize?] every Black Face. May even they [the Sorcerers] avoid pain and suffering. May*

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\* *Exodus*, xi.

† Wrote the late Bmhmachârî Bawa, a Yogî of great renown and holiness: "Extensive works on 'Ashtar Vidiâ' and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country." (The *Theosophist*, June, 1880, "Some Things the Âryans Knew."). For Agnyastra, see Wilson's *Specimens of the Hindû Theatre*, i. 297.

Race—the Âryans. Other "trees [Adept Sorcerers] spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years." Then the Sages, the Rishis of the Âryan Race, called Prachetasas, are shown "coming forth *from the deep*,"\* and destroying by the wind and flame issuing from their mouths the iniquitous "Trees" and the whole vegetable kingdom; until Soma (the Moon), the sovereign of the vegetable world, pacifies them by making alliance with the Adepts of the Right Path, to whom he offers as bride Mârishâ, the "offspring of the trees."† This hints at the great struggle between the "Sons of God" and the Sons of the Dark Wisdom—our forefathers; or the Atlantean and the Âryan Adepts.

The whole history of that period is allegorized in the *Râmâyana*, which is the mystic narrative in epic form of the struggle between Râma—the first king of the Divine Dynasty of the early Âryans—and Râvana, the symbolical personation of the Atlantean (Lankâ) Race. The former were the incarnations of the Solar Gods; the latter, of the Lunar Devas. This was the great battle between Good and Evil, between White and Black Magic, for the supremacy of the divine forces over the lower terrestrial, or cosmic powers.

If the student would understand better the last statement, let him turn to the Anugîtâ episode of the *Mahâbhârata*, where the Brâhmana tells his wife:

I have perceived by means of the Self the seat abiding in the Self—(the seat) where dwells the Brahman free from the pairs of opposites, and the moon, together with the fire [or the sun], upholding (all) beings (as) the mover of the intellectual principle.‡

The Moon *is* the deity of the mind (Manas) but only on the lower plane. Says a Commentary:

*Manas is dual—Lunar in the lower, Solar in its upper portion.*

That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of, its *animal Soul*

\* *Vishnu Purâna*, I. xv.

† This is pure allegory. The Waters are a symbol of Wisdom and of Occult Learning. Hermes represented the Sacred Science under the symbol of Fire; the Northern Initiates, under that of Water. The latter is the production of Nara, the "Spirit of God," or rather Paramâtman, the "Supreme Soul," says Kullûka Bhatta; Nârâyana, meaning "he who abides in the deep" or is plunged in the Waters of Wisdom—"water being the body of Nara" (*Vâyu Purâna*). Hence arises the statement that for 10,000 years they remained in austerity "in the vast ocean"; and are shown emerging from it. Ea, the God of Wisdom, is the "Sublime Fish," and Dagon or Oannes is the Chaldæan Man-Fish, who emerges from the Waters to teach Wisdom.

‡ Chap. v; "Sacred Books of the East," vol. viii. p. 257.

as for Evil." The Initiates represented this Force, which presides at physical generation, under the mysterious form of God Pan—or Nature; whence the horns and hoofs of that mythical and symbolic figure, as also the Christian "goat" of the "Witches' Sabbath." With regard to this too, Christians have imprudently forgotten that the "goat" was also the victim selected for the atonement of all the sins of Israel, that the scape-goat was indeed the sacrificial martyr, the symbol of the greatest mystery on earth—the "fall into generation." Only, the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the Great Mysteries enacted by them in the desert; and the Christians have never known it.

Éliphas Lévi seeks to explain the dogma of his Church by paradoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic Demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the Devil or Satan is a *reality*; the drama enacted in the Sidereal Light according to the seer of Patmos—who desired, perhaps, to improve upon the narrative in the *Book of Enoch*—is as real, and as historical a fact as any other allegory and symbolical event in the *Bible*. But the Initiates give an explanation which differs from that given by Éliphas Lévi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and "uncompromising" Kabalists admit that, for all purposes of Science and Philosophy, it is enough that the profane should know that the Great Magic Agent—called by the followers of the Marquis de St. Martin, the Martinists, the Astral Light, by the mediæval Kabalists and Alchemists the Sidereal Virgin and the *Mysterium Magnum*, and by the Eastern Occultists Æther, the reflection of Âkâsha—is that which the Church calls Lucifer. That the Latin scholastics have succeeded in transforming the Universal Soul and Plerôma—the *Vehicle of Light* and the receptacle of all forms, a Force spread throughout the whole Universe, with its direct and indirect effects—into Satan and his works, is no news to any one. But now they are prepared to give out to the above-mentioned profane even the secrets hinted at by Éliphas Lévi, without *adequate explanation*, for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, who is a beginner, gather from the following highly poetical sentences

of Éliphas Lévi, which are as apocalyptic as the writings of any of the Alchemists?

Lucifer [the Astral Light] . . . is an intermediate force existing in all creation; it serves to create and to destroy, and the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal Light, . . . every sexual passion that overpowers our senses is a whirlwind of that Light which seeks to drag us towards the abyss of death. Madness, hallucinations, visions, extasies, are all forms of a very dangerous excitation due to this *interior phosphorus* [?]. Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates.

Thus man is called upon to assume a sovereign empire over this [Astral] Light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it.

This Light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the Devil or Satan indeed.\*

There is no *false* statement in all this; nothing save a superabundance of ill-applied metaphors, as, for instance, in the application of the myth of Adam to the illustration of the astral effects. Âkâsha,† the Astral Light, can be defined in a few words; it is the Universal Soul, the Matrix of the Universe, the *Mysterium Magnum* from which all that exists is born by separation or *differentiation*.‡ It is the cause of existence; it fills all the infinite Space, *is* Space itself, in one sense, or both its *sixth* and seventh principles. But as the finite in the Infinite, as regards manifestation this Light must have its shadowy side—as already remarked. And as the Infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract and *force into*

\* *Histoire de la Magie*, pp. 196, 197.

† Âkâsha is *not* the Ether of Science, as some Orientalists translate it.

‡ Says Johannes Trithem, the Abbot of Spanheim, the greatest Astrologer and Kabbalist of his day: "The art of divine magic consists in the ability to perceive the essence of things in the Light of Nature [Astral Light], and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The Spirit of Nature [Astral Light] is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit." (Quoted in Dr. Franz Hartmann's *Paracelsus*, pp. 164, 165.)

is represented as an ascetic, the Mahâyogin, has no phallic signification, and, indeed, it requires an imagination strongly bent in this direction to find such a signification even in an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet" it signifies the "strait gate" that leads to the Kingdom of Heaven, far more than the "birthplace" in a physiological sense.

It is a cross in a circle and *Crux Ansata*, truly; but it is a cross on which all the human passions have to be crucified before the Yogî passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the Inner Man has passed the threshold.

As to the mysterious seven Rishis in the constellation of the Great Bear; if Egypt made them sacred to "the oldest genitrix, Typhon," India has connected these symbols ages ago with Time or Yuga-revolutions, and the Saptarshis are intimately connected with our present age—the dark Kali Yuga.\* The great Circle of Time, on the face of which, Indian fancy has represented the Porpoise, or Shishu-mâra, has the cross placed on it by nature in its division and localization of stars, planets and constellations. In *Bhâgavata Purâna*,† it is said:

At the *extremity of the tail of that animal, whose head is directed toward the south, and whose body is in the shape of a ring* [circle], Dhruva [the ex-pole star] is placed; *along its tail* are Prajâpati, Agni, Indra, Dharma, etc.; *across its loins* the seven Rishis.‡

This is then the first and earliest cross and circle, formed by the Deity, symbolized by Vishnu, the Eternal Circle of Boundless Time, Kâla, on whose plane lie crossways all the Gods, creatures, and creations born in Space and Time—who, as the Philosophy has it, all die at the Mahâpralaya.

Meanwhile it is the seven Rishis who mark the time and the duration of events in our septenary Life-cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one—she who hides—has proven virtuous. The Pleiades, or Krittikâs, are the nurses of Kârttikeya, the God of War (the Mars of the Western Pagans), who is called the Commander of the Celestial Armies, or rather of the Siddhas—Siddhasena (translated Yogîs in Heaven, and holy Sages on the Earth)—which would make Kârttikeya identical with Michael, the "Leader of

\* Described in the *Mission des Juifs*, by the Marquis St. Yves d'Alveydre, the hierophant and leader of a large party of French Kabbalists, as the Golden Age!

† V. xxxiii.

‡ Translated from Burnouf's French Translation, quoted by Fitzedward Hall, in Wilson's *Vishnu Purâna*, ii. 307.

the Celestial Hosts” and, like himself, a virgin Kumâra.\* Verily he is the Guha, the “Mysterious One,” as much so as are the Saptarshis and the Krittikâs, the seven Rishis and the Pleiades, for the interpretation of all these combined reveal to the Adept the greatest mysteries of Occult Nature. One point is worth mention in this question of cross and circle, as it bears strongly upon the elements of Fire and Water, which play such an important part in the circle and cross symbolism. Like Mars, who is alleged by Ovid to have been born of his mother Juno alone, without the participation of a father, or like the Avatâras (Krishna, for instance)—in the West as in the East—Kârttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-Shiva, which was cast into the Fire (Agni) and then received by the Water (Ganges). Thus he is born from Fire and Water—a “boy bright as the Sun and beautiful as the Moon.” Hence he is called Agnibhû (son of Agni) and Gangâputra (son of Ganges). Add to this the fact that the Krittikâ, his nurses, as the *Matsya Purâna* shows, are presided over by Agni, or, in the authentic words, “the seven Rishis are on a line with the brilliant Agni,” and hence “Krittika has Âgneya as a synonym”†—and the connection is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali Yuga, the age of sin and sorrow. As the *Bhâgavata Purâna* tells us:

When the splendour of Vishnu, named Krishna, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. . . .

When the seven Rishis were in Maghâ, the Kali age, comprising 1,200 [divine] years [432,000 common years] began; and, when, from Maghâ, they shall reach Pûrvâshâdhâ, then will this Kali age attain its growth, under Nanda and his successors.‡

This is the revolution of the Rishis—

When the two first stars of the seven Rishis (the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years, —as a hater of Nanda makes Parâsbara say. According to Bentley, it was in order to show the quantity of the precession of the equinoxes that this notion originated among the Astronomers.

\* The more so since he is the reputed slayer of Tripurâsura and the Titan Târaka. Michael is the conqueror of the dragon, and Indra and Kârttikeya are often made identical.

† *Ibid.*, iv. 235.

‡ *Op. cit.*, XII. ii. 26-32; quoted in *Vishnu Parâna*, Wilson’s Trans., iv. 230. Nanda is the first Buddhist sovereign, Chandragupta, against whom all the Brâhmins were so arrayed, he of the Morya Dynasty, and the grandfather of Ashoka. This is one of those passages that do not exist in the earlier Paurânic MSS. They were added by the Vaishnavas, who, out of sectarian spite, were almost as great interpolators as the Christian Fathers.

This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghâ, the precession would be noted by stating the degree, etc., of any movable lunar mansion cut by that line or circle, as an index.\*

There has been, and there still exists, a seemingly endless controversy about the chronology of the Hindûs. Here is, however, a point that could help to determine—approximately at least—the age when the symbolism of the seven Rishis and their connection with the Pleiades began. When Kârttikeya was delivered to the Krittikâ by the Gods to be nursed, they were only six, whence Kârttikeya is represented with *six* heads; but when the poetical fancy of the early Âryan Symbologists made of them the consorts of the seven Rishis, they were *seven*. Their names are given, and these are Amba, Dulâ, Nitatui, Abayanti, Maghâyanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the seven Rishis were made to marry the seven Krittikâ before the disappearance of the seventh Pleiad. Otherwise, how could the Hindû astronomers speak of a star which no one can see without the help of the strongest telescopes? This is why, perhaps, in every such case the majority of the events described in the Hindû allegories is fixed upon as "a very recent invention, certainly *within* the Christian era."

The oldest Sanskrit MSS. on Astronomy begin their series of Nakshatras, the twenty-seven lunar asterisms, with the sign of Krittikâ, and this can hardly make them earlier than 2,780 B.C. This is according to the "Vedic Calendar," which is accepted even by the Orientalists, though they get out of the difficulty by saying that the said Calendar does *not prove* that the Hindûs knew anything of Astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian Pandits may have acquired their knowledge of the lunar mansions headed by Krittikâ from the Phœnicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation Taurus, regarded by Mädler and others, in Astronomy, as the *central group* of the system of the Milky Way, and in the *Kabalah* and Eastern Esotericism, as the *sidereal septenate* born from the first manifested side of the upper triangle, the concealed Δ. This manifested side is Taurus, the symbol of One

\* *Historical View of the Hindû Astronomy*, p. 65, as quoted by Wilson, *op. cit.*, p. 233.

rest, to work on earth for the good of mankind. This he can do in a two-fold way: either, as above said, by consolidating his astral body into physical appearance, he can reassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or—as Shankarâchârya is reported to have done with the body of a dead Râjah—by "entering a deserted sheath," and living in it as long as he chooses. This is what is called "continuous existence." The Section entitled "The Mystery about Buddha" will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd*. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it—heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, "unlawful" to speak of them. Let us accept the reminder and talk only of that which is "lawful."

The quotation on p. 56 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a "natural Magician." Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity—the Shishta of the preceding cycles—are no more among us. Like an under-

## SECTION VI.

### THE DANGERS OF PRACTICAL MAGIC.

MAGIC is a dual power: nothing is easier than to turn it into Sorcery; *an evil thought suffices for it*. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge,\* or otherwise the "Science of Good and Evil," is fraught with dangers and perils. For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides such books as the *Finer Forces of Nature*, etc., the *Zohar*, *Sepher Jetzirah*, *The Book of Enoch*, Franck's *Kabalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediæval Philosophers, generally known as Alchemists and Rosicrucians, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be placed at the disposal of only sworn or "pledged" chelâs (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped and protected. For all other purposes, well-intentioned as such works may

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\* Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these "secrets" to the mystery of generation. But it is more than this. The glyph of the "Tree of Knowledge of Good and Evil" has no doubt a phallic and sexual element in it, as has the "Woman and the Serpent"; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

letter, and Buddhi the second, there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, departs from the threshold, or turns round and says, "Oh, there's nothing in it!" and thus loses his chance of learning the whole truth—can but await his Karma.

Such are then the Esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including "Fragments of Occult Truth," in vols. iii. and iv. of *The Theosophist*, etc. Before finally dismissing the subject, I must add a caution, which pray keep well in mind. It will be very natural for those of you who are Esotericists to hope that none of you belong so far to the soulless portion of mankind, and that you can feel quite easy about Avîchi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the Path as yet, you are skirting its border, and many of you in the right direction. Between such venal faults as are inevitable under our social environment, and the blasting wickedness described in the Editor's note on Éliphas Lévi's "Satan,"\* there is an abyss. If not become "immortal in good by identification with (our) God," or AUM, Âtmâ-Buddhi-Manas, we have surely not made ourselves "immortal in evil" by coalescing with Satan, the lower Self. You forget, however, that everything must have a beginning; that the first step on a slippery mountain slope is the necessary antecedent to one's falling precipitately to the bottom and into the arms of death. Be it far from me the suspicion that any of the Esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or even some subsequent birth. In the great Indian epic you may read how a mother whose whole family of warrior sons were slaughtered in battle, complained to Krishna that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could have begotten so dreadful a Karma; and Krishna answered her: "If thou could'st look back to thy fifty-first anterior birth, as I can, thou would'st see thyself killing in wanton cruelty the same number of

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\* See *Theosophist*, vol. iii., October, 1882, p. 13.

ants as that of the sons them hast now lost." This, of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," that is to say, the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ, or ignorance, involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and people who know no better. But the case of each who is pledged to the HIGHER SELF is quite another matter. *You cannot invoke this Divine Witness with impunity*, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motive, to scrutinize your actions, and to enter up all in your account. The step is irrevocable as that of the infant taking birth. Never again can you force yourselves back into the matrix of Avidyâ and irresponsibility. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word and deed. All H.P.B. can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying,\* twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potentiality for good.

Finally, keep ever in mind the consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher potencies, and step upon the declivity that leads to Avîchi.

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\* Read pp. 40 and 63 in the *Voice of the Silence*.

been synonymous in men's minds with wickedness, craft, diabolism, and everything evil. The Church is again responsible for this false view of what in reality is one of the noblest sciences. The very word, magic, bears within itself proofs of its high origin. The Latin "magus," Greek, "magos," a magician, gives us all those other words that are so indicative of authority, wisdom, superiority. Thus we have magnitude, magnificent, magniloquent, to express greatness in position, in action, and in speech. With the termination slightly changed the same word becomes majesty, implying dominion, and again, we have "magistrate," anything that is magisterial, which again has been simplified into "master," and finally by the process of word evolution has become plain "mister." But the Latin is only a transmitter of words. We can easily follow up the historical development of this root until we reach the Zend, where we find it doing duty as a name for the whole priestly caste. The "magi" were renowned all over the world for their wisdom and skill in Occultism, and no doubt our word "magic" is mostly indebted to that source for its present existence and meaning. Yet we need not pause even here, for back of the Zend "mag" looms up the Sanskrit "maha" signifying "great." It is thought by good scholars that "maha" was originally spelled "magha." To be sure, there is in the Sanskrit the word "maga," meaning a priest of the sun, but this was evidently a later borrowing from the Zend, which had originally derived its root from its neighbour, the Sanskrit.

I hope I have sufficiently illustrated the noble etymology of magic. It is plain enough from the evidence in hand that among the Ancients magic held an exceedingly honourable place. The magicians were great men, and almost all the great men of those days were magicians. The "Mahatmas" of India, the "great souls," were reputed to be Adepts in Occultism. The Magi of Chaldæa were not only great astronomers and astrologers, but were also deep students of other processes of nature. In Egypt not only did the priests reverently cherish the forty-two books of Hermes, treating largely of Occultism, but they went to the greatest lengths in perpetuating Occult Science through their mysteries and initiations.

Why, then, it may naturally be asked, has magic fallen from the high estate which it held in ancient times? Why is it apparently deserted by the good and great among moderns; why supposed to be given over to charlatans and low impostors? In answer, I may say that, owing to the weakness of human nature and the artificialities of the present age, mankind generally rejects truth and is always seeking to perpetuate error. Thus we are carried from one extreme of opinion to another, from the follies of supernaturalism to the inadequate restrictions of Materialism. When Voltaire set the fashion of sneering at everything miraculous and religious, he dealt a mortal blow to the Church. It was indeed time to call a halt on supernatural religion and to substitute scientific scepticism in its stead. He succeeded in divorcing religion and science. But the reaction carried men to the other alternative. Modern Science became strictly materialistic. Voltaire's influence has been felt ever since in the cultivated world, and Occultism has been made the subject of gibes unnumbered, but seldom of serious investigation. How strange that mankind should thus fly from one extreme to the other, from implicit faith in a revealed religion to absolute denial of any spiritual or psychological force, each position being equally unsatisfactory. But has it not always been so, at least within the historic period? When has the *vox populi* ever been on the side of truth, thus Justifying its claim to be the voice of God?

I do not desire to enter here upon a pessimistic tirade against the frailties of the day, but the temptation to say a word about the wonderful nineteenth century is too great to be resisted. We are so accus-