

FROM MAX HEINDEL'S WRITINGS

Magic—White and Black

FROM TIME TO TIME, as occasion requires, we warn students of the Rosicrucian Fellowship in our private individual letters not to attend spirit seances, hypnotic demonstrations, or places where incense is burned by dabblers in occultism. Black Magic is practiced both consciously and unconsciously to an extent that is almost unbelievable. “Malicious animal magnetism,” which is only another name for the Black Force, is responsible for more failures in business, loss of health, and unhappiness in homes than most people are aware of. Even the perpetrators of such outrages are, as said, often unconscious of what harm they have done. Therefore it seems expedient to devote a lesson to the explanation of some laws of magic, which are the same for the white as for the black. There is only one force, but it may be used for good or evil; and according to the motive behind it and the use that is made of it, it becomes either black or white.

It is a scientific axiom that *ex nihil, nihil fit* (out of nothing nothing comes). There must be a seed before there can be a flower, but where the first seed came from is something which science has failed to explain. The occultist knows that all things have come from *arche*, the infinite essence of chaos, used by God, the Grand Architect, for the building of our universe; and, given the nucleus of anything, the accomplished magician can draw upon the same essence for a further supply. Christ, for instance, had some loaves and some fishes; by means of that nucleus He drew upon the primordial essence of chaos for the rest needed in performing



Etching, 1652, Rembrandt

Faust in His Study, Watching a Magic Disk

The artist interprets the legend, well known in his time, of the scholar engaged in spiritually dubious and dangerous occult investigations. During the course of a magical experiment, Dr. Faustus, instead of tracing the sorcerer's circle on the ground, sees it appear flaming on the window-panes of his laboratory. The etheric circle, containing the central initials INRI, surrounded by conjuring terms, is reflected in a mirror. A forefinger points to some secret reordering of these terms. The Faust legend seems to have been based on one Dr. Johann Faust, a professor at the University of Heidelberg, who called himself "the prince of necromancers," but was regarded as a "babbler, vagabond, and rogue." His deceptions were embellished upon by the popular imagination and Faust became a type for one who makes a pact with the devil for some short term gain. The gain for Goethe's Dr. Faustus is intellectual, or mental, but no less impermissible because of the motive for which he sought to acquire it.

the miracle of feeding the multitude. A human magician whose power is not so high can more easily draw upon the things which have already mate-

From Witchcraft, Magic & Alchemy, Grillot de Givry, Dover Publications, Inc.

rialized out of chaos. He may take flowers or fruit belonging to some one else, miles or hundreds of miles away, disintegrate them into their atomic constituents, transport them through the air, and cause them to assume their regular physical shape in the room where he is entertaining friends in order to amaze them. Such magic is grey at best, even if he sends sufficient of his coin to pay for what he has taken away; if he does not, it is Black Magic to thus rob another of his goods. Magic, to be white, must always be used unselfishly, and in addition, for a noble purpose—to save a fellow being suffering. The Christ, when he fed the multitude from chaos, gave as his reason that they had been with him for several days, and if they had to journey back to their homes without physical food they would faint by the wayside and suffer privation.

God is the Grand Architect of the Universe, and the Initiates of the White Schools are also archedektons, builders from the primordial essence in their beneficent work for humanity. These Invisible Helpers require a nucleus from the patient's vital body, which is, as students of the Rosicrucian Fellowship know, given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for help and healing. With this nucleus of the patient's vital body they are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

The Black Magicians are despoilers, actuated by hatred and malice. They also need a nucleus for their nefarious operations, and this they obtain most easily from the vital body at spiritualistic or hypnotic seances, where the sitters relax, put themselves into a negative frame of mind, drop their jaws, and sink their individualities by other distinctly mediumistic practices. Even people who do not frequent such places are not immune, for there are certain products of the vital body which are ignorantly scattered by all and which may be used effectively by the Black Magicians. Chief in this category are the hair and finger nails. Practitioners of voodoo magic use the placenta for similar evil purposes. One particularly evil man [*C. Leadbeater—Ed*], whose practices were exposed a decade ago, obtained from boys the vital fluid

which he used for his demoniac acts. Even so innocent a thing as a glass of water placed in close proximity to certain parts of the body of the prospective victim, while the Black Magician converses with him, can be made to absorb a part of the victim's vital body. This will give the Black Magician the requisite nucleus; or it may be obtained from a piece of the person's clothing. The same invisible emanation contained in the garment, which guides the bloodhound upon the track of a certain person, will also guide the Magician, white or black, to the abode of that person and furnish the Magician with a key to the person's system whereby the former may help or hurt according to his inclination.

But there are methods of protecting oneself from inimical influences, which we shall mention in the latter part of the lesson. We have debated much whether it were wise or not to call the attention of students to these facts, and have come to the conclusion that it does not help anyone to imitate the ostrich which sticks its head into a hole in the sand at the approach of danger. It is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency. The battle between the good and the evil forces is being waged with, an intensity that no one not engaged in the actual combat can comprehend. The Elder Brothers of the Rosicrucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life. This they add to the luster of the Holy Grail, which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in fighting the good fight. Similarly the evil forces of the Black Grail thrive on hate, treachery, cruelty, and every demoniac deed on the calendar of crime. Both the Black and the White Grail forces require a pabulum, the one of good and the other of evil, for the continuance of their existence and for the power to fight. Unless they get it, they starve and grow weaker. Hence the relentless struggle that is going on between them.

Every midnight the Elder Brothers at their ser-

vice open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours: First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the poisonous carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute the evil within the temple; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

The Black Brothers, instead of transmuted the evil, infuse a greater dynamic energy into it and speed it on its mission in vain endeavors to conquer the powers of good. They use for their purposes elementals and other discarnate entities which, being themselves of a low order, are available for such vile practices as required. In the ages when men burned animal oil or candles made from the tallow of animals, elementals swarmed around them as devils or demons, seeking to obsess whoever would offer an occasion. Even wax tapers offer food for these entities, but the modern methods of illumination by electricity, coal oil, or even paraffin candles, are uncongenial to them: They still flock around our saloons, slaughter houses, and similar places where there are passionate animals, and animal-like men. They also delight in places where incense is burned, for that offers them an avenue of access, and when the sitters at seances inhale the odor of the incense they inhale elemental spirits with it, which affect them according to their characters.

This is where the protection we spoke about before may be used. When we live lives of purity, when our days are filled with service to God and to our fellowmen, and with thoughts and actions of the highest nobility, then we create for ourselves the Golden Wedding Garment, which is a radiant force



Engraving, 1558, Peter Breugel the Elder, Fine Arts Museum of San Francisco

The Last Judgment

Pre-modern man was constantly reminded of the existence of demons, through literature, legend, and art. This fact had a potentially curbing effect on immoral behavior, but it is breezily dismissed by contemporary materialists.

for good. No evil is able to penetrate this armor, for the evil then acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us.

But alas, none of us are altogether good. We know only too well the war between the flesh and the spirit. We cannot hide from ourselves the fact that like Paul, “the good that we would do, we do not, and the evil that we would shun, that we do.” Far too often our good resolutions come to naught and we do wrong because it is easier. Therefore we all have the nucleus of evil within ourselves, which affords the open sesame for the evil forces to work upon. For that reason it is best for us not unnecessarily to expose ourselves at places where seances are held with spirits invisible to us, no matter how fine their teachings may sound to the unsophisticated. Neither should we take part even as spectators at hypnotic demonstrations, for there also a negative attitude lays one liable to the danger of obsession. We should at all times follow the advice of Paul and put on the whole armor of God. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the Great War for spiritual supremacy. □