

Practical Occultism

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The Theosophical Publishing Society, England

IMPORTANT TO STUDENTS

There are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all;

(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:

(b) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is every ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples — those Western Hierophants being often themselves ignorant of the danger they incur — one and all of those “Teachers” are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power — whether psychic, mental or physical — on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly revered and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity, and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child [So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the

same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other] These tacitly take upon themselves all the sins of the newly baptized child — (anointed as at the initiation, a mystery truly!) — until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the “Teachers” are so reticent, and why “Chelas” are required to serve a seven years' probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic — *Sorcery*. For it is the motive, and *the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC.

What are then the conditions required to become a student of the “Divina Sapientia”? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself — or what is worse — others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is, without danger that Divine will give place to Black Magic, a page is given from the “private rules”, with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1— The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with “influence-evolving” (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five “sacred colours” are the prismatic hues arranged in a certain way, as these colours are very magnetic. By “malignant influences” are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.*, in the atmosphere of the place, and to hang “about in the air”. This first condition seems easy enough to accomplish, yet — on further consideration, it is one of the most difficult ones to obtain.]

2— Before the disciple shall be permitted to study “face to face”, he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

[“Face to face”, means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or — his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3— Before thou (the teacher) shall impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN or shall permit him “to make ready” for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially with *his other Selves*. Otherwise the words of Wisdom and of the good Law shall scatter and be picked up by the winds.

[“Lamrin” is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. “To make ready” for *Dubjed*, is to prepare the vessels used for seership, such as mirrors and crystals. The “other selves” refers to the fellow-students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4— The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others; and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For —]

5— The co-disciples must be tuned by the guru as the strings of a lute (vina), each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6— Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7— None can feel the difference between himself and his fellow-students, such as “i am the wisest”, “I am more holy and pleasing to the teacher, or in my community, than my brother”, etc., — and remain an *upasaka*. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8— A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason, while at one with all, in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (*i.e.*, being touched or touch) with human, as with animal being.

[No pet animals are permitted, and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualise it for occult purposes.]

9— The mind must remain blunt to all but the universal truths in nature, lest the “Doctrine of the Heart” should become only the “Doctrine of the Eye” (*i.e.*, empty exoteric ritualism).

10— No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11— Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as goodwill to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12— It is only by virtue of a strict observance of the foregoing rules that a *Lanoo* can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be “Upasaka”, who has been born and bred in Western lands. [Be it remembered that *all* “Chelas”, even lay disciples, are called Upasaka until after their first initiation, when they become *Lanoo-Upasaka*. To that day, even those who belong to Lamaseries and are *set apart*, are considered as “laymen”].

All Western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called “friendly rivalry” is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas “educated into” him from his childhood, how can a Western bring himself to feel towards his co-students “as the fingers on one hand”? Those co-students, too, are not of his *own election*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other

grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerns are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external", though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February:— "The key in each degree is the *aspirant himself*". It is not "the fear of God" which is "the beginning of Wisdom", but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom — words repeated and enforced again and again by the wise Socrates: — MAN KNOW THYSELF....