



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, October **09**, 2022)
of the lecture of Herman C. Vermeulen (on Sunday, October **02**, 2022)

Series: **The spiritual impulse of Helena P. Blavatsky**
Lecture: **Who was Helena P. Blavatsky?**

Helena P. Blavatsky – ‘Practical Occultism’

Lucifer, the Lightbringer, Vol. II, No. 8, April, 1888, pp. 150-154
in *Blavatsky Collected Writings*, Vol. IX, pp. 155-162

. . . 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 meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever 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.

(...)

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.

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