

LA 10/5/38
Magic: White and Black.

- I. Magic as a wide-spread tradition.
 - A. Salem witchcraft persecution in America.
 - B. Wide prevalence of magic practices among different tribes and races.
 - C. The tradition of magic among all the older religious records.
 - D. Magical background implied in ceremony and ritual of religious organizations and of fraternal orders.
 1. Eucharist.
 2. Masonic order.
 - E. The wide prevalence of the tradition points to some basis in fact, however much understanding and forms may have degenerated.
- II. View re. magic of Western science and philosophy.
 - A. Gropings of primitive mind seeking a causal connection among phenomena.
 - B. Credited with leading to science, though magic per se is viewed as ignorance and folly.
- III. Point of view of Keiserling that magic by producing psychical effects or values for consciousness is pragmatically justified.
 - A. The real world is the world of significance and as this is molded by magic, therefore magic is an effective agent.
 - B. *People who live in atmosphere of magic have certain remarkable powers of knowing.*
- IV. Occult view.
 - A. Magic regarded in two senses:
 1. As an instrument of knowledge. (primary meaning)
 2. As an agent to produce objective effects.
 - B. In broad sense control of nature through physical science is magic both in the sense of knowledge and effective agency.
 1. Primitive minds always so regard scientific productions.
 - C. More specifically magic stands in contrast to physical science:
 1. Since it is based upon the principle of knowledge and action control through conscious principles rather than mechanical principles.
- V. Magic in primary and secondary senses.
 - A. In highest sense magic is knowledge of the Higher Self.
 1. Original meaning of Magi, Magician and Mahatma the same.
 - a. Word is derived from Sanscrit "Maṅga".
 - B. Symbolized as union with Helena or Sophia as the great female principle.
 1. This is union of Manas with Divine Thought and Will.
 - C. Atman being the primordial principle which sustains the Universe, he who has become one with it through Buddhi has the higher magical knowledge.
 1. This leads to following powers:
 - a. Prophetic discernment through Higher Ego concerning truths of plane on which we are acting.
 - b. Ecstasy and Illumination.
 - c. Action at distance through Subtle Body or through the Will.
 - d. Dominion over the lower elementals through the very nature of the purified Ego.
 - (1) This power is superior to any ceremonial technique.
 - D. The higher magic is reflected below in man in two forms:
 1. Natural magic such as natural healing power, prognostication etc. which may be quite innocent.

2. Black Magic.

- a. The essence of this is selfish motive.
- b. However, certain techniques peculiarly lend themselves to this form, such as practices of the Tantras, and Hatha Yoga.
- c. Uses bodily functions and ceremonies as magical instruments.
- d. Basis of action in black magic is the personality or the lower nature.

(1)

VI. Grey Magic.

- A. This arises when motive is mixed.
 1. Condition of the average man.
- B. Effect of magic forces toward purity, either in good or evil.
 1. The magician cannot maintain mixed motive.
 2. We must act from the plane of the Divine Nature, or from that of the personality divorced from the former.
 - a. In the latter case he becomes a fiend consciously acting for evil, and incapable of any good or unselfish act.
 - b. Such are the Dugpas who fight all good impulses.

VII. Modern practice of magic.

- A. In the west we know an occult power under names of Mesmerism, "Hypnotism", "Personal magnetism", "Oratorical influence", etc.
 1. These powers may be used for good or ill depending upon the motive.
 2. Often unconsciously exerted.
- B. Wide development of negative use of this power.
 1. High pressure selling.
 2. Religious constraint.
 3. Emphasis of expansion of personality rather than transcendence of personality.
- C. All trespass upon the autonomy of the individual's mind is black magic.
- D. Vivisection and injection of animal serums a phase of black magic.

VIII. The safe course to the attainment of the higher magic is the practice of discrimination between the real and unreal and living for the service of others.

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Notes re. Magic, Black and White.

I. Adepts and Magicians. By D.D.K. Thst 261 1884

1. Real Adepts belong to fraternity headquarters in Tibet and branches all over world.
2. Fakirs do not have real phil. of magical science but awaken lower powers by rule of thumb procedure.
3. Many of latter call themselves "yogis" and "Sadhus", "Fakir" strickly belonging to Mussalmen.
4. Knows order of thes second-rate yogis in Himalayas.
5. Three sets of faculties of perception: physical, psychical and spiritual.
5. First is wholly material.
6. Psychic gives clairvoyance.
7. Spiritual gives power to recognize spiritual truths, not merely facts in nature.
8. These yogis work only with breath and posture.
9. These Yogis have strong mesmeric powers.
10. Regulation of breath will open up certain clairvoyant powers and awareness of domain of nature not commonly known, but all this is lost at death.
11. Some pure individuals, born Vedantists, sort of lay-yogis acquire certain knowledge and powers without the help of teachers.
12. Some individuals who think they are occultists train their wills by violent means (torture) and can as a result produce some of the lowest phenomena.
13. Black Tantrikas use methods of sorcery, invoking aid of elementaries and elementals.
14. There are white Tantrikas as well as black.
15. A regular school of black magic builds its power through systematic cultivation of personality for concentrated selfishness.
16. The latter make it their business to injure men, putting all sorts of obstacles in the way of those who make good resolutions.
17. These are the brothers of the shadow.
18. These work upon the students of true occultism through their moral weaknesses.
19. Adept has to contend not alone with the evil in his own nature but also with the evil of the world.
20. Power in black magic involves determined selfishness which leads to loss of sense of moral obligation.

Note: Occultism divides the Dr. Jeckel and Mr. Hyde nature. The student goes one way or the other. Either he becomes wholly good or wholly evil. He cannot combine the two as the ordinary man does. He becomes purely evil or purely good.

Mahatma becomes a creator through his identification with Atma which is one with Purusha, the active creative principle of the universe
H.P.B. Thst. Aug. 1884 p 264

Secret Doctrine Third Vol.

1. Abuse and use of Magic in all ages as there is use and abuse of Mesmerism and hypnotism today. 40
2. Key to occult sciences of magnetism and hypnotism lies in one who is strong in given principle acting upon those who are not strong in that principle. In such cases he will dominate. 482
3. Modern hypnotism as for the control of others is the actual fascination and sorcery of old. 26
4. Dugpas of Sikkim and Bhutan know no more potent agent than their will which they use with certainty. 26
5. Conversion by suggestion at a distance used by Roman Catholic priests. Directing combined will-power at individual. 26
6. Testimony of Eliphas Levi:
 - a. Black magic power compared to real poisoning by a current of astral light.
 - b. Will exalted by means of ceremonies so as to be venomous at a distance. 27
 - c.
7. Magic still in full sway among mankind though known by other names, such as, "Magnetic influence", "Power of oratory", etc. 28
8. Most of our magicians are sorcerers because of their selfishness. 28
9. Difference on aura between self-induced trance of Yogi and hypnotic state through extraneous influences:
 - a. In first case principles of quaternary disappear and yogi lives in Auric body as vehicle of Buddhi-manas.
 - b. In second case higher Manas paralysed and Buddhi separated from it, and astral body subject to lower Manas and Kama Rupa. This is unconscious when not conscious black magic, 480 except in hands of White Adept.
10. Hypnotism is a psycho-physical force. 538
11. Mesmerism may be used for good as in case of removal of evil habits when intention of operator is good, as on higher plane intention is everything. 538
12. Rasatala corresponds to state of consciousness produced by hypnotism and drugs like morphia. 566
13. Difference between White and Black Magic difficult to realize as both have to be judged by motive which affects the ultimate effects. Between the "right and left hand there is but a cobweb thread". Eastern proverb.

14. Source and basis of magic lies in Spirit and Thought. 471

15. Simon the Magus was a magician through his union with Helena who was Epinoia or Thought. 471

16. The marriage with Helena means the union of Nous (Atma-Buddhi) with Manas. 472

Note: Use triangle and square diagrams for illustration in lecture.

17. Through this union Will and Thought become one and are thus endowed with divine powers. 472

18. Buddhi is the vehicle of the primordial divine Fire (Atman) and is Thought and Will. 472

19. Helena is the Shakti of the inner man, the female potency. 472

20. The true magic does not take its source in the body or its passions. 473

21. It comes from our divine Egos.

22. The higher magic calls for a man of high morality and a chaste soul, the lower is used by impure selfish men and has nothing divine in it. 473

23. One is knowledge of higher Self; the other subjection to the lower nature. 473

24. One requires holiness of soul; the other desecration of it. 473

25. One is union with one's God; the other intercourse with demons. which unless subdued will master us. 473

26.

Note: Magic in the higher sense is really mastery of spiritual knowledge. A Magician is one who has realized the Self.

26. Through higher magic or Raja Yoga man arrives at:

- a. Prophetic Discernment through higher Ego concerning truths of plane on which we are acting.
- b. Ecstasy and Illumination.
- c. Action in the Subtle Body or through the Will.
- d. Dominion over the lower elementals through the very nature of our purified Egos. 474

Note: Through (d) phenomenal control is effected by direct command without use of any indirect ceremony.

27. Higher magic mastery has to be preceded by training of senses and knowledge of human self in relation to Divine Self. 474

28. Never enter upon any practice merely on the basis of what is printed for no esoteric truths are entirely unveiled in that way

29. Tantrick works use only five Tatwas whereas Nature is supported by seven. 491

30. Only the mental or Will-breath, not the lung breath, leads to the highest clairvoyant powers or the function of the Third Eye.

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31. Raja Yoga is purely psycho-spiritual; hatha yoga purely psycho-physiological. 503

32.

General Notes

"High Spiritual development is impossible without intellectual development, and a high degree of intellectual expansion is necessarily followed by a corresponding development of spirituality. To live in a cave or jungle, to stand on one leg or to stare at the end of one's nose may develop a state of useless sensitiveness or insanity, but to develop spiritual powers the intellectual faculties must be strengthened first, because upon them as a basis rest and from thence grow as a necessary result the Occult powers of the spiritual Man". (An American Buddhist. Thst. p 166, 1884)

Hypnotism

"Hypnotism, we may add, is nought but the Tatataka of the Yogi, the act of concentrating his mind on the tip of the nose, or on the spot between the eye-brows. It was known and practiced by the ascetics in order to produce the final Samadhi, or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practiced unto the present day". (H.P.B. Thast. p 112 1881)