

The Morya Federation

Black and White Magic

Walter D. Pullen
Course 360

“Do not be a magician, be magic.”
- Leonard Cohen

“The seduction of evil is precisely in that it involves us in trying to get rid of it.”
- Thaddeus Golas

The science of spirituality involves esoteric understanding and the right application of it. Occult wisdom, and the increased capabilities and potentials of individuals or groups who express it, may seem like magic. Indeed, White Magic is such an important subject that an entire book (“A Treatise of White Magic”) has been written about it. Because it is such an involved and esoteric subject, it’s not easy to understand. However, it can help to contrast new subjects with areas that a student may be more familiar.

The very concept of White Magic suggests the existence of the opposite concept of “black magic”. In other words, sometimes to understand something it helps to know what it is not. Therefore to understand White Magic it is useful to contrast it with black magic. However even this can be misunderstood: *“Much is said among occult students these days anent white and black magic, and much that is said is without force, or truth.”* (TCF page 984)

Black magic is sometimes called “dark magic”, where Brothers of Light are contrasted with “dark brothers”. Some prefer to use the term “dark magic” or even “evil magic”, because black shouldn’t be considered a bad color, and of course black magic has nothing to do with skin color. Some modern spiritual seekers append the letter “k”, spelling magic as “magick”, in order to distinguish actual occult work from the tricks of stage magic.

The color white contains all colors, where an object that is white reflects all colors in the visible spectrum. The color black is the absence of color, and for that reason is technically not a color at all. White, being all colors together, symbolizes unity, and is also the lightest color that radiates the most photons. Black, being no color, symbolizes isolation and separation, and is also the darkest color that radiates no light. For this reason, the usage of the terms “white” and “black” does have logic to it, even though some may dislike their racial connotations. The term “white” is used in similar esoteric

contexts beyond “White Magic”, for instance the Spiritual Hierarchy is sometimes called the “Great White Brotherhood”.

The process of following the spiritual Path and practicing White Magic is called the “right hand path”, in contrast to practicing black magic which is called the “left hand path”. The right hand path is named after the word “right”, meaning correct or proper, or in alignment with Divine will. The word “right” comes from the old English word “riht” meaning “go straight”. Similarly, the word “left” comes from the old English word “lyft” meaning weak. In other words, the right hand path allows one to go straight and make progress, while the left hand path is spiritually weak or deviant. Again such terms are symbolic, and are not meant to imply that left-handedness in humans is considered a bad thing or is any worse than right-handedness.

White Magic is intimately aligned with the White Lodge, which on our planet is the Spiritual Hierarchy, which is in turn overshadowed by a greater White Lodge on Sirius. Similarly, black magic is associated with a “Black Lodge”, which is representative of planetary evil, which in turn is overshadowed by aspects of Cosmic Evil. It’s important for the seeker to understand the existence of the “Black Lodge”. However it’s just as important not to think of it like a material organization, like villains in a movie that well-meaning people could fight and destroy. The “Black Lodge” is an abstract term used to represent a much deeper concept, as illustrated in the quote:

“The Black Lodge is the problem of the White Lodge, and not the problem of humanity. For eons the Hierarchy has handled this problem, and is now in process of solving it. It is essentially, however, the main consideration and problem of Shamballa, for it is connected with the will aspect, and only the will-to-good will suffice to blot out and annihilate the will-to-evil.” (EH page 669)

The following list briefly summarizes contrasts between White and black Magic. The first three differences are listed in TCF page 488. The next eight differences are listed in TCF page 985-989. The final difference is given in TCF page 996:

| Contrasts between White and Black Magic | | |
|---|-------------------------------------|--------------------------------------|
| # | White | Black |
| 1 | Uses positive electrical energy | Uses negative electrical energy |
| 2 | Focuses on soul of things | Focuses on form of things |
| 3 | Focuses on radiating inner quality | Focuses on manipulating outer form |
| 4 | Motive to benefit group | Selfish motive (even if with others) |
| 5 | Works through greater Deva Builders | Works directly with substance |
| 6 | Works with the 2nd Aspect (Love) | Works with the 3rd Aspect (Activity) |
| 7 | Works with others under Hierarchy | Works alone and individualistically |
| 8 | Works on side of evolution | Works with forces of involution |
| 9 | Uses three higher centers | Uses three lower centers |
| 10 | Works with unity (mental) | Works with duality (astral/physical) |
| 11 | Works with Sushumna channel | Works with dual Ida/Pingala channels |
| 12 | Uses energy of Solar Angel | Uses force of Lunar Lords |

Looking at all dozen contrasts together, they can be summarized under the theme that White Magic is associated with the soul or Spirit, while black magic is associated with the types of matter. White Magic is positive, altruistic, soul infused, group oriented, cooperative, evolving, and unified. Black magic is negative, selfish, matter enmeshed, individual, controlling, involving, and dualistic.

More fundamentally, White Magic is the “magic of the soul”. (TWM page 4) The soul is the true White Magician, as illustrated in the following quote: *“When the communication between the soul and its instrument is conscious and steady, the man becomes a white magician.”* (TWM page 57) White Magic deals less with manipulation of matter, and more with energy and life. For example, *“in this book we will center our attention on the life aspect”*. (TWM page 5) With the personality being related to matter, it also follows that the personality alone can’t be the true White Magician, especially given that *“anything that tends to increase the power of matter and add to the potent energy of form-substance produces a tendency to the left hand path and a gradual attraction away from the Plan and the Purpose which it veils and hides”*. (TWM page 268-269) These facts about the soul and personality in relation to White Magic show how important soul integration and fusion are to the disciple, where spiritual progression is the true Magic. *“Yet as Lord over My nature I become manifest, through the magical power of the Soul.”* (Bhagavad Gita IV.6)

Another fundamental consideration is that White Magic and spiritual work are more of an evolutionary transformation in consciousness than something done externally in the world. *“In our consideration of these rules, I am not so much interested in their application to the magical work itself as in training the magician, and in developing him from the standpoint of his own character.”* (TWM page 54-55) At the same time, remember that proper service in the world can transform consciousness, and transformed consciousness leads to more effective service in the world. This important concept is the inspiration behind one of the initial quotes of this paper, admonishing the seeker to “not be a magician, but magic”. In other words, do not focus on the aggrandizement of the individual self (which is more a characteristic of black magic) but rather focus on the overall expansion of White Magic and soul quality in our world.

If White Magic is the magic of the soul, black magic is the magic of matter or personality. It follows that black magic is a natural stage that everyone evolves through as they gradually develop soul qualities. *“In the early stages of human unfoldment all men are unconscious black magicians.”* (TCF page 992) Similarly, *“Workers in white magic are invariably, and through the very nature of things, advanced human beings, for it takes many cycles of lives to train a magician.”* (TWM page 57) In other words, black magic is less an unnatural abomination that indicates some failure that should have been avoided, and is more a phase that all humanity evolves through. The same can be said for other primitive practices, such as not being potty trained isn't an evil act, but is rather something every baby goes through and learns while growing up. We should not attempt to seek out and destroy practitioners of black magic, any more than we would want to exterminate the entire animal Kingdom due to its inherently material nature.

White and black magic are not a duality, where an individual belongs to one extreme or another, but rather a continuum. Average humanity, working through the lower mind and its tendency to discriminate, tends to dualistically classify things as either one extreme or another. This can be seen a lot in politics and religion, where frequently a person sees his or her own party or faith as correct, and everybody else as wrong and needing to be changed. We are all unconscious black magicians to a certain extent, where as we grow our black magical tendencies decrease and our White Magic potentials increase.

Therefore black magic is less a practice by evil forces dualistically opposing White Magic, and more an inherent part of our One Being that we face and outgrow together. We don't fight black magic within ourselves or others, as much as gradually transcend it. Fighting as we usually think of the term is an aspect of duality, and duality is a characteristic of black magic. This important concept is the inspiration behind one of the initial quotes of this paper, warning the seeker that a frequently overlooked seduction of “evil” is that we usually want to fight it, which can bring us down to its level. A classic quote from Friedrich Nietzsche goes, *“Be careful when you fight the monsters, lest you become one.”* Another quote helps illustrate how some seekers can actually be excited by the concept of black magic and potentially battling against it:

“Glamour has oft been regarded as a curious attempt of what are called the ‘black forces’ to deceive and hoodwink well-meaning aspirants. Many fine people are almost flattered when they are ‘up against’ some aspect of glamour, feeling that their demonstration of discipline has been so good that the black forces are interested sufficiently to attempt to hinder their fine work by submerging them in clouds of glamour. Nothing could be further from the truth. That idea is itself part of the glamour of the present time, and has its roots in human pride and satisfaction.” (GWP page 20)

None of the above says the seeker should avoid working toward expressing White Magic, and decreasing the very real influences of black magic. It also does not mean one should be a pacifist and strictly avoid physical action, as the Allied forces in World War II so effectively demonstrated. However one can be a much more effective White Magician by understanding the processes by which it works, that provide a stable and inspired foundation for physical service. White Magic is most effectively cultivated by focusing on concepts and energies instead of individuals. In fictional books, movies, and video games there are dualistic good heroes and evil villains, where once the evil villains are

defeated on a material level, goodness triumphs. In actuality, goodness is developed on a group or societal level as much as an individual level, and is assisted through energizing and transmitting inner causes as much as by outer activity in alignment with those causes. In other words, White Magic *“works from above downwards”* and *“is not an effect of the vibration of the form side of life, being divorced from emotion and mental impulse”*. (TWM page 57)

A danger of people seeing good and evil as dualities, is that it causes us to classify people as entirely good or completely evil. We potentially see “evil people” as unusual circumstances unrelated to ourselves, instead of also recognizing the evil within ourselves or society as a whole that should be transmuted. For an extreme example, people rightly consider Adolf Hitler as one of the most negative leaders in history, and an example of black magic in action. However, how different was he really from many others of that period? Nazi concentration camps designed to house “undesirable” people were horrible, however the United States did similar (although fortunately not as extreme) to all people of Japanese descent by forcing them into internment camps. The Nazi party was a proponent of eugenics and developing a “superior” race, through breeding out “undesirable” characteristics. However eugenics was popular around the world in the early 20th century. Even leaders firmly on the side of Light, such as Winston Churchill and Theodore Roosevelt, supported eugenics at one time. The fundamental problem with eugenics is that it focuses on developing outer form without caring about virtue or inner quality, which is a similar problem to developing technology before the wisdom to properly use it. Humanity has developed a great deal in the past century in this area, where similar shortcomings like racism have been at least partly addressed in many areas of the world, such as through ending Apartheid in South Africa and segregation in the United States. However, “ethnic cleansing” is still something that occasionally happens today, such as in the 1990’s Bosnian War. This lesson is illustrated in the classic quote by Confucius: *“When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inward and examine ourselves.”*

Black magic can be further understood by considering its source. This leads to the more general question of the source or purpose of “evil” in general. Just as black magic is easily misunderstood, when considering evil as a whole *“we are trespassing into the realms of the mystery and the domain of the inexplicable”* (TWM page 989) and that the set of concepts given *“must be interpreted in its esoteric sense and not its exoteric”* (TWM page 990).

In an esoteric sense, all forms of evil are the result of what can be called “immature duality”. A duality is necessary in order to have “good” and “evil” to begin with, or a Divine purpose being willed by a Logos and “evil” action that can be contrary to it. A perfect example of a duality is that between Spirit and matter. Before Spirit fully infuses matter, allowing matter to be a beautiful Divine expression, matter is first capable of being a prison, a distortion, or a force that pulls life astray, which can be considered “evil”. Evil is transcended once the duality is overcome. Overcoming duality requires a third element, such as soul balancing Spirit and matter. In other words, duality is triangulated, where an esoteric equilateral triangle allows “free circulation of force” between the formerly separate poles. Triangulation overcoming duality and black magic

relates back to soul being the key to White Magic, as demonstrated in the quote: *“The soul therefore is neither spirit nor matter but is the relation between them. The soul is the mediator between this duality...”* (TWM page 35)

Relating triangulation to our own evolution, planetary evil is the result of an undeveloped relation between our planetary Logos and another planetary Logos. Eventually a third planetary Logos will “mediate” between them, creating a triangle and allowing free circulation, which will work off planetary karma and allow our relatively “imperfect gods” to achieve relative perfection. Similarly, the mystery of the deeper concept of Cosmic Evil is the result of a similar thing on a higher scale. Cosmic Evil is the result of a three-way relation between one of the stars in the constellation of the Great Bear (called a Rishi), one of the stars of the Pleiades (the “seven sisters” are occultly called the “seven wives” of the seven stars of the Great Bear), and our own Planetary Logos. This triangle is currently malformed in a cosmic sense, and when once properly aligned, equilibrated, and evolved, Cosmic Evil will also be negated.

The concept of transmuting evil through balancing dualities via triangulation through an introduced third element is nicely illustrated in the book *“El*An*Ra: The Healing of Orion”*, by Solara who started the 11:11 Oneness movement. In this story, a dimensional Universe was characterized by a good Intergalactic Confederation (based in the star Betelgeuse “above” the belt of Orion) continually at war with evil Dark Lords (based in the star Rigel “below” the belt of Orion). This duality persisted until a third force entered the conflict, creating a triangle and opening the door to transcend duality. The “good”, “evil”, and “balancing” identities then discarded their old roles and together all three achieved unity and a higher good.

The text above shows how, just as unconscious black magic is a stage we all evolve through, planetary evil and potentially even Cosmic evil are also an expected byproduct of evolving cosmic forces. One should not go as far as saying evil is a good thing, but one can at least say that it is natural and understandable. Philosophically, the existence of evil can make us appreciate the good, and their contrast allows us to see the Path to follow, and by extension what is behind us or not part of that Path. Things that one would often consider evil or negative have a purpose or positive effect when more deeply considered. Suffering can stimulate action to evolve that would not have happened otherwise were lives to remain in a placidly content state. This can be seen in the allegory of the Garden of Eden where humanity transitioned from a relatively static and unconscious state of peace, to partaking of “knowledge of good and evil” which resulted in our current stage of more rapid and conscious development. An outwardly destructive forest fire releases minerals and nutrients that help the land grow, as seen in redwood forests that greatly benefit from periodic fires that remove accumulated rubbish. Death of the human physical form allows us to rest and review our lives, and experience the different facets of existence through reincarnation. White and black magic, and their purpose in promoting evolution, can be summarized in the following quote:

“The white magician, as is well known, works on the side of evolution or in connection with the Path of Return. The black brother occupies himself with the forces of involution, or with the Path of Outgoing. They form the great balancing force in evolution, and though they are occupied with the material side of manifestation and the Brother of Light

is concerned with the aspect of soul or consciousness, they and their work, under the great law of evolution, contribute to the general purpose of the solar Logos.” (TCF page 987-988)

For further reading about black and white magic see:

- Black magicians and white: Bailey, Alice A., “A Treatise on Cosmic Fire”, New York: Lucis Publishing Company, 1942, Section Two.D.IV.2.a “Black Magicians and White”.
- Characteristics of white magic: Alice A., “A Treatise on White Magic”, New York: Lucis Publishing Company, 1951, Section Two.D.IV.2.a “Black Magicians and White”, page 57-58.
- Source of black magic: Bailey, Alice A., “A Treatise on Cosmic Fire”, New York: Lucis Publishing Company, 1942, Section Two.D.IV.2.b “The Source of Black Magic”.
- Black magic and evil: Pullen, Walter D., “Evolution of the Spirit”, Huntsville, AR: Ozark Mountain Publishing, 2010, Chapter 17 “Understanding Evil” (my own book. ;)
- Triangulation: Solara, “El*An*Ra: The Healing of Orion”, Charlottesville: Star-Borne Publishing, 1991, Chapter 22 “The Council of Light”.
- Eugenics on Wikipedia: <http://en.wikipedia.org/wiki/Eugenics>
- Morya Federation Course 360 materials.