

## H.P. BLAVATSKY THE SCIENCE OF MAGIC

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*[This article was written by H.P.B. as a reply to Mr. Colby who denied in the Banner of Light the existence of Magic.]*

(...) Therefore, to his astonishing assertion that no magic whatever either exists or has existed in this world, I will try to find as good authorities as himself, and maybe, better ones, and thus politely proceed to contradict him on that particular point.

(...)

Any well-read Spiritualist, who finds the statement “that there ever was such a science as magic, has never been proved, nor ever will be,” will need no answer from myself, nor anyone else, to cause him to shrug his shoulders and smile, as he probably has smiled, at the wonderful attempt of Mr. Colby’s spirits to reorganize geography by placing the Apennines in Spain.

(...)

Did you suppose that Magic is confined to witches riding astride broomsticks and then turning themselves into black cats? Even the latter superstitious trash, though it was never called Magic, but Sorcery, does not appear so great an absurdity for one to accept, who firmly believes in the transfiguration of Mrs. Compton into Katie Brinks.

The laws of nature are unchangeable. The conditions under which a medium can be transformed, entirely absorbed in the process by the spirit, into the semblance of another person, will hold good whenever that spirit or rather force should have a fancy to take the form of a cat.

The exercise of magical power is the exercise of natural powers, but SUPERIOR to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a science, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an adept becomes Magic, for he is learned in the art of blending together the laws of the Universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes UNCONSCIOUS SORCERY; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits.

A powerful mesmerizer, profoundly learned in his science, such as Baron Du Potet, Regazzoni, Pietro d’Amicis of Bologna, are magicians, for they have become the adepts, the initiated ones, into the great mystery of our Mother Nature. Such men as the above-mentioned —and such were Mesmer and Cagliostro— control the spirits instead of allowing their subjects or themselves to be controlled by them; and Spiritualism is safe in their hands. In the absence of experienced Adepts though, it is always safer for a naturally clairvoyant medium to trust to good luck and chance, and try to judge of the tree by its fruits. Bad spirits will seldom communicate through a pure, naturally good and virtuous person; and it is still more seldom that pure spirits will choose impure channels. Like attracts like.

But to return to Magic. Such men as Albertus Magnus, Raymond Lully, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philalethes, Khunrath, Roger Bacon and others of similar character, in our skeptical century, are generally taken for visionaries;

(...)

Those Hermeticists and philosophers may be disbelieved and doubted now, as everything else is doubted, but very few doubted their knowledge and power during their lifetime, for they always could prove what they claimed, having command over those forces which now

command helpless mediums. They had their science and demonstrated philosophy to help them to throw down ridiculous negations, while we sentimental Spiritualists, rocking ourselves to sleep with our “Sweet By-and-By,” are unable to recognize a spurious phenomenon from a genuine one, and are daily deceived by vile charlatans.

Even though doubted then, as Spiritualism is in our day, still these philosophers were held in awe and reverence, even by those who did not implicitly believe in their Occult potency, for they were giants of intellect. Profound knowledge, as well as cultured intellectual powers, will always be respected and revered; but our mediums and their adherents are laughed and scorned at, and we are all made to suffer, because the phenomena are left to the whims and pranks of self-willed and other mischievous spirits, and we are utterly powerless in controlling them. To doubt Magic is to reject History itself as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men, historians and philosophers, who all of them either believed in magic or were magicians themselves,

(...)

The venerable editor ignores, perhaps, that spiritual mediums were better known in those days to the ancients, than they are now to us, and he seems to be equally unaware of the fact that the inspired Sibyls, Pythonesses, and other mediums, were entirely guided by their High Priest and those who were initiated into the Esoteric Theurgy and mysteries of the Temples. Theurgy was magic; as in modern times, the Sibyls and Pythonesses WERE MEDIUMS; but their High Priests were magicians. All the secrets of their theology, which included magic, or the art of invoking ministering spirits, were in their hands. They possessed the science of DISCERNING SPIRITS; a science which Mr. Colby does not possess at all—to his great regret no doubt. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of magic—the real, existing, White or sacred magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which Spiritualism has inductively taught for these last twenty-seven years.

(...)

Thus magic exists and has existed ever since prehistoric ages. Begun in history with the Samathracian mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and passing, by initiation, to sundry solitary students and philosophers, safely crossed the mediaeval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such adepts as Paracelsus and several others, and finally died out in Europe with the Count de St.-Germain and Cagliostro, to seek refuge from the frozen-hearted skepticism in its native country of the East. In India, magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within the secret enclosure of the Temples, it was, and still is, called the “sacred science.” For it is a science, based on natural occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty, elementary ones, ready to forcibly prevent real, disembodied spirits from communicating with their loved ones whenever they can do so.