

*Real Magic or Theurgy,
Purpose and pitfalls*



Abstract and train of thoughts¹

Quick definitions.

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Proclus on the Alliance and Sympathy that underpins all Kingdoms of Life

Mastery of the universal magnetic sympathy that exists between men, animals, plants, and minerals, selects and directs powers by sympathy; and expels unwanted ones by antipathy.

As love of physical beauty grows to an appreciation of Divine Beauty, so the old priests, realising the mutual alliance and sympathy that underpins all kingdoms of life, and investigating the kinship between the manifested world and the occult powers that govern it, they fathomed out the relationship between Concealed Potentiality and Infinite Potencies at every level.

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Inspired by the presence of a Divine Virtue within, the lower classes sing the praises of the pinnacle of their respective order; some intellectually, others rationally; some in a natural manner, others physically.

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Every order of being proceeds gradually, in a beautiful descent, from the highest to the lowest. Stones and plants honour the sun and, in turn, they receive the bounty of Divine Love according to their ruling divinities.

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Magic is based on the affinities between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe, says Blavatsky.

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Thus, inferior ranks of the same order invariably venerate their superiors. That is why the cock is very much feared and revered by the lion.

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Insights to phenomena allowed the old priests to understand the power of noumena, and to control the hidden forces of nature. By combining various odours into one, they demonstrated the unity of Divine Essence. For, while division weakens each part, Unity restores the idea of their exemplar.

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A humble herb, or a self-unconscious stone, is often enough to bring into being divine works.

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Blavatsky on the Doctrine and Dangers of Magic

The master key of Divine Magic or Practical Theurgy is the Neo-Platonic term Theophania, when the Over-Soul (Atma-Buddhi) of a virtuous man incarnates for purposes of revelation.

¹ Frontispiece by Wan Liya

Then, the Word is made flesh in actuality, not as a figure of speech. A temporary divine incarnation is termed trance; if life-long, samadhi, when the mystic may at times quit his body.	10
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The ennobling aim of Theurgy explained in Gnostic terms

Many are those who are eager to study Occultism, but very few have even an approximate idea of the Science herself.

What Simon termed Magic, we now call Theosophia, i.e., Divine Wisdom, Power, and Knowledge.	19
Its source and basis lies in the holy union of Spirit and Thought (Nous and Epinoia), whether on the purely divine or the terrestrial plane.	20
That union is Helena, the “marriage” of Atma-Buddhi (Nous) with Lower Manas (male-female, in this sphere only), through which Spirit and Thought become one here on earth and are endowed with divine faculties and powers.	20

Perils and pitfalls of Practical Magic

Theoretical Occultism is harmless but Practical Magic is perilous.

The numerals of the Kabbalah are especially dangerous.	24
Unity, physical and metaphysical, is the real basis and power of Occult Sciences.	25
While the Aryans applied their Science of Correspondences to veil the most spiritual and sublime truths of nature, the Jews used their acumen to conceal the single most divine mystery of evolution, i.e., that of birth and generation, before deifying the generative organs.	25
Only Pythagoras’ cosmological theory of numerals can reconcile Matter and Spirit, and cause each to demonstrate the truth about the other — mathematically.	26
Let us then allow the world cling to its gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break forever the old deities before he could replace them with the whole and unadulterated truth. And this he cannot do as yet.	27
The Esotericism of Egypt was that of the whole world during the long ages of the Third Race for it was imparted by Divine Instructors, the primeval Seven Sons of Light.	29
Without the help of the Vedic and Brahmanical literature, the Bible will never yield the Secrets of Nature.	29
Nor the Israelites, that stiff-necked race, would accept God unless He were as anthropomorphic as those of the top of Olympus.	31



Quick definitions.

Occultism itself is colourless. When exercised for personal gain, motive colours actions “Black”; applied in the opposite direction, “White.” Theosophia or Divine Wisdom, Power and Knowledge is Magic pure and simple, the real Magic or “White Magic.” It is exactly the same as the Raja-Yoga of the Himalayan Ascetics,¹ the Science of Divine Mathematics, the Theurgy of the Neo-Platonists.

Theopathy, Theophany, Theopneusty, and Epopeteia, the final revealing, are examples of powers enjoyed by the Initiates or Thaumaturgists.

If Porphyry, the Jew Malek, went against Theurgy on account of old traditional recollections, there were other teachers who practised it. Plotinus, Iamblichus, Proclus, were all thaumaturgists, and the latter,

. . . elaborated the entire theosophy and theurgy of his predecessors into a complete system.²

The key to the very alphabet of these theurgic powers was lost after the last Gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten.³

¹ See “Theoretical and practical arcane terms” in our Theosophy and Theosophists Series. — ED. PHIL.

² *Blavatsky Collected Writings*, (POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES) XIV pp. 304-5; [& quoting *New Platonism and Alchemy*, p. 18. Full text in in our Theosophy and Theosophists Series. — ED. PHIL.]

³ *ibid.*, (BLACK MAGIC IN SCIENCE) XII p. 215

Proclus on the Alliance and Sympathy that underpins all Kingdoms of Life

Mastery of the universal magnetic sympathy that exists between men, animals, plants, and minerals, selects and directs powers by sympathy; and expels unwanted ones by antipathy.

From Taylor T. & Sydenham F. (Tr. & Com.). *The Works of Plato*. Additional Notes by Thos. Taylor on the *Commentary of Proclus on Plato's First Alcibiades*. (1st ed., 1804). Vol. I (IX of the Thomas Taylor Series); From: The Prometheus Trust, 1995; Note 23, pp. 206-9, on *First Alcibiades*, lines 121e-22a, pp. 138-39.

At fourteen years of age they [the young princes] are put into the hands of those who are called the royal preceptors. And these are chosen out from such as are deemed most excellent of the Persians, men of mature age, four in number; excelling severally in wisdom, justice, temperance, and fortitude. By the first of these they are taught the magic of Zoroaster the son Oromazes, by which magic is meant the worship of the Gods: and the same person instructs them likewise in the art of government.¹

The following account of magic, by Proclus, originally formed, as it appears to me, a part of the Commentary written by him on the present passage [above]. For the MS. Commentary of Proclus, which is extant on this Dialogue, does not extend to more than a third part of it; and this *Dissertation on Magic*, which is only extant in Latin, was published by Ficinus the translator, immediately after his *Excerpta* from this Commentary. So that it seems highly probable that the manuscript from which Ficinus translated his *Excerpta*,² was much more perfect than that which is now extant, in consequence of containing this account of the magic of the ancients.

As love of physical beauty grows to an appreciation of Divine Beauty, so the old priests, realising the mutual alliance and sympathy that underpins all kingdoms of life, and investigating the kinship between the manifested world and the occult powers that govern it, they fathomed out the relationship between Concealed Potentiality and Infinite Potencies at every level.

“In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Thus they recognised things supreme in such as are subordinate, and the subordinate in the Supreme: in the celestial regions, terrene properties subsisting in a causal and

¹ *First Alcibiades*, 121e-22a; (tr. Taylor)

² [M. Ficino, *Procli de anima ac daemone, de sacrificio et magia*, Venice, 1497]

celestial manner; and in earth celestial properties, but according to a terrene condition. For how shall we account for those plants called heliotropes, that is, attendants on the sun, moving in correspondence with the revolution of its orb, but selenitropes, or attendants on the moon, turning in exact conformity to her motion?

Inspired by the presence of a Divine Virtue within, the lower classes sing the praises of the pinnacle of their respective order; some intellectually, others rationally; some in a natural manner, others physically.

It is because all things pray, and hymn the leaders of their respective orders; but some intellectually, and others rationally; some in a natural, and others after a sensible, manner. Hence the sunflower, as far as it is able, moves in a circular dance towards the sun; so that if anyone could hear the pulsation made by its circuit in the air, he would perceive something composed by a sound of this kind, in honour of its king, such as a plant is capable of framing. Hence, too, we may behold the sun and moon in the earth, but according to a terrene quality; but in the celestial regions, all plants, and stones, and animals, possessing an intellectual life according to a celestial nature. Now the ancients, having contemplated this mutual sympathy of things, applied for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode. For, indeed, similitude itself is a sufficient cause of binding things together in union and consent. Thus, if a piece of paper is heated, and afterwards placed near a lamp, though it does not touch the fire, the paper will be suddenly inflamed, and the flame will descend from the superior to the inferior parts. This heated paper we may compare to a certain relation of inferiors to superiors; and its approximation to the lamp, to the opportune use of things according to time, place, and matter. But the procession of fire into the paper, aptly represents the presence of divine light to that nature which is capable of its reception. Lastly, the inflammation of the paper may be compared to the deification of mortals, and to the illumination of material natures, which are afterwards carried upwards, like the enkindled paper, from a certain participation of divine seed.

Every order of being proceeds gradually, in a beautiful descent, from the highest to the lowest. Stones and plants honour the sun and, in turn, they receive the bounty of Divine Love according to their ruling divinities.

“Again, the lotus, before the rising of the sun, folds its leaves into itself, but gradually expands them on its rising: unfolding them in proportion to the sun’s ascent to the zenith; but as gradually contracting them as that luminary descends to the west. Hence this plant, by the expansion and contraction of its leaves, appears no less to honour the sun, than men by the gesture of their eyelids, and the motion of their lips. But this imitation and certain participation of supernal light is not only visible in plants, which possess nothing more than a vestige of life, but likewise in particular stones. Thus the sun-stone, by its golden rays, imitates those of the sun; but the stone called the eye of heaven, or of the sun, has a figure similar to the pupil of an eye, and a ray shines from the middle of the pupil. Thus, too, the lunar stone, which has a figure similar to the moon when horned, by a certain change of itself, follows the lunar motion. Lastly, the stone called helioselenus, i.e. of the sun and moon, imi-

tates, after a manner, the congress of those luminaries, which it images by its colour. So that all things are full of divine natures; terrestrial natures receiving the plenitude of such as are celestial, but celestial of supercelestial essences; while every order of things proceeds gradually, in a beautiful descent, from the highest to the lowest.¹ For whatever particulars are collected into one above the order of things, are afterwards dilated in descending, various souls being distributed under their various ruling divinities.²

Magic is based on the affinities between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe, says Blavatsky.

Evidently Proclus does not advocate here simply a superstition, but science; for notwithstanding that it is occult, and unknown to our scholars, who deny its possibilities, magic is still a science. It is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. That which science calls gravitation, the ancients and the mediaeval Hermetists called magnetism, attraction, affinity. It is the universal law, which is understood by Plato and explained in *Timaeus*³ as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that *gravity causes all bodies to descend with equal rapidity, without reference to their weight*, the difference being caused by some other *unknown* agency, would seem to point a great deal more forcibly to *magnetism* than to gravitation, the former attracting rather in virtue of the substance than of the weight. A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law — this *was* and *is* the basis of magic.⁴

Thus, inferior ranks of the same order invariably venerate their superiors. That is why the cock is very much feared and revered by the lion.⁵

“In the next place, there are many solar animals, such as lions and cocks, which participate, according to their nature, of a certain solar divinity; whence it is wonderful how much inferiors yield to superiors in the same order, though they do not yield in magnitude and power. Hence it is said, that a cock is very much feared, and, as it

¹ [“This is the exact opposite of the modern theory of evolution.” *Isis Unveiled*, I p. 244 *fn.*]

² Taylor T. & Sydenham F. (Tr. & Com.). *The Works of Plato*. Additional Notes by Thos. Taylor on the Commentary of Proclus on Plato’s *First Alcibiades*. (1st ed., 1804). Vol. I (IX of the Thomas Taylor Series); Frome: The Prometheus Trust, 1995; Note 23, lines 121e-122a (p. 138), pp. 206-7

³ [Ficino, *op. cit.*, 62, 63]

⁴ *Isis Unveiled*, I p. 244

⁵ See “Cock, a very occult bird,” in our Down to Earth Series. — ED. PHIL.

were, revered, by a lion; the reason of which we cannot assign from matter or sense, but from the contemplation alone of a supernal order. For thus we shall find that the presence of the solar virtue accords more with a cock than with a lion. This will be evident from considering that the cock, as it were, with certain hymns, applauds and calls to the rising sun, when he bends his course to us from the antipodes; and that solar angels sometimes appear in forms of this kind, who, though they are without shape, yet present themselves to us, who are connected with shape, in some sensible form. Sometimes, too, there are daemons with a leonine front, who when a cock is placed before them, unless they are of a solar order, suddenly disappear; and this because those natures which have an inferior rank in the same order always reverence their superiors; just as many, on beholding the images of divine men, are accustomed, from the very view, to be fearful of perpetrating anything base.

Insights to phenomena allowed the old priests to understand the power of noumena, and to control the hidden forces of nature. By combining various odours into one, they demonstrated the unity of Divine Essence. For, while division weakens each part, Unity restores the idea of their exemplar.

“In fine, some things turn round correspondent to the revolutions of the sun, as the plants which we have mentioned, and others after a manner imitate the solar rays, as the palm and the date; some the fiery nature of the sun, as the laurel; and others a different property. For, indeed, we may perceive that the properties which are collected in the sun, are everywhere distributed to subsequent natures constituted in a solar order, that is, to angels, daemons, souls, animals, plants, and stones. Hence the authors of the ancient priesthood discovered from things apparent the worship of superior powers, while they mingled some things and purified others. They mingled many things indeed together, because they saw that some simple substances possessed a divine property (though not taken singly) sufficient to call down that particular power, of which they were participants. Hence, by the mingling of many things together, they attracted upon us a supernal influx; and by the composition of one thing from many, they produced an assimilation to that one which is above many; and composed statues from the mixture of various substances conspiring in sympathy and consent. Besides this, they collected composite odours, by a divine art, into one, comprehending a multitude of powers, and symbolizing with the unity of a divine essence; considering that division debilitates each of these, but that mingling them together restores them to the idea of their exemplar.

A humble herb, or a self-unconscious stone, is often enough to bring into being divine works.

“But sometimes one herb, or one stone, is sufficient to a divine operation. Thus a thistle is sufficient to procure the sudden appearance of some superior power; but a laurel, raccinum, or a thorny kind of sprig, the land and sea onion, the coral, the diamond, and the jasper, operate as a safeguard. The heart of a mole is subservient to divination, but sulphur and marine water to purification. Hence the ancient priests, by the mutual relation and sympathy of things to each other, collected their virtues into one, but expelled them by repugnancy and antipathy; purifying when it was requisite with sulphur and bitumen, and sprinkling with marine water. For sulphur purifies, from the sharpness of its odour; but marine water on account of its fiery

portion. Besides this, in the worship of the Gods, they offered animals, and other substances congruous to their nature; and received, in the first place, the powers of daemons, as proximate to natural substances and operations; and by these natural substances they convoked into their presence those powers to which they approached. Afterwards they proceeded from daemons to the powers and energies of the Gods; partly, indeed, from daemoniacal instruction, but partly by their own industry, interpreting appropriate symbols, and ascending to a proper intelligence of the Gods. And lastly, laying aside natural substances and their operations, they received themselves into the communion and fellowship of the Gods.”

Should it be objected by those who disbelieve in the existence of magic, that plants, animals, and stones, no longer possess those wonderful sympathetic powers which are mentioned by Proclus in the above extract, the same answer must be given as to the objectors to the ancient oracles, and is as follows: As in the realms of generation or in other words, the sublunary region, wholes, *viz.* the spheres of the different elements, remain perpetually according to nature; but their parts are sometimes according, and sometimes contrary, to nature; this must be true of the parts of the earth. When those circulations, therefore, take place, during which the parts of the earth subsist according to nature, and which are justly called, by Plato, fertile periods, the powers of plants, animals, and stones, magically sympathize with superior natures; but during those circulations in which the parts of the earth subsist contrary to nature, as at present, and which Plato calls barren periods, those powers no longer possess a magic sympathy, and consequently are no longer capable of producing magical operations. — T.T.¹



¹ Taylor T. & Sydenham F. (*Tr. & Com.*). *The Works of Plato*. Additional Notes by Thos. Taylor on the Commentary of Proclus on Plato’s *First Alcibiades*. (1st ed., 1804). Vol. I (IX of the Thomas Taylor Series); Frome: The Prometheus Trust, 1995; Note 23, lines 121e-122a (*p.* 138), *pp.* 207-9

Blavatsky on the Doctrine and Dangers of Magic

The master key of Divine Magic or Practical Theurgy is the Neo-Platonic term Theophania, when the Over-Soul (Atma-Buddhi) of a virtuous man incarnates for purposes of revelation.

From *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 48-53.

Then, the Word¹ is made flesh in actuality, not as a figure of speech. A temporary divine incarnation is termed trance;² if life-long, samadhi, when the mystic may at times quit his body.³

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists “Theophania.” In its generally accepted meaning this is “communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse.” Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual — howbeit⁴ temporary — incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man — its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Ātma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics — who erroneously call that Over-soul the “Guardian Angel” — would say, “It stands outside and watches.” But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or “ecstasy,” which Plotinus defined as

The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

this sublime condition is very short. The human soul, being the offspring or emanation of its God, the “Father and the Son” become one, “the divine fountain flowing

¹ [Which, incidentally, is no word. Find out why in “The Ineffable Name,” Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² Cf. “The great initiates, who have the rare power of throwing themselves into the state of *samādhi* — which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal ‘I,’ and becomes one with the ALL — are the only ones who can boast of having been in contact with the *infinite*; but no more than other mortals can they describe that state in words . . .” *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN – II) XI p. 258

³ Cf. *Secret Doctrine*, II p. 569 *fn.*

⁴ [Be it as it may]

like a stream into its human bed.”¹ In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle — “the temple of God,” as Paul says.

Beware! Personal God versus Absoluteness is the most troublesome of all doctrines.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Ātma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Kāranātman (Causal Soul),² one of the “seven” and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedāntins Jīva and Vijñānamaya Kośa, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which — its dregs — is left to fade out as a shadow. This is the most difficult — because so transcendently metaphysical — portion of the doctrine.

Once the self-delusion of anthropomorphism is understood and overcome, every mortal will realise that he is but a reflection of his immortal counterpart.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the ὑπόνοια (*hyponoia*), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, revered, but never worshipped or idolised, any of these “Gods,” whether high or low — not even his own personal Deity, of which he was a Ray, and to whom he appealed.³

¹ Plotinus claims to have experienced this sublime ecstasy four times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity — a statement which we believe to be a mistake, since Apollonius was a Nirmānakāya (divine incarnation — not Avatāra) — and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or “assimilation of divine nature”), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood. [See also *New Platonism and Alchemy*, p. 13. Full text in our Theosophy and Theosophists Series. — ED. PHIL.]

² Kāraṇa-śarīra is the “causal” body and is sometimes said to be the “personal God.” And so it is, in one sense.

³ This would be in one sense Self-worship.

The holy Triad emanates from the One, and is the Tetractys; the gods, daimōns, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the “infidels and atheists,” spoken of by Epicurus, for he fastens on that God “the opinions of the multitude” — an anthropomorphism of the grossest kind.¹ The Adept and the Occultist know that “what are styled the Gods are only the first principles.”² None the less they are intelligent, conscious, and *living* “Principles,” the Primary Seven Lights *manifested* from Light *unmanifested* — which to us is Darkness. They are the Seven — exoterically four — Kumāras or “Mind-Born Sons” of Brahmā. And it is they again, the Dhyāni-Chohans, who are the prototypes in the aiōnic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we — men.

Pagan Polytheism is much higher than the Monotheism of the Churches.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that “Absolute and Infinite” the most absurd paradox in Philosophy. From this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen “multitude” and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower *self*, never through the earthly personality. Some of these are even liable to break the union altogether, in case of absence in the moral individual of binding, *viz.*, of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured phraseology, man with his three (compound) Spirits is suspended like a foetus by all three to the matrix of the Macrocosm; the thread which holds him united being the “Thread-Soul,” Sūtrātman, and Tajjasa (the “Shining”) of the Vedāntins. And it is through this spiritual and intellectual Principle in man, through Tajjasa — the Shining, “because it has the luminous internal organ as its associate” — that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

¹ “The Gods exist,” said Epicurus, “but they are not what *hoi polloi* (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude.” [Diogenes Laërtius, *Lives*, X, 123]

² [Aristotle: *Metaphysics*, Bk. XII, 8, p. 1074b]

The sole aim of Practical Occultism or Theurgy is the conscious reunion of the part with the All.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man — his personal merit alone that can produce it on earth, or determine its duration. This lasts from a few seconds — a flash — to several hours, during which time the Theurgist or Theophanist is that overshadowing “God” himself; hence he becomes endowed for the time being with relative omniscience and omnipotence. With such perfect (divine) Adepts as Buddha¹ and others such a hypostatical state of avatāric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jīvanmukta,² Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa . . . has fruition of the supersensible.³

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man’s physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. To repeat: the Greek, rarely-used word, “Theophania,” meant more with the Neo-Platonists than it does with the modern maker of dictionaries. The compound word, *Theophania* (from *theos*, “God,” and *phainesthai*, “to appear”), does not simply mean “a manifestation of God to man by *actual* appearance” — an absurdity, by the way — but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be “God the Father,” what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in the latter an Angel, a God, or a Spirit; therefore he was called “that power of God which is called great,”⁴ or that power which causes the Divine Self to enshrine itself in its lower self — man.⁵

¹ Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatāra of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring “God” being, however, in every case, his own Higher Self, or divine prototype.

² One entirely and absolutely purified, and having nothing in common with earth except his body.

³ *Māndūkyopanishad*, 4

⁴ *Acts* viii, 10 (Revised Version)

⁵ *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 48-53

The ennobling aim of Theurgy explained in Gnostic terms

Many are those who are eager to study Occultism, but very few have even an approximate idea of the Science herself.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII pp. 551-61.

Esoteric Science is, above all, the knowledge of our relations with and in divine magic,¹ inseparableness from our divine *Selves* — the latter meaning something else besides our own higher spirit. Thus, before proceeding to exemplify and explain these relations, it may perhaps be useful to give the student a correct idea of the full meaning of this most misunderstood word “magic.” Many are those willing and eager to study Occultism, but very few have even an approximate idea of the science itself. Now, very few of our American and European students can derive benefit from Sanskrit works or even their translations, as these translations are for the most part merely blinds to the uninitiated. I therefore propose to offer to their attention demonstrations of the aforesaid drawn from Neo-Platonic works. These are accessible in translations; and in order to throw light on that which has hitherto been full of darkness, it will suffice to point to a certain key in them. Thus the Gnōsis, both pre-Christian and post-Christian, will serve our purpose admirably.

There are millions of Christians who know the name of Simon Magus² and the little that is told about him in the *Acts*,³ but very few who have even heard of the many motley, fantastic and contradictory details which tradition records about his life. The story of his claims and his death is to be found only in the prejudiced, half-fantastic records about him in the works of the Church Fathers, such as Irenaeus, Epiphanius and St. Justin and especially in the anonymous *Philosophumena*.⁴ Yet he is an historical character, and the appellation of “Magus” was given to him and was accepted by all his contemporaries, including the heads of the Christian Church, as a qualification indicating the miraculous powers he possessed, and irrespective of whether he was regarded as a white (divine) or a black (infernal) magician. In this respect, opinion has always been made subservient to the Gentile or Christian proclivities of the chronicler.

¹ Magic, *Magia*, means in its spiritual, secret sense, the “Great Life” or divine life *in spirit*. The root is *magh*, as seen in the Sanskrit *mahat*, Zend *mazas*, Greek *megas* [μεγας], and Latin *magnus*, all signifying “great.”

² For further information on this subject students are referred to *Simon Magus*, an essay, written by G.R.S. Mead. [Full text in the same series. — ED. PHIL.]

³ *Acts* viii, 9, 10

⁴ [Note 1 by Boris de Zirkoff: see *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII pp. 571-73]

It is in his system and in that of Menander, his pupil and successor, that we find what the term “magic” meant for initiates in those days.

Simon, as all the other Gnostics, taught that our world was created by the *lower* angels, whom he called *Aeōns* [αιῶν]. He mentions only three degrees of such, because it was and is useless, as explained in *The Secret Doctrine*, to teach anything about the four higher ones, and he therefore begins at the plane of globes A and G. His system is as near to occult truth as any, so that we may examine it, as well as his own and Menander’s claims about “magic,” to find out what they meant by the term. Now, for Simon, the summit of all manifested creation was Fire [πυρ]. It is, with him as with us, the Universal Principle, the Infinite Potency born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed or secret side. “The secret side of Fire is concealed in its evident (or objective) side,” he writes,¹ which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato’s idea of the Intelligible (το νοητον, *to noēton*) and Sensible (το αισθητον, *to aisthēton*), and Aristotle’s teaching on the Power or Potentiality (δυναμις, *dynamis*) and Actual Existence (ενέργεια, *energeia*). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained *all*. And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyāni-Chohans, the “Sons of Flame and Fire,” or higher Aeōns. This “Fire” is the symbol of the active and living side of divine nature. Behind it lay “infinite Potentiality in Potentiality,” which Simon named “that which has stood, stands and will stand” [ο εστος, στας, στησομενος, *o estōs, stas, stēsomenos*] or permanent stability and personified Immutability.²

From the Potency of Thought, Divine Ideation thus passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father. Simon called these emanations *Syzygies* [συζυγια] (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Aeōn. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: Mind (νοος) and Thought (επινοια, *Epinoia*),³ Voice (φωνη, *Phōnē*) and Name (ονομα, *Onoma*), Reason (λογισμος, *Logismos*) and Reflection (ενθυμισις, *Enthumēsis*),⁴ the first in each pair being male, the last female. From these primordial six emanated the six Aeōns of the Middle World. Let us see what Simon himself says:

Each of these six primitive beings contained the entire infinite Potency [of its parent] but it was there only in Potency, and not in Act. That Potency had to be called forth (or conformed) through an *image* in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated

¹ *Philosophumena*, lib. VI, ch. i (De Simone), § 9 (ed. Cruice, p. 247)

² [*i.e.*, Eternity]

³ [Irenaeus and Epiphanius both call this second partner in the first pair of “Roots” εννοια, *Ennoia*.]

⁴ [Abbé Cruice translated *Enthumēsis* as “Conception.”]

Potency become similar to its parent, the eternal and infinite Potency. If, on the contrary, it remained simply potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action, but would get lost;¹

— in clearer terms, it would become *atrophied*, as the modern expression goes.

Now, what do these words mean if not that to be equal in all things to the Infinite Potency the Aeōns had to imitate it in its action, and becoming themselves, in their turn, emanative principles, as was their parent, giving life to new beings, and becoming Potencies *in actu* themselves? To produce emanations, or to have acquired the gift of *Kriyāśakti*,² is the direct result of that power, an effect which depends on our own action. That power, then, is inherent in man, as it is in the primordial Aeōns and even in the secondary emanations, by the very fact of their and our descent from the One Primordial Principle, the infinite Power, or Potency. Thus we find in the system of Simon Magus that the first six Aeōns, synthesized by the seventh, the Parent Potency, passed into Act, and emanated, in their turn, six secondary Aeōns, which were each synthesized by their respective Parent. In the *Philosophumena* we read that Simon compared the Aeōns to the “Tree of Life.” Said Simon in *The Great Revelation* (ἡ μεγάλη αποφασίς, *hē Megalē Apophasis*),³ of which Simon himself is supposed to have been the author,

It is written, that there are two ramifications of the universal Aeōns, having neither beginning nor end, issued both from the same root, the invisible and incomprehensible Potentiality, Sigē (Silence).⁴ One of these [series of Aeōns] appears from above. This is the Great Potency, Universal Mind [or Divine Ideation, the Mahat of the Hindus]: it orders all things and is male. The other is from below, for it is the Great [manifested] Thought, the female Aeōn, generating all things. These [two kinds of Aeōns] corresponding⁵ with each other, have conjunction and manifest the middle distance [the intermediate sphere, or plane], the incomprehensible Air which has neither beginning nor end.⁶

This female “Air” is our Ether, or the Kabbalistic Astral Light. It is, then, the *Second World* of Simon, born of FIRE, the principle of everything. We call it the ONE LIFE, the Intelligent, Divine Flame, omnipresent and infinite. In Simon’s system, this Second World was ruled by a Being, or Potency, both male and female, or active and passive, good and bad. This Parent-Being, like the primordial infinite Potency, is also called “that which has stood, stands and will stand,” so long as the manifested Kosmos shall last. When it emanated *in actu* and became like unto its own Parent, it was not dual or androgyne. It is the *Thought* that emanated from it (*Sigē*) which became as itself (the Parent), having become like unto its own image (or antetype); the second had now become in its turn the first (on its own plane or sphere). As Simon has it:

¹ *Philosophumena*, lib. VI, ch. i, § 12 (ed. Cruice, p. 250)

² See *The Secret Doctrine*, Index, *sub voce*.

³ [Also called the *Great Announcement* or *Declaration*.]

⁴ [σῆγη ἀκαταλήπτως, *sigē akatalēptos*.]

⁵ Literally standing opposite each other in rows or pairs.

⁶ *Philosophumena*, lib. VI, ch. i, § 18 (ed. Cruice, p. 261)

It [the Parent or Father] was one. For having it [the Thought] in itself, it was alone. It was not, however, first, though it was pre-existing; but manifesting itself to itself, from itself it became the second (or dual). Nor was it called Father before it [the Thought] gave it that name. As, therefore, itself developing itself by itself, manifested to itself its own Thought, so also the Thought being manifested, did not act, but seeing the Father, hid it in itself, that is, (hid) that Potency (in itself). And the Potency (*Dynamis, viz. Nous*) and Thought (*Epinoia*) are male-female. Whence they correspond with one another — for Potency in no way differs from Thought — being one. So from the things above is found Potency, and from those below, Thought. It comes to pass, therefore, that that which is manifested from them, although being one, yet is found to be twofold, the androgyne having the female in itself. So is Mind in Thought, things inseparable from each other, which though being one yet are found dual.¹

He (Simon) calls the first Syzygy of the six Potencies and of the seventh, which is with it, Nous and Epinoia, Heaven and Earth: the male looks down from on high and takes thought for his Syzygy (or Spouse), for the Earth below receives those intellectual fruits which are brought down from Heaven and are cognate to Earth.²

Simon's Third World with its third series of six Aeōns and the seventh, the Parent, is emanated in the same way. It is this same note which runs through every Gnostic system — gradual development downward into matter by similitude; and it is a law which is to be traced down to primordial Occultism, or Magic. With the Gnostics, as with us this seventh Potency, synthesizing all, is the Spirit brooding over the dark waters of undifferentiated Space, Nārāyana, or Vishnu, in India; the Holy Ghost in Christianity. But while in the latter the conception is conditioned and dwarfed by limitations necessitating faith and grace, Eastern Philosophy shows it pervading every atom, conscious or unconscious. Irenaeus supplements the information on the further development of these six Aeōns. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of two planes, the superior and inferior, male and female, the latter assuming finally both potencies and becoming androgyne), to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch.

It thus follows that every rational being — called *Man* on Earth — is of the same essence and possesses potentially all the attributes of the higher Aeōns, the primordial seven. It is for him to develop, “with the image before him of the highest,” by imitation *in actu*, the Potency with which the highest of his Parents, or Fathers, is endowed.³ Here we may again quote with advantage from the *Philosophumena*:

¹ *Philosophumena*, lib. VI, ch. i, § 18 (ed. Cruice, p. 261)

² *ibid.*, lib. VI, ch. i, § 13

³ [Note 2 by Boris de Zirkoff: see *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII pp. 574-76]

So then, according to Simon, this blissful and imperishable (principle) is concealed in everything in potency, not in act. This is ‘that which has stood stands and will stand,’ *viz*: that which has stood above in ingenerable Potency, that which stands below in the stream of the waters generated in an image, that which will stand above, beside the blissful Infinite Potency, if it makes itself like unto this image. For three, he says, are they that stand, and without these three Aeōns of stability, there is no adornment of the generable which, according to them [the Simonians], is borne on the water, and being moulded according to the similitude is a perfect and celestial (Aeōn), in no manner of thinking inferior to the ingenerable Potency. Thus they say;

I and thou [are] one; before me [wast] thou; that which is after thee [is] I.

This, he says, is the one Potency divided into above and below, generating itself, nourishing itself, seeking itself finding itself; its own mother, father, brother, spouse, daughter and son, *one*, for it is the Root of all.¹

Thus of this triple Aeōn, we learn the first exists as “that which has stood, stands and will stand,” or the uncreate Power, Ātman; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our Buddhi), from or through the image of the former reflected in those waters, the image of him, or It, which moves on them; the third World (or, in man, Manas) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For, “all that is eternal, pure and incorruptible is concealed in everything that is,” if only potentially, not actually. And “everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought.” Matter as Substance is eternal and has never been created. Therefore Simon Magus, with all the great Gnostic teachers and Eastern philosophers, never speaks of its beginning. “Eternal Matter” receives its various forms in the lower Aeōn from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Aeōn, do the same, by the potency of his thought, which is born from Spirit? This is Kriyāśakti, the power of producing forms on the objective plane through the potency of Ideation and Will, from invisible, indestructible matter.

Truly says *Jeremiah*, quoting the “Word of the Lord”:

before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee;²

for *Jeremiah* stands here for Man when he was yet an Aeōn, or Divine Man, both with Simon Magus and Eastern Philosophy. The first three chapters of *Genesis* are as occult as what is given in “Instruction No. I.” For the terrestrial Paradise is the Womb, says Simon,³ Eden the region surrounding it. The river which went out of Eden to water the garden is the Umbilical Cord; this cord is divided into four Heads, the streams that flowed out of it, the four canals which serve to carry nutrition to the Foetus, *i.e.*, the two arteries and the two veins which are the channels for the blood

¹ *Philosophumena*, lib. VI, ch. i, § 17 (ed. Cruice, pp. 258-59)

² *Jeremiah* i, 5

³ *Philosophumena*, lib. VI. ch. i, § 14 (ed. Cruice, p. 254)

and convey the breathing air, the unborn child, according to Simon, being entirely enveloped by the Amnion, fed through the Umbilical Cord and given vital air through the Aorta.¹

What Simon termed Magic, we now call Theosophia, i.e., Divine Wisdom, Power, and Knowledge.

The above is given for the elucidation of that which is to follow. The disciples of Simon Magus were numerous, and were instructed by him in magic. They made use of so-called “exorcisms” (as in the New Testament), incantations, philtres; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them. Simon Magus was called “the Great Power of God” literally “the Potency of the Deity which is called Great.” That which was then termed Magic we now call *Theosophia*, or *Divine Wisdom, Power and Knowledge*.

His direct disciple, Menander,² was also a great Magician. Says Irenaeus, among other writers:

The successor of Simon was Menander, a Samaritan by birth, who reached the highest summits in the Science of Magic.³

Thus both master and pupil are shown to have attained the highest powers in the art of enchantments, powers which can be obtained only through “the help of the Devil,” as Christians claim; and yet their “works” were identical with those spoken of in the New Testament, wherein such phenomenal results are called divine miracles, and are, therefore, believed in and accepted as coming *from* and *through* God. But the question is, have these so-called “miracles” of the “Christ” and Apostles ever been explained any more than the magical achievements of so-called sorcerers and magicians? I say, never. We Occultists do not believe in supernatural phenomena, and the Masters laugh at the word “miracle.” Let us see, then, what is really the sense of the word Magic.

¹ At first there are the omphalo-mesenteric vessels, two arteries and two veins, but these afterwards totally disappear, as does the “vascular area” on the Umbilical Vesicle, from which they proceed. As regards the “Umbilical Vessels” proper, the Umbilical Cord ultimately has entwined around it from right to left the one Umbilical Vein which takes the *oxygenated* blood from the mother to the Foetus and two Hypogastric or Umbilical Arteries which take the used-up blood from the foetus to the Placenta, the contents of the vessels being the reverse of that which prevails after birth. Thus science corroborates the wisdom and knowledge of ancient occultism, for in the days of Simon Magus no man, unless an Initiate, knew anything about the circulation of the blood or about Physiology. While this *Instruction* was being printed, I received two small pamphlets from Dr. Jerome A. Anderson (E.S.T.) which were printed in 1884 and 1888, and in which is to be found the scientific demonstration of the foetal nutrition as advanced in *Instruction No. I*. Briefly, the foetus is nourished by osmosis from the Amniotic Fluid and respire by means of the Placenta. Science knows little or nothing about the Amniotic Fluid and its uses. If any of our members care to follow up this question, I would recommend Dr. Anderson’s *Remark on the Nutrition of the Foetus* (Wood & Co., New York). [Read before the San Francisco Obstetrical and Gynecological Society, April 12th, 1888.]

² [Note 3 by Boris de Zirkoff: Menander, or Mainandros, was one of the teachers of the “Simonian” Gnōsis, a native of the Samaritan town Capparatea, about whose personal life we know next to nothing. The centre of his activity is said to have been Antioch, one of the most important commercial and literary cities of the Greco-Roman world. Menander has been singled out by Justin for special mention, because of his having led “many” away, which might easily be interpreted to mean that he built a considerable following among the seekers.]

³ [*Adversus Haereses*, I, xxiii, 5]

Its source and basis lies in the holy union of Spirit and Thought (Nous and Epinoia), whether on the purely divine or the terrestrial plane.

That union is Helena, the “marriage” of Atma-Buddhi (Nous) with Lower Manas (male-female, in this sphere only), through which Spirit and Thought become one here on earth and are endowed with divine faculties and powers.¹

The source and basis of it lie in Spirit and Thought, whether on the purely divine or the terrestrial plane. Those who know the history of Simon have the two versions before them, that of White and of Black Magic, at their option, in the much talked of union of Simon with Helena, whom he called his Epinoia (Thought). Those who, like the Christians, had to discredit a dangerous rival, talk of Helena as being a beautiful and *actual* woman, whom Simon had met in a house of ill-fame at Tyre, and who was, according to those who wrote his life, the reincarnation of Helen of Troy. How, then, was she “Divine Thought”? The lower angels, Simon is made to say in *Philosophumena*, or the third Aeōns, being so material, had more badness in them than all the others. Poor man, created or emanated from them, had the vice of his origin. What was it? Only this: when the third Aeōns possessed themselves, in their turn, of the Divine Thought through the transmission into them of Fire, instead of making of man a complete being, according to the universal plan, they at first detained from him that divine spark (Thought, on Earth Manas); and that was the cause and origin of senseless man’s committing the original sin as the angels had committed it aeōns before by refusing to create.² Finally, after detaining the Epinoia prisoner amongst them and having subjected the Divine Thought to every kind of insult and desecration, they ended by shutting it into the already defiled body of man. After this, as interpreted by the enemies of Simon, she passed from one female body into another through ages and races, until Simon found and recognized her in the form of Helena, the “prostitute,” the “lost sheep” of the parable. Simon is made to represent himself as the Saviour descended on earth to rescue this “lamb” and those men in whom Epinoia is still under the dominion of the lower angels. The greatest magical feats are thus attributed to Simon through his sexual union with Helena, hence Black Magic. Indeed, the chief rites of this kind of magic are based on such disgusting literal interpretation of noble myths, one of the noblest of which was thus invented by Simon as a symbolical mark of his own teaching. Those who understood it correctly knew what was meant by “Helena.” It was the marriage of Nous (Ātma-Buddhi) with Manas, the union through which Will and Thought become one and are endowed with divine powers. For Ātman in man, being of an unalloyed essence, the primordial divine Fire (or the eternal and universal “that which has stood, stands and will stand”), is of all the planes; and Buddhi is its vehicle or Thought, generated by and generating the “Father” in her turn, and also Will. She is “that which has stood, stands and will stand,” thus becoming in conjunction with Manas, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his Epinoia, Divine Thought, he meant

¹ Helen(a) is the Śakti of the inner man, or female potency. She is Athena-Sophia, Intelligible Beauty, the “Beautiful” Helen of the Troy.

² *The Secret Doctrine*, Vol. II (consult Index, s.v. Angels)

the marriage of his Buddhi with Manas. Helena was the Śakti of the inner man, the female potency.

Now, what says Menander? The lower angels, he taught, were the emanations of ENNOIA (εννοια, *Designing Thought*). It was Ennoia who taught the Science of Magic and imparted it to him, together with the art of conquering the creative angels of the lower world. The latter stand for the passions of our lower nature. His pupils, after receiving baptism from him, (*i.e.*, after initiation), were said to “resurrect from the dead” and, “growing no older,” become “immortal.”¹ The “resurrection” promised by Menander meant, of course, simply the passage from the darkness of ignorance into the light of truth, the awakening of man’s immortal Spirit to inner and eternal life. This is the Science of the Rāja-Yogis — Magic.

Every person who has read Neo-Platonic philosophy knows how its chief Adepts, such as Plotinus, and especially Porphyry, fought against phenomenal Theurgy. But, beyond all of them, Iamblichus, the author of the *De Mysteriis*, lifts high the veil from the real term Theurgy, and shows us therein the true Science of Rāja-Yoga. Magic, he says, is a lofty and sublime Science, divine, and exalted above all others.

It is the great remedy for all. . . . It neither takes its source in, nor is limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods,

our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire.²

Iamblichus execrates physical phenomena, produced, as he says, by the bad demons who deceive men (the spooks of the séance-room), as vehemently as he exalts divine Theurgy. But to exercise the latter, he teaches, the Theurgist must imperatively be “a man of high morality and a chaste soul.” The other kind of magic is used only by impure, selfish men and has nothing of the divine in it. . . . No real *Vates* would ever consent to find in its communications anything coming from our higher Gods. . . . Thus one (Theurgy) is the knowledge of our Father (the Higher Self); the other, subjection to our lower nature. . . . One requires holiness of the soul, a holiness which rejects and excludes everything corporeal; the other, the desecration of it (the Soul). . . . One is the union with the Gods (with one’s God), the source of all Good; the other, intercourse with demons (Elementals), which, unless we subject them, will subject us, and lead us step by step to moral ruin (mediumship). In short:

Theurgy unites us most strongly to divine nature. This nature begets itself through itself, moves through its own powers, supports all, and is intelligent. Being the ornament of the Universe, it invites us to intelligible truth, to perfection and imparting perfection to others. It unites us so intimately to all the creative actions of the Gods, according to the capacity of each of us, that the soul having accomplished the sacred rites is consolidated in their [the Gods’] actions and intelligences, until it launches

¹ Eusebius, *Historia Ecclesiastica*, lib. III, cap. xxvi [p. 98]

² *De Mysteriis*, p. 100, lines 10-19; p. 109, fol. i

itself into and is absorbed by the primordial divine essence. This is the object of the sacred Initiations of the Egyptians.¹

Now Iamblichus shows us how this union of our Higher Soul with the Universal Soul, with the Gods, is to be effected. He speaks of Manteia [*μαντεία*] which is Samādhi, the highest trance.² He speaks also of dream which is divine vision, when man re-becomes again a God. By Theurgy, or Rāja-Yoga, a man arrives at:

- 1 Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting;
- 2 Ecstasy and Illumination;
- 3 Action in Spirit (in Astral Body or through Will); and
- 4 Domination over the minor, senseless Demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

But Theurgy has to be preceded by a training of our senses and the knowledge of the human Self in relation to the Divine SELF. So long as man has not thoroughly mastered this preliminary study, it is idle to anthropomorphize the formless. By “formless” I mean the higher and the lower Gods, the supermundane as well as mundane Spirits, or Beings, which to beginners can be revealed only in Colours and Sounds. For none but a high Adept can perceive a “God” in its true transcendental form, which to the untrained intellect, to the Chela, will be visible only by its Aura. The visions of full figures casually perceived by sensitives and mediums belong to one or another of the only three categories they can see:

Astrals of living men;

Nirmānakāyas (Adepts, good or bad, whose bodies are dead, but who have learned to live in the invisible space in their ethereal personalities); and

Spooks, Elementaries and Elementals masquerading in shapes borrowed from the Astral Light in general, or from figures in the “mind’s eye” of the audience, or of the medium, which are immediately reflected in their respective Auras.

Having read the foregoing, students will now better comprehend the necessity of first studying the correspondences between our “principles” — which are but the various aspects of the triune (spiritual and physical) man — and our Paradigm, the direct roots of these in the Universe.

In view of this, we must resume our teaching about the Hierarchies directly connected and forever linked with man.³

¹ *De Mysteriis*, p. 290, lines 15-18 *et seq.*, caps. V & VII

² *ibid.*, p. 100, Sect. III, cap. III

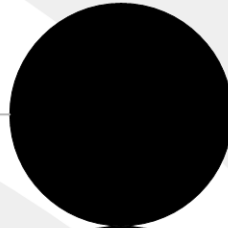
³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II – WHAT MAGIC IS, IN REALITY) XII pp. 551-61

INTELLECTUAL FIRE

ΠΥΡ ΝΟΕΡΟΝ

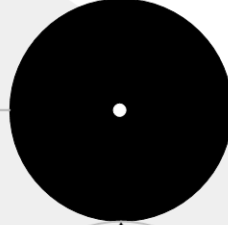
Absoluteness

Universal Principle
(Των όλων αρχή)



The Perfect Intellectual
(Το τέλειον νοερόν)

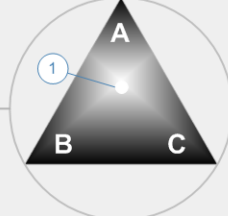
Boundless Power.
Universal Root
(Ρίζωμα όλων)



Invisible,
Inapprehensible Silence
(Σιγή ακατάληπτος)

Divine World

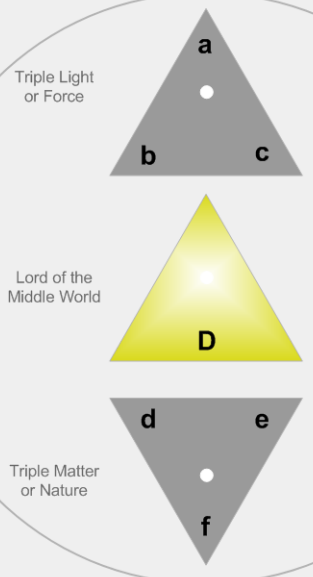
He who has stood,
stands, and will stand
(Ο εστώς, στάς, στηρόμενος)



A Incorruptible Form ^②
(Αφθαρτος Μορφή)
B Universal Mind
(Νούς των Όλων)
C Great Thought
(Επίνοια Μεγάλη)

Middle World

Middle Distance,
Incomprehensible Air,
without beginning or end,
generated by the Spirit
or the Seventh Power
(Η εβδόμη δύναμις)
moving on the Waters
(Το πνεύμα το επιφερόμενον
επάνω του ύδατος)



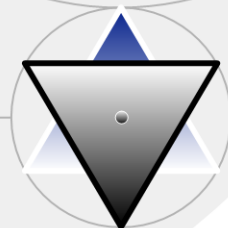
a Mind (Νούς) – Heaven
b Voice (Φωνή) – Sun
c Reason (Λογισμός) – Air

D The Image from the
Incorruptible Form, alone
ordering all things
(Εικών εξ αφάρτου μορφής
κοσμούσα μόνη πάντα)

d Reflection (Ενθύμησις) – Water
e Name (Όνομα) – Moon ^③
f Thought (Επίνοια) – Earth

Lower World

Lower Regions or World of
Men made by the Angels
and Powers, who were
generated by Thought



Note 1

Unmanifested Triple Aeon

- A Supreme Logos
- B Universal Ideation
- C Potential Wisdom

Note 2

Paradigm of all forms (Param Rupam),
treasure-house (θησαυρός) and
store-house (αποθήκη) of divine truths
[after Pistis-Sophia].

Note 3

The Great Power was not called Father
until Thought (in manifestation becoming Voice)
named (ονομάσαι) him Father.

Three Worlds of Being

Simonian	Valentinian	Gunās
Divine	Pneumatic (Spiritual)	Sattva
Middle	Psychic (Soul World)	Raja
Lower	Hylic (Material)	Tamas

Integrative Theosophical Studies

SIMONIAN AEONOLGY
Logoc Emanations

For further analysis, see "Hierarchy - Simonian (Notes)" *ibid.*,
"Mead's Essay on Simon Magus" in our Buddhas and Initiates Series,
"Hierarchy - Compassionate (Drawing)" in our Masque of Love Series,
and Diagram in our Secret Doctrine's First Proposition Series.

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Perils and pitfalls of Practical Magic

Theoretical Occultism is harmless but Practical Magic is perilous.

From *Blavatsky Collected Writings*, XIV pp. 59-69.

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,¹ 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*,² etc., the *Zohar*, *Sēpher-Yetzīrah*, *The Book of Enoch*,³ Franck’s *Kabbalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediaeval 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” chelas (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped and protected.⁴ For all other purposes, well-intentioned as such works may be, they can only mislead the unwary and guide them imperceptibly to Black Magic or Sorcery — if to nothing worse.

The numerals of the Kabbalah are especially dangerous.

The mystic characters, alphabets and numerals found in the divisions and subdivisions of the *Great Kabbalah*, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter’s will, even without his knowledge. Some students are apt to doubt this statement, simply be-

¹ 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.

² [This title is not in the Würzburg MS. (p. 63). Re. R. Prasad’s book, see *H.P. Blavatsky Collected Writings*, Vol. XII, p. 604 *fn.* & 621, where Blavatsky says, “It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Rāja-Yoga . . .” WMS. references on this page and the following are from *The Theosophist*, Vol. LIII, December 1932, pp. 265-66. — *Dara Eklund.*]

³ [The Würzburg MS. adds here the words: “called by the Greeks *Enoichion*, or the ‘internal eye.’”]

⁴ [WMS reads: “There are numerous works written for the sworn Initiates only, those who have pronounced the for-ever-binding oath & who alone can deal with their teachings practically.”]

cause after manipulating these numerals they have failed to notice any dire physical manifestation or result. Such results would be found the least dangerous: it is the moral causes produced and the various events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated had the lay students only the power of discernment.

The point of departure of that special branch of the Occult teaching known as the “Science of Correspondences,” numerical or literal or alphabetical, has for its epigraph with the Jewish and Christian Kabbalists, the two misinterpreted verses which say that God

ordered all things in number, measure and weight;¹

and:

He created her in the Holy Ghost, and saw her, and numbered her, and measured her.²

Unity, physical and metaphysical, is the real basis and power of Occult Sciences.

But the Eastern Occultists have another epigraph: “*Absolute Unity*, *x*, within number and plurality.” Both the Western and the Eastern students of the Hidden Wisdom hold to this axiomatic truth. Only the latter are perhaps more sincere in their confessions. Instead of putting a mask on their Science, they show her face openly, even if they do veil carefully her heart and soul before the inappreciative public and the profane, who are ever ready to abuse the most sacred truths for their own selfish ends. But Unity is the real basis of the Occult Sciences — physical and metaphysical. This is shown even by Éliphas Lévi, the learned Western Kabbalist, inclined as he is to be rather Jesuitical. He says:

Absolute Unity is the supreme and final reason of things. Therefore, that reason can be neither one person, nor three persons; it is Reason, and pre-eminently Reason (*raison par excellence*).³

While the Aryans applied their Science of Correspondences to veil the most spiritual and sublime truths of nature, the Jews used their acumen to conceal the single most divine mystery of evolution, i.e., that of birth and generation, before deifying the generative organs.

The meaning of this Unity in Plurality in “God” or Nature, can be solved only by the means of transcendental methods, by numerals, as by the correspondences between soul and the Soul. Names, in the *Kabbalah*, as in the Bible, such as Jehovah, Adam-Kadmon, Eve, Cain, Abel, Enoch, are all of them more intimately connected, by geometrical and astronomical relations, with Physiology (or Phallicism) than with Theology or Religion. Little as people are as yet prepared to admit it, this will be shown to be a fact. If all those names are symbols for things hidden, as well as for those manifested, in the Bible as in the *Vedas*, their respective mysteries differ greatly. Plato’s

¹ *Wisdom xi*, 21 (Douay version)

² *Ecclesiasticus i*, 9 (Douay version). [WMS. equates “her” with “wisdom.”]

³ *Dogme et Rituel de la Haute Magie*, I, p. 361. (Paris, G. Baillière, 1856 & 1861) [See p. 172 of A.E. Waite’s English translation (*op. cit.*, on p. 27 *fn.*) — *Dara Eklund.*]

motto “God geometrizes” was accepted by both Āryans and Jews; but while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one — to them the most divine — of the mysteries of Evolution, namely, that of birth and generation, and then they deified the organs of the latter.

Only Pythagoras’ cosmological theory of numerals can reconcile Matter and Spirit, and cause each to demonstrate the truth about the other — mathematically.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle — “the secret habitat of the ever-invisible Deity” as the Alchemists have it — as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. “In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth,” writes an Occultist, who shows his great wisdom in desiring to remain unknown.

Any Kabbalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. “True mathematics,” says the *Magicon*,¹ “is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this — that materials, conditions and references are made its foundation.” . . .

The cosmological theory of numerals which Pythagoras learned [in India, and] from the Egyptian Hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination can alone solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders, before they develop into higher ones, must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite.²

It is upon these true Mathematics that the knowledge of the Kosmos and of all mysteries rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon “God-in-Nature” and “Nature-in-God,” as the radical law. Therefore, this law — as everything else immutable and fixed in eternity — could find a correct expression only in those purest transcendental Mathematics referred to by Plato, especially in Geometry as transcendently applied. *Revealed* to men — we fear not and will not retract the expression — in this

¹ [*Magikon oder das geheime System einer Gesellschaft unbekannter Philosophen*, etc. (Anonymous), Frankfurt and Leipzig, 1784. A very rare work the title-page of which states that it was published by “An unknown of the Quadrilateral Light.” It contains many genuine occult teachings and may have originated among a group of Martinists. Dr. Franz Hartmann presented the substance of it in a series of translated and condensed excerpts in *The Theosophist*, Vol. V, April, June and July, 1884. — *Dara Eklund*.]

² *Isis Unveiled*, Vol. I, pp. 6, 7

geometrical and symbolical garb, Truth has grown and developed into additional symbology, invented by man for the wants and better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise. If later on, the clergy — crafty and ambitious of power in every age — anthropomorphized and degraded abstract ideals, as well as the real and divine Beings who do exist in Nature, and are the Guardians and Protectors of our manvantaric world and period, the fault and guilt rests with those would-be leaders, not with the masses.

Let us then allow the world cling to its gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break forever the old deities before he could replace them with the whole and unadulterated truth. And this he cannot do as yet.

But the day has come when the gross conceptions of our forefathers during the Middle Ages can no longer satisfy the thoughtful religionist. The mediaeval Alchemist and Mystic are now transformed into the sceptical Chemist and Physicist; and most of them are found to have turned away from truth, on account of the purely anthropomorphic ideas, the gross Materialism, of the forms in which it is presented to them. Therefore, future generations have either to be gradually initiated into the truths underlying Exoteric Religions, including their own, or be left to break the feet of clay of the last of the gilded idols. No educated man or woman would turn away from any of the now called “superstitions,” which they believe to be based on nursery tales and ignorance, if they could only see the basis of fact that underlies every “superstition.” But let them once learn for a certainty that there is hardly a claim in the Occult Sciences that is not founded on philosophical and scientific facts in Nature, and they will pursue the study of those Sciences with the same, if not with greater, ardour than that they have expended in shunning them. This cannot be achieved at once, for to benefit mankind such truths have to be revealed gradually and with great caution, the public mind not being prepared for them. However much the Agnostics of our age may find themselves in the mental attitude demanded by Modern Science, people are always apt to cling to their old hobbies so long as the remembrance of them lasts. They are like the Emperor Julian — called the Apostate, because he loved truth too well to accept aught else — who, though in his last Theophany he beheld his beloved Gods as pale, worn-out, and hardly discernible shadows, nevertheless clung to them. Let, then, the world cling to its Gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break forever the old deities before he could replace them with the whole and unadulterated truth — and this he cannot do as yet. Nevertheless, the reader may be allowed to learn at least the alphabet of that truth. He may be shown, at any rate, what the Gods and Goddesses of the Pagans, denounced as demons by the Church, are not, if he cannot learn the whole and final truth as to what they are. Let him assure himself that the Hermetic “Tres Matres,” and the “Three Mothers” of the *Sēpher Yetzīrah* are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer. After this, the Rosicrucian Illuminati may find followers even in the Royal Academies, which will be more prepared, perhaps, than they

are now, to admit the grand truths of archaic Natural Philosophy, especially when their learned members shall have assured themselves that, in the dialect of Hermes, the “Three Mothers” stand as symbols for the whole of the forces or agencies which have a place assigned to them in the modern system of the “correlation of forces.”¹ Even the polytheism of the “superstitious” Brāhman and idolater shows its *raison d’être*, since the three Śaktis of the three great Gods, Brahmā, Vishnu, and Śiva, are identical with the “Three Mothers” of the monotheistic Jew.

The whole of the ancient religious and mystical literature is symbolical. The *Books of Hermes*, the *Zohar*, the *Ya-Yakav*, the Egyptian *Book of the Dead*, the *Vedas*, the *Upanishads*, and the Bible, are as full of symbolism as are the Nabathæan revelations of the Chaldaic Qū-tāmy;² it is a loss of time to ask which is the earliest; all are simply different versions of the one primeval Record of prehistoric knowledge and revelation.³

The first four chapters of *Genesis* contain the synopsis of all the rest of the *Pentateuch*, being only the various versions of the same thing in different allegorical and symbolical applications. Having discovered that the Pyramid of Cheops with all its measurements is to be found contained in its minutest details in the structure of Solomon’s Temple; and having ascertained that the biblical names Shem, Ham and Japhet are determinative

of pyramid measures, in connection with the 600-year period of Noah and the 500-year period of Shem, Ham and Japhet; . . . the terms “*sons of Elōhīm*” and “*daughters of H-Adam*,” [are] for one thing astronomical terms,⁴

the author of the very curious work already mentioned — a book very little known in Europe, we regret to say — seems to see nothing in his discovery beyond the presence of Mathematics and Metrology in the Bible. He also arrives at most unexpected and extraordinary conclusions, such as are very little warranted by the facts discovered. His impression seems to be that because the Jewish biblical names are all astronomical, therefore the Scriptures of all the other nations can be “only this and nothing more.” But this is a great mistake of the erudite and wonderfully acute author of *The Source of Measures*, if he really thinks so. The “Key to the Hebrew-Egyptian Mystery” unlocks but a certain portion of the hieratic writings of these two nations, and leaves those of other peoples untouched. His idea is that the *Kabbalah* “is only that sublime Science upon which Masonry is based”; in fact he regards Ma-

¹ “Synesius mentions books of stone which he found in the temple of Memphis, on [one of] which was engraved the following sentence: ‘One nature delights in another, one nature overcomes another, one nature overrules another, and the whole of them are one.’”

The inherent restlessness of matter is embodied in the saying of Hermes: ‘Action is the life of Ptah’; and Orpheus calls nature *πολυμήχανος μήτηρ*, ‘the mother that makes many things,’ or the ingenious, the contriving, the inventive mother.” [*Isis Unveiled* I, p. 257. Cf. Eugenius Abel, *Orphica*, Lipsiae 1885]

² [See *Nabathean Agriculture*, tr. by Chwohlsohn; MS. #301 in Library at Leiden, Holland, 1860. See *Blavatsky Collected Writings*, Vol. VIII, pp. 422-23]

³ [WMS. (*The Theosophist*, Vol. LIII, December 1932, p. 269) reads: “The *Books of Hermes*, the Chaldean *Kabala* or *Book of Numbers* as well as the *Zohar* — without mentioning the old *plates* made of some unknown, pliable and indestructible material in a Book called the *Yo-ya-hoo* in the possession of our Teachers — are all a kind of symbolic writing, and a numerical method upon which Moses built his *Genesis* . . .” — *Dara Eklund*.]

⁴ J. Ralston Skinner, *The Source of Measures*, p. x. [Wizards ed., 1975. Full text in our Planetary Rounds and Globes Series. — ED. PHIL.]

sonry as the substance of the *Kabbalah*, and the latter as the “rational basis of the Hebrew text of Holy Writ.” About this we will not argue with the author. But why should all those who may have found in the *Kabbalah* something beyond “the sublime Science” upon which Masonry is alleged to have been built, be held up to public contempt?

In its exclusiveness and one-sidedness such a conclusion is pregnant with future misconceptions and is absolutely wrong. In its uncharitable criticism it throws a slur upon the “Divine Science” itself.

The *Kabbalah* is indeed “of the essence of Masonry,” but it is dependent on Metrology only in one of its aspects, the less Esoteric, as even Plato made no secret that the Deity was ever geometrizing. For the uninitiated, however learned and endowed with genius they may be, the *Kabbalah*, which treats only of “the garment of God,” or the *veil* and *cloak* of truth,

is built from the ground upward with a practical application to present uses.¹

Or in other words represents an exact Science only on the terrestrial plane. To the initiated, the Kabbalistic Lord descends from the primeval Race, generated spiritually from the “Mind-born Seven.” Having reached the Earth, the Divine Mathematics — a synonym for Magic in his day, as we are told by Josephus — veiled her face. Hence the most important secret yet yielded by her in our modern day is the identity of the old Roman measures and the present British measures, of the Hebrew Egyptian cubit and the Masonic inch.²

The Esotericism of Egypt was that of the whole world during the long ages of the Third Race for it was imparted by Divine Instructors, the primeval Seven Sons of Light.

Without the help of the Vedic and Brahmanical literature, the Bible will never yield the Secrets of Nature.

The discovery is most wonderful, and has led to further and minor unveilings of various riddles in reference to Symbology and biblical names. It is thoroughly understood and proven, as shown by Nachmanides, that in the days of Moses the initial sentence in *Genesis* was made to read *B'rāshith bara Elōhīm*, or “In the head-source [or Mūlaprakriti — the Rootless Root] developed [or evolved] the Gods [Elōhīm], the heavens and the earth”; whereas it is now, owing to the *Masorah* and theological cunning, transformed into *B'rāshith bara Elōhīm*, or, “In the beginning God created the heavens and the earth” — which word juggling alone has led to materialistic anthropomorphism and dualism. How many more similar instances may not be found in the Bible, the last and latest of the Occult works of antiquity? There is no longer any doubt in the mind of the Occultist, that, notwithstanding its form and outward meaning, the Bible — as explained by the *Zohar* or *Midrash*, the *Yetzīrāh* (Book of Creation) and the *Commentary on the Ten Sephīrōth* (by Azriel ben-Manahem of the XIIth century) — is part and parcel of the Secret Doctrine of the Āryans, which ex-

¹ *Masonic Review*, July 1886

² See *The Source of Measures*, pp. 47-50 *et pass.*

plains in the same manner the *Vedas* and all other allegorical books.¹ The *Zohar*, in teaching that the Impersonal One Cause manifests in the Universe through Its Emanations, the Sefhīrōth — that Universe being in its totality simply the veil woven from the Deity's own substance — is undeniably the copy and faithful echo of the earliest *Vedas*. Taken by itself, without the additional help of the Vaidic and of Brāhmanical literature in general, the Bible will never yield the universal secrets of Occult Nature. The cubits, inches, and measures of this physical plane will never solve the problems of the world on the spiritual plane — for Spirit can neither be weighed nor measured. The working out of these problems is reserved for the “mystics and the dreamers” who alone are capable of accomplishing it.

Moses was an initiated priest, versed in all the mysteries and the Occult knowledge of the Egyptian temples — hence thoroughly acquainted with primitive Wisdom. It is in the latter that the symbolical and astronomical meaning of that “Mystery of Mysteries,” the Great Pyramid, has to be sought. And having been so familiar with the geometrical secrets that lay concealed for long aeōns in her strong bosom — the measurements and proportions of the Kosmos, our little Earth included — what wonder that he should have made use of his knowledge? The Esotericism of Egypt was that of the whole world at one time. During the long ages of the Third Race it had been the heirloom, in common, of the whole of mankind, received from their Instructors, the “Sons of Light,” the primeval Seven. There was a time also when the Wisdom-Religion was not symbolical, for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the Atlanteans. For it was the “misuse” only, and not the use, of the divine gift that led the men of the Fourth Race to Black Magic and Sorcery, and finally to become “forgetful of Wisdom”; while those of the Fifth Race, the inheritors of the Rishis of the Tretā-Yuga, used their powers to atrophy such gifts in mankind in general, and then, as the “Elect Root,” dispersed. Those who escaped the “Great Flood” preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously guarded by the “Elect Root” exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was — semi-corporeal and pure. Does not Plato, the Initiate, tell us in the *Phaedrus* all that man once was, and that which he may yet again become:

Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.²

Elsewhere he speaks of the time when men did not perpetuate themselves, but lived as pure spirits.³

Let those men of Science who feel inclined to laugh at this, themselves unravel the mystery of the origin of the first man.¹

¹ [See *Blavatsky Collected Writings*, Vol. III, p. 456.]

² [*Phaedrus*, 246d-e; 248c-d; 250b-c.]

³ [*Timaeus*, 42a ff.]

Nor the Israelites, that stiff-necked race, would accept God unless He were as anthropomorphic as those of the top of Olympus.

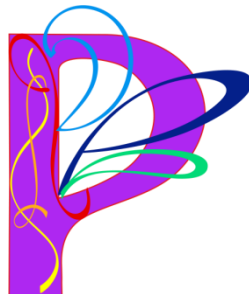
Unwilling that his chosen people — chosen by him — should remain as grossly idolatrous as the profane masses that surrounded them, Moses utilized his knowledge of the cosmogonical mysteries of the Pyramid, to build upon it the Genesiactal Cosmogony in symbols and glyphs. This was more accessible to the minds of *hoi polloi* than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this he merely followed the example of older nations and Initiates. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept of no God unless He were as anthropomorphic as those of the Olympus; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God — his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically. And this is why his biographer says of him, that when he descended from Sinai,

Moses wist not that the skin of his face shone . . . and he put a veil upon his face.²

And so he “put a veil” upon the face of his *Pentateuch*; and to such an extent that, using orthodox chronology, only 3376 years after the event people begin to acquire a conviction that it is “a veil indeed.” It is not the face of God or even of a Jehovah shining through; not even the face of Moses, but verily the faces of the later Rabbis.

No wonder if Clement wrote in the *Stromateis* that:

Similar, then, to the Hebrew enigmas in respect to concealment, are those of the Egyptians also.^{3, 4}



¹ [Cf. “The Origin of Good and Evil” and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

² *Exodus xxxiv*, 29, 33

³ *Stromateis*, Bk. V, ch. vii

⁴ *Blavatsky Collected Writings*, (THE DANGERS OF PRACTICAL MAGIC) XIV pp. 59-69